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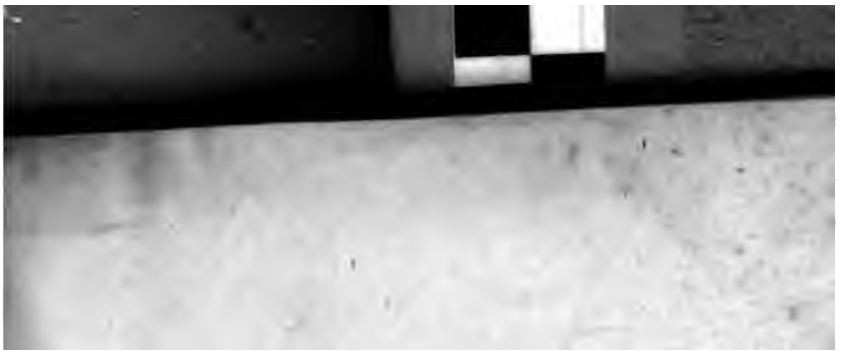

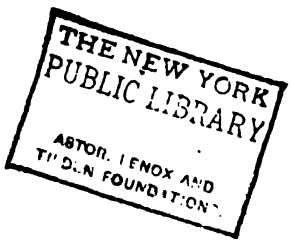
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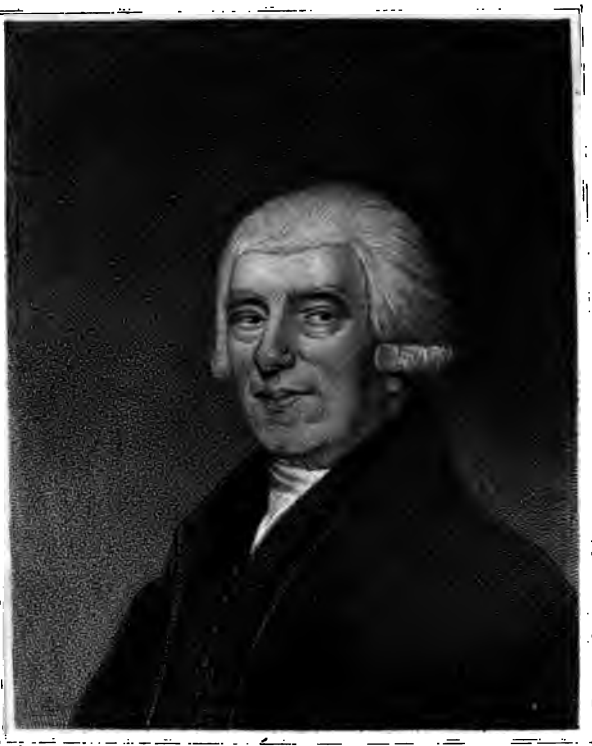

Rev.d Daniel C. Noall,
Pastor of the first Baptist Church,
Portsea.

Painted & Engraved by Penny for the Baptist Magazine.

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THE

Baptist Magazine

FOR

1820.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

CONTRIBUTORS.

VOL. XII.

SPEAKING THE TRUTH IN LOVE.

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PREFACE.

UPON a review of the state of religion during the present year, our attention has been particularly excited by the following things.

1. The continued exertions and prosperity of the Bible Society. The Bibles issued by Societies in foreign parts, aided by the Parent Society, have risen this year from 426,820 to 547,320; and the Testaments from 393,000 to 588,200. The total number of the copies issued by the Society itself has increased from 2,617,268 to 2,857,291; of which 1,152,434 were Bibles, and 1,704,857 Testaments. So that 3,992,811 copies of the Scriptures have been issued, either by the Society, or in consequence of its institution. The different languages or dialects in which the Scriptures are circulated are increased from 127 to 130.

2. The great good now doing on the Continent by some of the more enlightened Clergy of the Church of Rome. Whilst the Roman Catholic Clergy in general, both on the Continent and in Ireland, are opposing with all their might the circulation of the Scriptures, Professor Van Ess, countenanced by many Catholic Dignitaries, is circulating his version of the New Testament. Since his last published account, he has issued 106,234 copies of the Catholic Scriptures, besides 10,639 copies of Luther's version among Protestants. This single individual, partly by his own exertion, and partly by means of his Catholic Correspondents in Germany and Switzerland, has, in less than four years, distributed 350,414 copies of the Scriptures. The British and Foreign Bible Society are granting him the most liberal assistance.

3. The increasing regard paid to the Scriptures in France. During the present year more than 16,000 Bibles and 11,000 Testaments have been issued in that kingdom. "There is not," says M. Boissard, "a pastoral visit that I pay among people of the middle rank, where I do not discover some happy results. I see tradesmen making it their duty to read every evening to their families and their apprentices, assembled around them, a Chapter of the Bible. The women, particularly, are acquiring a most happy taste for these domestic lectures. Some, who could not read, endeavour to learn, in order to be able to read this Holy Volume for themselves. You behold the Bible regarded in these

humble habitations as holy; and it is not without great respect that it is taken out of the neat case in which it is carefully deposited after reading. The distribution of the Holy Scriptures in the hospitals, poor-houses, and prisons, has there likewise excited the liveliest gratitude; and I am in possession of most affecting letters, which poor prisoners have written to me, to thank me for having procured for them this source of edification and comfort."

4. The attempts which are now making by a Society of British ladies to introduce Female Education into India.

5. The Societies established during the present year for promoting the Gospel among Seamen.

6. The Spread of the Gospel in the South Sea Islands, through the instrumentality of the London Missionary Society.

7. Although we were not to mention them, our readers would not forget the successful exertions of the Baptist Missionary Society, the Baptist Irish Society, and the Baptist Itinerant and British Missionary Society, details of which are given in this Volume.

We have not room here to mention other new Institutions, and the increased exertions of the old ones.

Upon the whole, we congratulate Christians of all denominations on the gradual advancement of the Redeemer's Kingdom. Though he has still many enemies, he "shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."

We return thanks, in the name of the Baptist Ministers' Widows who are relieved by means of this Magazine, and whose cause has been so ably pleaded by our friend Mr. Morgan of Birmingham. (See Magazine for September, page 363,) to our Readers and Correspondents; and, assuring the former that we will do all in our power to merit their continued support, we earnestly solicit our Ministers and other friends to encourage this Work, both by their recommendations and their communications.

London, December, 1820.

THE

Baptist Magazine.

JANUARY, 1820.

MEMOIR OF THE LATE REV. THOMAS THOMAS,* *OF PECKHAM.*

It is universally acknowledged, that abstract truth is less impressive than truth imbodied in a living example. This is more especially the case, when biography records the virtues and the excellencies of those whose dispositions and views were congenial with our own. It may also be added, that what would be very coldly regarded by indifferent observers, will be eagerly read, and highly valued, by those to whom the individual was endeared by the ties of blood, of friendship, or of gratitude for instructions, or other benefits received. To these the most minute particulars are acceptable.

The subject of the following Memoir was a warm and steady friend to our work from its commencement, for the sake of the widows, whose interest in it he often mentioned with tenderness. In no former year has there been an account given of a man of more sterling worth. We are glad, therefore, to be able to say, that by the kindness of one of his relatives, we can present our readers with a few particulars, which we proceed to lay before them.

Mr. Thomas was son of the late Rev. Timothy Thomas, of Aberduar, Carmarthenshire, who died fifty years since, leaving three sons, viz. Timothy, the present pastor of that church; and John and Thomas, twin brothers.

Timothy Thomas, their father, began to preach at the age of nineteen, and was highly esteemed, and remarkably useful. He had a weak constitution, and in 1768 died, aged 47. His widow, a very pious and excellent woman, still survives. Joshua Thomas, his elder brother, died at Leominster in 1797, aged 78. Zechariah Thomas, his younger brother, lived and preached, greatly respected, till he was nearly ninety years of age; and at sixty, the subject of this Memoir appeared likely to arrive at the age of his uncles.

Our friend was born March 5, 1759; and from childhood was the subject of serious impressions, conducting the social worship of the family at a very early age. He was baptized and received into the church abovementioned in March, 1776. The church was then under the pastoral care of his late venerable uncle, the Rev. Zechariah Thomas. He was recommended by the church to the Academy at Bristol in July, 1777, at that time superintended by the Rev.

* A Portrait of this excellent minister was given in our Magazine for June, 1817, Vol. IX.

Messrs. Hugh and Caleb Evans, and Mr. James Newton. Mr. Hall, now of Leicester, was one of his fellow-students. There he pursued his studies to considerable advantage till the summer of 1780, when he left the Academy; and having spent the greater part of a year with the Baptist church at Pershore, after the death of their late pastor, the Rev. Dr. Ash, he was ordained with prayer and imposition of hands, by his senior uncle the Rev. Joshua Thomas, then of Leominster. The late Dr. Caleb Evans, one of his tutors, addressed him very impressively, in a most solemn charge, on that occasion.

In the autumn of 1781, Mr. Thomas married the youngest daughter of Mr. Robert Moseley, a most worthy deacon of the Baptist church in Cannon-street, Birmingham.

After spending seven years at Pershore, with unblemished reputation, the situation of our departed friend was rendered uncomfortable by an unhappy dispute between two very respectable families in the congregation. Though he took no active part in the business, yet being apprehensive that a division would be the result, he thought it most prudent to withdraw. The division actually took place after he left them.

Towards the close of 1787, on paying a visit to his friends in London, he preached with general approbation in the pulpits of most of his brethren. The Baptist church in Mill-yard, Goodman's-fields, being destitute of a pastor, invited him to settle with them, which he did in the summer of 1788. Here, under his able and faithful ministry, considerable additions were made to the church till the year 1790, when the meeting-house was burnt down. Till their place of worship was rebuilt, Mr. Thomas and his friends assembled on the Lord's-day evening at the meeting-house of Mr. Booth, by whom our deceased brother was ever most highly esteemed. This change operated to the disadvantage of the cause of Christ among them. They, however, continued their union in public worship together till the Midsummer of 1799. A few of those individuals now survive, who retain, and will for ever retain, the impression made upon their hearts by the excellence of his ministry, and the affectionate fidelity with which he watched over them for Christ's sake.

Mr. Thomas had a school for some years in Mile End, and when he removed to Peckham, he pursued the same arduous occupation on a more extensive scale. Many of his pupils have entered, or are now entering, into the cares of the present life, with all the benefit of that solid learning, and of those pious impressions, which, under the divine blessing, his tuition could not fail to produce.

Having now no pastoral charge, our excellent friend was at liberty, and discovered great readiness, to assist his brethren of different denominations, and many destitute congregations, in which the doctrines of grace, with their practical influence, were acceptable. This introduced him into many societies and families in which few ministers have been more generally respected.

After a long-continued and very heavy affliction, Mrs. Thomas was removed by death in October, 1808. Two sons and three daughters are now living.

The general health and ap-

pearance of Mr. Thomas seemed to promise that his life would be prolonged to an advanced period; but he whose thoughts are not as our thoughts had otherwise determined. He was seized with an internal complaint, which produced jaundice. In the month of August last it increased upon him, yet not so as to produce serious apprehensions either in himself, or among his friends, till about a fortnight before his death, when his strength rapidly declined. At this time, knowing that gentlemen of the medical profession sometimes encourage their patients, by expressing hopes much stronger than they themselves entertain, he pressed those who attended upon him to give him their real opinion of his case. After consulting together, they gave him to understand that their hope did not extend beyond the mere *possibility* of his restoration, when he calmly replied, "*The will of the Lord be done;*" and from that time directed his whole attention to the solemn change that was drawing nigh. He spoke with great satisfaction of the gospel, which he had faithfully, for the salvation of sinners, endeavoured to preach, and added, "It is a *holy* gospel—a *holy* gospel," warning most earnestly his dear children, and others around him, not to neglect "so great salvation." Among many other expressions, which indicated the ground of his faith, and the stability of his hope, he repeated, a few days before his death, with peculiar emphasis, that noble avowal of the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." These words were afterwards particularly explained in a discourse upon his death, by his intimate friend, Dr. Newman. To this he added, as appropriate to his present feelings, those lines of Dr. Watts's 71st Psalm,

"By long experience have I known
Thy sovereign power to save:
At thy command I venture down
Securely to the grave."

After Saturday evening he spoke but little, his general strength and powers of articulation gradually, and almost imperceptibly, declining, till about a quarter before eight on Monday morning, October 4, when, as his son expressed it in a letter to the writer, "one gentle sigh his fetters broke." Such was the effect of the peace of God ruling in his heart, and such the solidity of his faith, and the liveliness of his hope, that all around his dying bed were ready to exclaim, "Let me die the death of that righteous man, and let my last end be like his."

To his numerous friends at a distance, especially in the Principality, it may be gratifying to be informed, that on Monday, October 11, the body of Mr. Thomas was interred in Bunhill-fields, where it awaits the morning of the resurrection, when it shall rise a spiritual, glorified body, together with those (which now occupy the same spot) of Owen and Watts, Bunyan and Gill, Gifford and Stennett, and a very great company who also have slept in Jesus, and whose bodies there rest "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

At his funeral, as at that of Stephen, many devout men of different denominations, and from several churches, made lamentation over him, while his friend,

the Rev. Mr. Griffin, delivered an appropriate address. The pall was supported by the Rev. Dr. Abraham Rees, of the Presbyterian, and the Rev. Mr. Innes, of the Independent, denomination, with four of his Baptist brethren, the Rev. Messrs. Button, Ivimey, Hoby, and Broady, who, together with a train of relatives, ministers, and private gentlemen, occupied six mourning coaches—sorrowing most sincerely "that they should see his face no more!"

On Thursday evening, October 14, Dr. Newman of Stepney delivered the funeral sermon, from the words before-mentioned, to a numerous and highly respectable audience, at Devonshire-square. As we are fully of opinion that the character there given is correctly drawn, we insert an extract.

"I always admired the dignity and simplicity, the honesty and warmth, and the noble frankness of his temper. He had a high sense of rectitude and propriety which would have done honour to any man—to any Prince in Europe. He was cheerful without levity. If all our students and young ministers should resemble him, we shall have the satisfaction of seeing them, according to a good old maxim, 'lively, but not light; serious, and yet not sad.'

"Solomon says, 'Wise men lay up knowledge.' Prov. x. 14. Our friend laid up treasure of this kind in early life; grew richer as he grew older; and possessed much more literary wealth than he ever showed to the world. Ostentation, affectation, and artifice he held in unmixed abhorrence.

"He had a very clear, correct, and comprehensive view of Christianity. His sermons, therefore, as might have been expected, were characterized by strong sense, and not less by a strong savour of evangelical piety. Those who meet for worship in this place, must have often heard him expatiate with great solemnity on the dignity of the person of Christ, and the depth of his voluntary abasement for our redemption—the universal depravity and misery of mankind occasioned by the fall—the sovereignty and grace of the Holy Spirit in regeneration and sanctification—the privileges of God's elect—the perpetual obligation of the law—the necessity of a holy and useful life to prove our faith sincere—and, in short, all the other topics which these must presuppose, or include, or draw after them by necessary consequence.

"In public prayer, I think it will be allowed that he excelled most of his brethren. Those of you who knew our late venerable friend Mr. Booth, must have been often reminded of him, when you have seen our brother engaged in conducting that part of public worship.

"Having had a free and confidential intercourse with him for more than six-and-twenty years, I need not hesitate to add, I loved him; and, if I live long, I shall long lament the loss I have personally sustained by his death. His heart was open to me at all times. In walking about London he was my guide and my companion. I was accustomed to lean upon his faithful arm. Frequently I have said to him, 'Brother Thomas, I think this must be the true notion of walking by faith—I know not where we are—but you know, and that is enough for me.'* When he saw

* Multis ille bonis flebilis occidit
Nulli flebilior quam [mihi.] Hor.

ny thing wrong in me, or in others, or what he esteemed to be wrong, he could say the strongest and the sharpest things in a manner the most kind and inoffensive.

"We shall miss him at our weekly meeting of ministers in Cornhill, which he constantly attended. I may apply now to him those lines of Gray's elegy, which I heard Mr. Fuller apply to Mr. Booth—

'One morn I miss'd him on th' accustom'd hill!
* * * * * *
——— nor yet beside the rill,
Nor up the lawn, nor at the wood was he!'

"We shall miss him, brethren, at our *monthly meeting* of ministers and churches. The last sermon which he delivered in that meeting, will not soon be forgotten by those who heard it.* We shall miss him in the *Stepney Institution*, of which he was the worthy Secretary, and to which he was a cordial and constant friend from its commencement. There are also many in England, and especially in all parts of the principality of Wales, who will say, 'We shall miss him too.' The mournful tidings of his death will be conveyed to his son resident in India, who will never repent of having been most affectionately and gratefully studious to honour his father while he was living."

Funeral Sermon, &c. p. 22—26.

Mr. Thomas, at the earnest request of his friends, who heard them delivered at the Monthly Meeting of our ministers and churches, printed two sermons, which deserve to be far more extensively known than they are. One is entitled, "The Mystery of the seven Stars as emblematical of the Ministers of the Gospel, explained and improved." Preached at the Baptist Monthly Association, in the meeting-house, Little Prescot-street, Goodman's-fields, April 20, 1809. The other is entitled, "Jesus Christ the Object of Prayer," and was "preached in Dean-street, Southwark, January 21, 1810." This last contains in the conclusion some very interesting views of death and the intermediate state, which we little thought the preacher himself was destined to realize before the year ended!

* It has been printed, and is entitled, "Jesus Christ the object of prayer:" preached at Dean-street, January 21, 1819.

A. D. 1620 AND A. D. 1820 *COMPARED.*

MUSING on the insensible and rapid revolutions of TIME, I found myself hurried forward towards the year 1820. I no sooner thought of the date, than my recollections were thrown back upon the year 1620; and the events which then occurred, and those which are now taking place, relative to *emigration*, led me almost insensibly to repeat the observation of Solomon, "The thing which hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

At the former of these periods, England witnessed the departure of some of her best subjects; driven from their homes, first to Holland, and then to the inhospitable wilds of America, by the fierce demon of persecution. Two ships, freighted with persons belonging to Mr. Robinson's con-

gregation, sailed from Southampton, June, 1620. These were the intrepid and persevering Englishmen, who founded the colony of New Plymouth, and who endured hardships almost incredible, and encountered difficulties which would have been insurmountable, had they not been experimentally acquainted with the scriptural sentiment, "The Lord is good; a strong hold in the time of trouble: he knoweth them that trust in him."

The year 1820 will be memorable in English history, as the period of thousands of her subjects voluntarily preferring the prospect of cultivating the barren and inhospitable deserts of Africa, to labouring in England, and enjoying safety and protection under her equal laws, and constitutional government. I am ready to adopt, upon this occasion, the expostulating language of our evangelical patriotic poet, "What appears in England's case," to produce this emigrating spirit?

"From side to side of her delightful isle
Is she not cloth'd with a perpetual smile?
Can nature add a charm, or art confer
A new-found luxury, not seen in her?
Where, under heav'n, is pleasure more
pursu'd,
Or where does cold reflection less intrude?
Her fields a rich expanse of wavy corn,
Pour'd out from plenty's overflowing
horn."

Without noticing the various reasons by which individuals would attempt to justify their conduct in expatriating themselves, I suppose it will be admitted on all hands, that the prevalence of such a spirit affords proof of a redundant population. The amazing increase of inhabitants during the last hundred years, has at length proved so excessive, that thousands are saying, "The place is too strait for us; give place that we may dwell."

Whilst the necessity for such expatriation I deeply lament, it affords me pleasure to consider that our countrymen are not forced away by a spirit of oppression and persecution, as our Puritan forefathers were in the bigoted reign of James the First. So far from this being the case, they have the encouragement, the protection, and the assistance of his Majesty's Government. It is gratifying too, that no mad and murderous spirit of enterprise is contemplated, like that which led the Spaniards to colonize Mexico and Peru. No blood-hounds will be required, nor instruments of torture employed, to destroy unsuspecting natives, and to rob them of their property and their country. Proceeding to Africa, with the spade and the plough, for the purpose of sowing fields and planting vineyards, which may yield the fruits of increase, is so harmless in its means, and so beneficial in its tendency, that I most sincerely pray that God may, by his kind providence, bless and preserve them; for he "turneth the wilderness into a standing water, and dry ground into water springs—and there he maketh the hungry to dwell, that they may prepare a city of habitation."

The all-wise and superintending providence of God, in conducting and controling the affairs of his creatures, was wonderfully displayed in the success which followed the emigration of the Puritans to America. The larger part, however, of the first settlers not only endured unparalleled hardships, but fell victims to the privations which they suffered. They were indeed diminished and brought low, through oppression, affliction, and sorrow; but eventually it has been said of their

children, "Yet setteth he the poor on high from affliction, and maketh him families like a flock." The comparatively short period of two centuries has increased this small afflicted remnant to a nation consisting of many millions of people. Whether the projected settlement at Algoa Bay is destined to produce such astonishing effects in Africa, as the settlement at Cape Cod has already accomplished, is known only to him who bringeth the blind by a way that they knew not, and leads them in paths that they had not known.

It is highly probable that the patient perseverance evinced by the colony of New Plymouth, arose from the principles of religion by which they were influenced. The pleasure which they experienced in worshipping God without the constraints of human laws, and the imposition of the inventions of men, enabled them to endure the miseries which they suffered, but which were infinitely less afflictive than those that they had borne from the violations of the rights of conscience. To this, likewise, may be fairly attributed the blessing of God; which protected them from the savage tribes of Indians, and caused the labours of their hands to prosper. Let the emigrants of 1820 imitate, in their pious zeal, the Puritan emigrants of 1620, and they may calculate upon the care and protection of the Father of mercies. But to enjoy this divine preservation, they must acknowledge God in all their ways; they must erect an altar for God wherever they pitch their tent—they must act in the fear of God all the day long. Let them hear and regard the advice of Asa, one of the kings of Judah, "The Lord is with you, while you are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."*

But the reader is probably a person who intends still to remain in his native country—the place of our fathers' sepulchres—the land of Bibles—the depository of the gospel. Let him remember that the comforts and ease which he will enjoy in England, beyond what our countrymen will experience in Africa, should lead him gratefully to acknowledge the goodness of God towards him, and call forth all the energies of his mind to promote, in every way within his power, the cause of God and truth in the world. The signs of the times both require and favour such exertions. A free Constitution—a free toleration—a free pulpit—and a free press—give a high distinction to England in 1820, beyond what it possessed in 1620. In all these respects former times were not better than these.

The signs of the times are portentous. Blasphemy and Sedition have of late stalked abroad, and the enemy has come in like a flood; but the Spirit of the Lord, by the word of truth, and the dispensations of his providence, has lifted up a standard against them. Let the godly unite in fervent prayer, that the sword may be turned away from the land. They that trust in the Lord shall never be confounded.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Jan. 1, 1820. IOTA.

* 2 Chron. xv. 2.

THE NEW YEAR.

OUR TIMES IN GOD'S HAND.

A Letter to a Friend.

MY DEAR FRIEND,

YOU well know the truth of the sentiment of one of our most distinguished writers, that "a soul without reflexion,

> "Like a pile without inhabitant,
> To ruin runs;"

and you have long been in the habit of serious and devout meditation. The solemn return of the peaceful evening, the interesting hours at the close of the week, the hallowed day of God, and the conclusion and commencement of the year, have usually found you in some calm retreat, engaged in this delightful and profitable duty. As another important period of life is just dawning on me, I have been endeavouring to review the past, and to look forward to the future; and the recollection of the months which are now past for ever, compels me to anticipate the ensuing season with more than ordinary anxiety. I could not, however, retrace the path by which I have been kindly led, (for even afflictions from God's hand, are "blessings in disguise,") without humiliation, penitence, gratitude, encouragement, and supplication. In this sacred engagement one passage of scripture has been much upon my mind, and has afforded me considerable refreshment. The sentence I refer to, fell from the pen of the sweet Singer of Israel, and appears to have imparted to him much satisfaction and consolation. You will find it in the 31st Psalm, "My times are in thy hand!" After reflecting on these words, I think I can enter a little into the Psalmist's feelings when he wrote them. Indeed, amidst the profound silence which surrounds me, (for "Tir'd Nature's sweet restorer, balmy sleep," has closed every eye in my habitation in delicious slumbers,) I can almost suppose that I actually hear David himself giving utterance to the devotional feelings of his heart. And may we not, my dear Friend, regard him as saying,

I acknowledge that I am unacquainted with what will happen to me in futurity. When I survey the past, this truth is abundantly evident, for how have I been led by the blessed God through the wilderness? Assuredly the proper answer to the question is, By a way that I knew not. No one could possibly have anticipated the circumstances which have actually occurred to me. Who, for a moment, would have supposed, that I, the youngest, and the meanest of my Father's house, should be taken from the sheepfold, "following the ewes great with young," to rule over the tribes of Israel? Who would have imagined, that the mighty giant of Gath, who defied the armies of the living God, should fall so ignominiously, and by the hands of such a stripling? O the unsearchableness of the divine counsels! O the unfathomable depths of God's mysterious providence! Yet his ways have been as immeasurably kind, as profoundly impenetrable; surely God has led me by a way that I knew not!

And may we not, my dear Friend, make similar acknowledgments? Have not events occurred to us which have at once surprised and astonished us? If any one had foretold them, should we very readily have credited

their predictions? I am sure I may say, I should not. Often, as I have ascended the rugged steep of life, have I voluntarily exclaimed, "His way is in the sea, his path is in the great waters, and his footsteps are not known!" The different changes of my habitation, the connexions I have formed, the removal of friends younger and healthier than myself, and a multitude of events which have occurred to me, were utterly unexpected. Had I been assured, that some who professed for me the warmest emotions of friendship, and who seemed to be sincere, would forsake me, or even be numbered with my foes, I should not very readily have credited the intelligence. Indeed, so imperfect has been my acquaintance with futurity, and so little have I been capable of judging aright, that in numberless instances I have mistaken my real welfare; I have desired enjoyments which would unquestionably have been a snare to me, and I have been exceedingly afraid of those very trials which have really proved to be some of the greatest blessings that have been conferred on me by indulgent heaven.

If we look forward to the future, our knowledge is exceedingly contracted. We see but "as through a glass, darkly." I have been asking with some anxiety, and with much solemnity, What are the events which shall happen to me in the ensuing year? But the question is one which cannot be answered. As to *my health*—shall painful accidents be permitted to deprive me of invaluable faculties of body or of mind? Or shall some fatal disease receive a commission to summon me to the tomb? Or shall my personal comforts be yet continued to me? As to *my circumstances*—shall they be prosperous, or adverse? Many around me, during the months which have just transpired, have experienced considerable vicissitude. As to *my family*—shall some beloved child, the delight of my eyes, be called from the parental habitation into eternity, to appear on earth no more for ever? The past season has beheld multitudes of affectionate parents weeping for their children, and refusing to be comforted because they were not. Does the all-seeing eye of God behold the little ones this year left fatherless as well as motherless? How many families has the period which is just closed witnessed in these painful circumstances! As to *the family of my friend*—shall a larger portion of sorrow than you have ever yet met with in this vale of tears be infused into your cup, and some of those impregnable fortifications which divine goodness has hitherto placed around your happy family, be removed in the coming year? Shall we be called to follow you, the *house-band** of the family, to the cold grave, in company with devout men, whilst "great lamentation" will be deservedly made over your cold remains? Or shall you still, as I fondly hope and pray, be altogether crowned with loving-kindness and tender-mercy? As to *the church with which I am connected*—will the members of it be indifferent to its best interests, or will they with one heart, and one mind, come forward to "the help of the Lord" against the mighty powers of darkness? Shall the expected months be distin-

* This is the very expressive Saxon derivation of the word, Husband.

guished by wintry storms, and tempests, and barrenness; or shall we have to exclaim with renewed gratitude and admiration, "The winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land?" O God! thou knowest, and thou alone—"Our times are in thy hand!"

May we not also, my dear Friend, regard David as saying, *I firmly believe that all the events which can possibly affect me, are arranged by thine infinite wisdom?* I think we may, with the greatest propriety. The scriptures assure us, that the very hairs of our head are all numbered—and that not a sparrow falleth to the ground without our heavenly Father. And is not the doctrine of a particular Providence as firmly founded on the principles of right reason, as on the broad and immoveable basis of Revelation? Are not great events composed of a number of smaller ones? And are not the smaller, and comparatively insignificant wheels of a machine, as essential to its beneficial revolutions as the larger? David well knew, that his times were in God's hands; and this, my dear Friend, is indeed the case in reference to ourselves. And whether health or sickness, prosperity or adversity, await us—whether on the first sabbath of the next year, *all* the members of our family may meet in circumstances equally peaceful and happy, or the seat of some beloved Jonathan may be empty, to be occupied no more—or whether life shall be continued to us, or this year we may be called to die—all, all is regulated by the arrangements of unerring wisdom and boundless grace. Our times are in God's hands.

Did not the Psalmist intimate also by this sentence, that the consideration of his times being in God's hands, *was a source of much holy satisfaction and elevated joy?* Let it be the same to me. My times, O my God, are in thy hands, and I am glad of it. It is matter of my perpetual triumph and exultation, the theme of my most delightful meditation, that infinite grace and righteousness reign on the throne of the universe. My times are *not in my own hands:* and it is well they are not; I should not know how to manage them; I should perhaps choose events which would ruin me. They are not *in the hands of my friends:* their injudicious kindness would induce them to pour perpetual sunshine around my path; but clouds, and storms, and wintry seasons, are as necessary, and as beneficial, as the serenity of the heavens, and the bright beams of summer. They are not, blessed be God, *in the hands of my enemies:* if they were, I might expect that the bitter dregs of the cup of sorrow would be my perpetual portion. No. My times,—all the events of the coming year, in which I have any interest, and all the circumstances of my future life,—are in the hands of a good and gracious God, the Father of mercies, whose name is love; who will not, who cannot, be unkind; who is unchangeably wise, and cannot be mistaken; who is omnipotent, and is able to raise up friends in the utmost extremity, and to abase our proudest foes; "whose love is as large as his power;" who has led me and fed me the past year, and during the whole course of my life; and who is "the same yesterday, to-day,

and for ever." Let us then, my dear Friend, cast our every burden on the Lord, with the humble confidence that he will sustain us. Shall not the future, O my God, like the past, be distinguished by the riches of thy goodness and mercy? Shall not my bread be given me, and my water be sure? Wilt thou not still be my sun and my shield, my companion and my friend, my refuge and my portion? Shall not *the living Bread*, the manna which cometh down from heaven, of which if a man eat he shall never die, be the daily provision of my table? Wilt thou not guide me by thy counsel, and afterwards receive me to glory?

O my Friend, ought it not to be the subject of our daily joy and gratitude, that whatever uncertainty there may be in reference to the events of futurity, it can only have respect to the roughness or the smoothness of the path to bliss—the great, momentous, delightful, soul-satisfying, imperishable realities of eternity, are not uncertain to the people of God. No. "I give,"—It is the language of the adorable Shepherd, who has redeemed his flock by his own precious blood, "I give unto my sheep eternal life, and they shall never perish, and none shall be able to pluck them out of my hand." They shall most assuredly "return, and come to Zion with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away."

That I may meet you, my dear Friend, to celebrate the infinite compassion and grace of our divine Immanuel, where "days and years revolve no more," is the earnest prayer of

Your ever affectionate,

Coseley. B. H. D.

ADDRESS ON MISSIONS,

BY MR. WARD.

To the Editors of the Baptist Magazine.

MY DEAR SIR,

No one deserving the Christian name, can observe the very numerous Christian institutions formed in this country, especially those which embrace the spiritual wants of mankind, without the most exhilarating anticipations. Yet it would ill become a sober-minded Christian, to found these anticipations upon human efforts, after the experience of so many disappointments; all so strongly confirming our Lord's language, "Without me ye can do nothing."

Among these institutions, those which are specially directed to the conversion of men, are so manifestly dependent on him who giveth the increase, and who claims the sole prerogative of shining into the hearts of men, that it might be hoped, that our sense of this dependence would suppress every particle of glorying in man; and fill our minds with the utmost simplicity of aim, and that deep anxiety for the event which men ever feel, when they wholly rely for success on the interposition of another. He who feels aright on such a subject, will reckon nothing upon his own means and resources; but will be anxiously looking for that influence, without which he expects nothing but certain disappointment.

I hope, Sir, that I shall be forgiven, if I express my fears that this necessity of the divine aid has been too much lost sight of in the eclat of public meetings, and the bustle of preparation for

the conversion of the Heathen world. I do not apprehend that any denomination is insensible to it; but I fear that the immense importance of this aid, and its imperious claims on our incessant attention, have not had their due weight on our hearts; have not been sufficiently realized, so as to have excited that spirit of supplication in all our churches, which the case requires.

The necessity and suitableness of the divine influence to meet the case of the Heathen, so ignorant and so superstitious, is universally allowed. As none but God could redeem, so none but Jehovah can quicken and renovate a mind dead in trespasses and sins. Do the Heathen live in a state of awful levity and indifference, as it respects their spiritual interests? We know that the Divine Spirit produces in the awakened mind, a deep thoughtfulness and anxiety on this subject. Are they involved in the most deplorable blindness and error? He, as the Spirit of truth, brings the soul which is under his teachings into marvellous light. Are they prejudiced against their European teachers? It is the nature of his influences to open the heart of the hearer, and to convince him, that these men are the servants of the Most High God, showing the way of salvation. Are they dead, and in a state totally beyond the reach of human agency; "dry bones"? We know that he quickeneth the dead, and makes them new creatures in Christ Jesus. Have they been long the slaves of sin, and of the powers of darkness? By his agency they become the living epistles of Christ, known and read of all men. That all these effects have been produced on the Heathen, let the hearers of Brainerd, of the Moravians, and of the different denominations now labouring in the Heathen world, the North American Indians, the Greenlanders, the Esquimaux, the Africans, and the Hindoos, bear witness.

But who, that knows the exceedingly great and precious promises of the divine word, respecting the out-pouring of the Divine Spirit—who that knows the state of the heathen congregations in all parts of the world—who that feels for those who are labouring in those inhospitable regions—who that ever entered into their difficulties and discouragements—but must anxiously wish for a far greater spirit of prayer in our churches in reference to this indispensably necessary and crowning blessing?

Very important means, and numerous agents, have been raised up by a gracious Providence; but from one extremity of the heathen world to the other, who does not see, who does not feel, the necessity of a more general outpouring of the divine influence? And when it is considered what mighty effects have been produced where this blessing has been bestowed; that thousands have been converted at once; whole congregations deeply affected, yea, at the same moment, whole villages and towns; and that nothing but divine influence is adequate to these saving effects, it might be expected that all the friends of Missions throughout the world, would crowd to their places of worship, to sit and wait there, in a state of impressive silence, like the Apostles on the day of Pentecost, or to unite in one grand and continued effort of prayer, drawing from heaven this blessing, which is to renovate a world. Would not a

day of fasting and prayer, which should be kept all over the kingdom, be a proper appendage to the annual Missionary Prayer Meetings in London? Is not God, in raising up such vast means, and putting them in motion, saying to his church, "ASK OF ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Is it not a most painful thing, that Missionary Prayer Meetings are so much neglected; that the persons engaging on these occasions, so frequently forget the very object of the meeting; or so generalize their prayers, that this distinct object is almost forgotten? Is not the Holy Spirit hereby grieved? and need we wonder if he leave us to wrestle with these spiritual wickednesses in high places, to our own confusion? What should we think of a husbandman, who, after discovering a mechanical power, by which he could at any time water all his fields, as though the showers of heaven had fallen upon them, should, amidst a drought, and with nothing but famine before him, absolutely forget that he was in possession of such a power? Is our conduct less astonishing, if we neglect that "Power of God unto salvation," which the Lord of the harvest has promised to give to those who ask him? "Ye have not, because ye ask not."

Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the Heathen, if the throne of grace, and the source of success, continue to be neglected.

While *pondering on this subject*, various plans to excite a deeper concern for the divine aid have occurred to me; but none have appeared so likely to produce a general and permanent attention, as the formation of a Committee in London, to consist of about a dozen persons, of different denominations; men of deep piety, of ardent attachment to Missions, and who will be willing undeviatingly to devote two or three hours every afternoon of the first Monday in the month, to a meeting of this Committee, the work of which should be, to collect every instance of the appearance of divine influence, to publish those instances, and to send them to every Missionary Prayer Meeting throughout the United Kingdom. By these and other methods, it might be hoped that such a Committee would arouse all the churches to a sense of their duty; and be the means of exciting a spirit of prayer; the consequence of which would doubtless be most cheering. One or two hundred pounds a year, would, I conceive, be an adequate fund to meet this most important object; for I would wish that no unnecessary publicity should be given to the labours of the Committee; but that their operations should be like those of the Almighty Agent whose aid we need: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth."

I shall be glad, Sir, to hear from, or meet any person or persons, whose minds may be impressed with the importance of the subject of this letter.

Yours very truly,

W. WARD.

London, Nov. 20, 1819.
60, *Paternoster-Row.*

CONVERSATION OF A MINISTER.

(Extracted from Dr. WATTS's Works, 4to. Edition, Vol. III. Page 32.)

"LET your conversation be grave and manly, yet pleasant and engaging. Let it be grave, manly, and venerable. Remember your station in the church, that you sink not into levity, and vain trifling; that you indulge not any ridiculous humours, or childish follies, below the dignity of your character. Keep up the honour of your office among men by a remarkable sanctity of manners, by a decent and manly deportment. Remember that our station does not permit any of us to set up for a buffoon; nor will it be any glory to us to excel in farce and comedy. Let others obtain the honour of being good jesters, and of having it in their power to spread a laugh round the company when they please; but let it be our ambition to act on the stage of life as men who are devoted to the service of the God of heaven, to the real benefit of mankind upon earth, and to their eternal interests.

"Yet there is no need that your behaviour should have any thing stiff or haughty, any thing sullen or gloomy in it. There is an art of pleasing in conversation that will maintain the honour of a superior office without a morose silence, without an affected stiffness, and without a haughty superiority. A pleasant story may proceed without offence from a minister's lips; but he should never aim at the title of a MAN OF MIRTH, *nor abound in such tales as carry no useful instruction in them, no lessons of piety, or wisdom, or virtue.*"

BIBLE ADVOCATE, No. II.

The following Reasons, assigned by a reclaimed Infidel for renouncing Deism and embracing Christianity, are copied from a Periodical Work, 1804.

"1. I never saw, heard, or read of any man, woman, or child, that was reformed, either in whole or in part, by embracing the principles of Deism.

"2. I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity.

"3. I have known industrious and sober men, who, by imbibing the principles of Deism, almost instantly became desperately wicked, and, in many instances, dangerous members of civil society.

"4. I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, *by the preaching of the gospel*, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness, and universal philanthropy.

"5. I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

"6. I never met with a man who professed to be a real Christian, who did not build his principal hopes upon the reality of a future state.

"7. I cannot, in all the Deistical writings, find any law to prevent wickedness or encourage virtue, with rewards and punishments annexed thereto.

"8. In scripture, all the crimes that man can possibly commit are, under the severest penalties, forbidden; and every possible

virtue is inculcated and encouraged, by promises of *eternal and exceedingly great rewards.*

"9. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of the duties commanded in the gospel. But who ever heard or read of a Christian, at the hour of death, despairing of the mercy of God, because he had all his life-time rejected Deism, and shunned the company of its professors? Or even, when long and fierce diseases have shaken the nervous system, and raging fevers have inflamed the blood, have they ever been so far deranged, as to wish they had never been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?"

The Philosopher nonplussed. (Periodical Work, 1802.)

"AN American Philosopher, who professedly acknowledged the divine authenticity of the books of Moses, yet, to support a favourite hypothesis, ascribed all the miracles which he has recorded to the mere agency of second causes. Descanting, whilst on a passage from New-Haven to New-York, on his favourite theme, he was mildly accosted by a lady in the following words: 'Sir, if your reasoning be just, how do you account for the bush that Moses saw, which burned with fire?' The Philosopher quickly replied, 'That, Madam, was a phenomenon consistent with the principles of philosophy. Moses was then on the side of a mountain: subterraneous fire often breaks out on *the sides of mountains*; and such was the fire in the bush, which Moses saw.' The lady, superior to the sophistry of the Philosopher, replied, 'Subterraneous fires consume. But, Sir, the fire which Moses saw consumed not the bush; for Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.'—The passengers shouted the lady's victory."

A HINT FOR CHRISTIANS.

(PERIODICAL WORK, 1802.)

"AN atheist being one day asked how he could quiet his conscience in so desperate a state, replied, 'I am equally astonished, that, believing the Christian religion to be true, you can quiet your conscience in living so much like the world:—did I believe what you profess, I should think no care, no diligence, no zeal, sufficient.'"

ADDRESS TO MEMBERS

OF

CHRISTIAN CHURCHES,

Who, by occasionally absenting themselves from the Lord's-table, protest in this indirect Manner against something in the Church at which they have taken Offence.

UNDER whose authority did you act, when you first partook of this solemn ordinance? Was it not in obedience to the express command of Christ to his disciples, quoted by Paul, 1 Cor. xi. 25, 26. "Do this in remembrance of me?" Is this command to be trifled with; or is obedience thereto to be superseded by any consideration, inferior to the authority of him who ordained it? Are you at liberty thus to abuse

don your post, after you have solemnly given yourself up, first to the Lord, and then to his church, and after you have brought yourself under the obligation of a voluntary engagement, more sacred and binding than any civil or political contract that mortals can make; viz. to be the Lord's, and to walk before him in all his commandments, through your future days?

Perhaps something has been decided at a church-meeting in a manner contrary to your opinion, or some person has offended you, or you entertain a doubt of the personal piety of some member, &c. But must not, in the very nature of things, the majority of the church decide on all questions that come before them; and ought not the minority to submit? If the judgment of the majority should have been wrong, is it not sufficient that you have voted agreeably to your opinion, in a peaceable and respectful manner, thereby discharging your conscience, and acquitting yourself like an honest man? If a church is so corrupt as evidently to be no longer a part of the body of Christ, it is your duty to withdraw yourself entirely from its communion: in that case entire separation is necessary. But partial withdrawing is never lawful, whatever superiority of principle or of character you may lay claim to. Dost thou think, O thou child of arrogance and delusion, that thy unhallowed conduct will be approved of by Him who commands us to exercise mutual charity, forbearance, patience, meekness, and self-diffidence; and who exhorts every one to esteem his brother better than himself? The case of the Corinthian church is a standing lesson of instruction; there were in it disorders of a very high class, yet the apostle did not unchurch them, nor require members to quit them, but solemnly required a reformation of what was wrong; and he lived to see a happy improvement in their general condition.

You seem to think of nothing so much as your own peculiarities. You regard not what evil your unholy and capricious example may do, in confirming some in their disobedience, and in weakening the attachment and fidelity of others, to the house of God, and the ordinances of Jesus Christ. You care not what a stumbling block it may lay before others, and what a general ill impression your conduct may make. But this is not all: it also lowers you not a little in the estimation of the best friends of Christ, and of his church, and thereby separates your talents, your influence, and your countenance from the body.

If no means can reclaim you, Christian discipline will be absolutely necessary. If you persevere in your present conduct, you must be separated from the visible church of Christ. In that case, having first rendered yourselves undesirable members of it, you will be rather lost than missed. The church of Christ may lament your departure, but the Great Head of it needs not your assistance. His church existed before you joined it, and will continue to exist when your very name is forgotten.

Let the faithful members of the church of Christ cleave together, and while they maintain the inviolable authority of the Saviour, pity and pray for those who seem never to have understood the nature and extent of their religious vows.

AB——T.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXI.

THE METALS.

The Great First Cause has every where enriched
His boundless works. Not e'en the lowly earth,
On which we mortals tread so thoughtlessly,
Is suffered to remain inert: but works
Its destined task; and silently prepares
Its treasures vast of countless minerals.
Nor least of these the deep metallic ore
Asks and deserves attentive, grateful heed.

In this essay it is merely intended to introduce this important class of bodies to the notice of the youthful reader, reserving, as future subjects of consideration, the peculiar properties of some of the most considerable among them.

It is no inconsiderable indication of human depravity, that, amid the variety of wonderful objects which present themselves as subjects of rational enquiry, it should so seldom happen that the conversation of the domestic circle is interesting, or the communications of the invited party profitable. As we know that "out of the abundance of the heart the mouth speaketh," it is to be inferred that the perfections of the glorious Creator are but seldom matter of meditation, and that although we cannot look in any direction, even in our own apartments, without being presented with evidences of the divine goodness, we have been so little instructed in the art, and are so unaccustomed to the exercise of elevating our thoughts to the Great First Cause, through the medium of his works, that it is as though the various substances out of which our conveniences are formed, were not the result of infinite power and skill; so absorbed are we in temporal considerations, that, although we expatiate readily and gratefully on the skill of those artists who fabricate our utensils, we seldom stop to notice or admire the matchless wisdom and power of Him, who created the very materials in all their endless variety, and gave even the artist his skill. To no class of substances are these remarks more applicable than to the various metals with which we are now acquainted, which, not only contribute so largely to our comfort, but have been the principal means of those discoveries, inventions, and improvements that are the admiration of our age.

There is not a single subject about which the human mind can be exercised, but must soon convince the humble inquirer of his ignorance and the weakness of his powers. Of the origin of the little knowledge we possess of this class of substances we know nothing with certainty;—whether it pleased the Almighty originally to reveal any thing of their nature and uses to our first parents, or whether he left them to be discovered by what, in the imperfection of human thought and language, is called accident. It is highly probable that many of them were known to Adam himself: and certain it is, that the uses of several were known at a very early period; for Moses informs us, that Tubalcain, one of Lamech's sons, "was an instructor of every artificer in *brass* and *iron*." Gen. iv. 22.

The ancients appear to have been acquainted with only seven of the metals; gold, silver, mercury, copper, iron, tin, and lead. As the first of these was considered the most valuable, the alchemists, who had learned enough of chemistry to produce changes in many substances, hoped ardently, and searched diligently, to discover some method of converting the other metals into gold: their labours, however, were as vain as those of the profane Paracelsus, one of the last of the alchemists, who professed to have accomplished the object of his anxiety, which was to find a preservative

from death, but dying himself in 1534, after a very intemperate life, at the early age of forty-one, added another to the numerous examples of the folly and madness of infidelity.

Notwithstanding this early acquaintance with some of the metals, it is surprising that it remained for the chemists of the present age, particularly Sir H. Davy, not only to correct and enlarge our information of those already known, but also to add so many to the catalogue; for there are now reckoned thirty-eight, which are classified according to their affinity for oxygen, with which they all more or less combine. The general characteristics of the metals, to use the words of an able modern chemist, are "hardness, tenacity, lustre, opacity, fusibility, malleability, and ductility;" although it is not necessary that a body should possess all these qualities to entitle it to this denomination.

The avaricious and thoughtless may have occasionally regretted that it should require so much pains and labour to procure gold, silver, and copper. But the reflecting mind perceives the wisdom and mercy of the great Creator in depositing them in the bowels of the earth; not merely as it affords employment to man, but as it leaves the surface of the earth, the far greater part of which they must have otherwise occupied, for the important and delightful process of vegetation.

The internal parts of the earth, as we had occasion to remark in our last essay, do not consist of one uniform substance, but of various strata of substances, differing both in their appearance and qualities, as well as in their depth and solidity. Innumerable cracks and fissures, called by the miners *lodes*, occur in these strata; and it is in these veins that the metallic ore is found. It is frequently difficult to discover these veins, nor will they always pay for working when they are found.

Metals abound most in mountainous districts: hence the counties of Devon and Cornwall are in these respects distinguished in this country. Mining is considered to have been of early origin in Britain, and the first inducement to trade with this island; and probably proved a very principal temptation to the frequent visits of the Roman conquerors. From the tools of oak that have been found in ancient tin mines, it is thought that tin works must have been carried on here long before iron was found in any abundance in England.

From the situation, as just described, in which the metals are generally found, it is less surprising that they should seldom occur in a state of *purity*. They are ordinarily met with in a state of *combination* with other metals, with sulphur, or oxygen, or with acids; and various means are employed for their purification: fire, however, is always employed in extensive operations. Solution in acids, which was first adopted by Bergman, is more simple and satisfactory. It is chiefly owing to the improvements in the art of analyzing minerals, that we have become acquainted with the new metals, the further notice of which we must for the present defer.

May the youthful reader early acquire the habit of "looking through nature up to nature's God."

N. N.

THE LATE EARTHQUAKE.

The district of Cutch, which was visited by the late dreadful earthquake, lies between 23° and 24° N. and 69° and 71° E. It is bounded N. by the desert of Ajmere, W. by Gugerat, S. by the gulf of Cutch, and W. by Sind, which lies between it and Persia. Boogebooge, its capital, which was totally destroyed, and in which above 2000 persons perished, lies 1200 miles W. of Calcutta, and 270 N.W. of Surat. Almost all its other towns have either been destroyed, or have greatly suffered. When we behold the calamities of other countries, may we not say that our own happy country is "a land which the Lord our God careth for; and that the eyes of the Lord our God are always upon it, from the beginning of the year even unto the end of the year?"

V.

Obituary.

MR. ROBERT BEILBY.

Mr. R. Beilby was born July 11, 1741, at Bridlington-quay, in Yorkshire. His father, Mr. Charles Beilby, was a master mariner, and unhappily found a watery grave when on a voyage to London, after he had been married only four years, leaving this his only son, two years and a half old, and one daughter half a year old. Mrs. Beilby, who, by this solemn providence, was bereaved of an affectionate husband, bowed to the Divine will with Christian resignation, and laboured to train up her children in the fear of the Lord. For this important work she was well qualified, having had a pious education herself, and having the holy example of Mr. George Nesfield her father, constantly before her. Mr. Nesfield had long been a useful member, and a deacon, of the Baptist church at Bridlington, and honourably supported the Christian character. Mrs. Beilby also, prior to her marriage, had become a member of the same Christian society. Mr. Beilby, whilst an infant, was removed to the house of this his maternal grandfather. His aunt, Mrs. Hannah Nesfield, who was afterwards married to the Rev. John Oulton, M. A. Baptist Minister at Rawdon, watched over him with pious care, and retained the warmest affection for him through life. In his youth he was preserved from many of the follies and dangerous pursuits into which others have fallen, who have been educated merely to act a part in this life, and obtain a portion of its perishable enjoyments. He was early accustomed to read the scriptures, to reverence the Lord's-day, to attend the house of God, to avoid the company of wicked children, and to select for his companions those of a virtuous character. Hence being "trained up *in the* way he should go, when he was old he did not depart from it." By what means he was converted to God does not appear, but there is no doubt that his heart was changed by divine grace at an early period; and those early fruits of piety which appeared in him, and in his yet surviving sister, made his mother's heart rejoice, and led her to observe, "that she believed the Lord had blessed her with two such children as few parents had." Sometimes the Holy Spirit awakens the soul as by a peal of thunder, and at other times his influence descends as the gentle dew; so we believe it was in his youth with our venerable friend: "The Sun of Righteousness arose upon him with healing in his wings, as a morning without clouds, and shone brighter and brighter until the perfect day."

In the 25th year of his age he made a public profession of his faith in the Redeemer, and was baptized, and added to the church at Bridlington, April 20, 1766. "Being now buried with his Lord by baptism into death, like as Christ was raised from the dead by the glory of his Father, even so also he walked in newness of life."—He received the Lord Jesus Christ as his Legislator, Pattern, and Saviour, and he grew up as a flourishing plant in the courts of the Lord's house, bringing forth fruit even to old age. His religious sentiments were strictly Calvinistic; but with him the doctrines of grace were not matters of mere speculation, nor the simple belief of them associated with malevolence and evil passions; they produced humility, compassion, righteousness, and charity.

After he had continued a few years in the church, he was unanimously chosen a deacon. His qualifications for the due discharge of this office were such as have been excelled by few. He was a fair

copy of the apostle's description of a deacon, 1 Tim. iii. 8. He was "grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." He was an eminent example in his attendance on the ordinances of the gospel. Waiting upon God in his own house afforded him gladness of heart: his language was, "I have loved the habitation of thine house, the place where thine honour dwelleth." The writer of this memoir can witness, that for the last twenty-three years, he never knew him absent from his post, either on the Lord's days, or on other appointed seasons, at lectures and prayer-meetings, except detained by illness, or necessarily from home. He often lamented the coldness of those, who for very light and trifling reasons, would excuse themselves from going to the house of God; and was much affected to see how much such persons appeared to prefer the vanities of this world to the provisions of Zion, and to labour more for the bread that perisheth than for that which endureth to everlasting life.

Gravity was so strongly impressed upon his countenance, that a stranger might have concluded at the first interview, that he was naturally morose and austere; whereas his temper was mild and placid to a high degree. He cultivated a spirit of peace through the whole of his Christian profession, labouring as far as possible "to live peaceably with all men." The law of kindness was on his lips, and anger seldom kindled in his bosom. The church, his own family, and the neighbourhood around him, felt the sweet influence of his kind and gentle spirit, and most affectionate manners. His habits and way of life were simple, and truly patriarchal. Though Divine Providence smiled upon his worldly concerns, and blessed him with abundance of this world's goods, yet he despised the gaieties of life, and beheld with contempt those trifling toys which *too frequently engage* the attention of others. It was manifest that his treasure was in heaven, and his heart set upon true riches.

It is the lot of but few to be held in high estimation by all; but such were the fidelity and probity of Mr. Beilby's conversation, that he escaped the breath of calumny, and was universally spoken of with the highest regard. His life was truly an epistle of Jesus Christ, known and read by all around. By his liberal contributions he was the chief support of the ministry of the word where he attended: but his liberality did not terminate there; the Missionary Society, the Baptist Academy at Bradford, and other institutions, shared in his munificence.

In April, 1794, Mr. Beilby married Miss Sarah Stockell, daughter of the late Mr. W. Stockell, a worthy member of the same church with himself. But this union was of short duration, for he was called to follow Mrs. Beilby to the grave in January, 1796.

Our venerable friend was spared, however, in peace and health, till the month of May, 1810, when he was seized by a paralytic stroke, which, for many years, nearly deprived him of the use of one side; but he retained the powers of his mind to the last. His long illness he bore with Christian patience. For the first eight years and a half he was led to the house of God, but about a month before his death he became subject to very severe pains. His pastor one day reminding him of his afflictions, he replied, "Blessed be the Lord who has given me patience to endure them." At another time, being asked of his hope of a better world, he said, "I come to Jesus as a poor sinner." About a week before his departure, he desired his pastor to preach the Lord's-day after his funeral, from John vi. 37. "Him that cometh unto me I will in no wise cast out;" but added, "Say but little about me." On August 10, 1819, he fell asleep in the faith of the Redeemer. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Bridlington. R. H.

Review.

The Christian Ministry an Office of Labour. A Sermon, preached in Broadmead, Bristol, at the Annual Meeting of the Bristol Education Society, August 5, 1818. By Thomas Crisp.

To object to academies in which pious young men, possessing appropriate talents, enjoy leisure, receive instructions, store their minds with useful knowledge, acquire a habit of severe attention, and are profited by discipline and the example of prudent and pious tutors, is not very wise; nor do the reasons usually given in support of those objections in the least lessen our surprise at the existence and magnitude of such an error in judgment. It is said that some of our young men are conceited and pedantic—that they are rather fine gentlemen than laborious ministers—that they are too often deficient in personal religion and in evangelical savour—and the whole is finished by denominating them men-made ministers, as if the academical economy included no means to be employed in order to ascertain the piety and qualifications of all who are admitted to be students. A child might perceive that all this is arguing from the general folly and wickedness of human nature, which refuses or abuses what is intended and adapted to produce the greatest good, against institutions of wisdom, benevolence, and religion. Such judgment is quite as sapient as his who blames the rules and labours of one who has admirably managed a fine piece of garden-ground, because the crops have greatly failed, when that disappointment of expectation was alone owing to frosts, or tempests, or drought, or something quite foreign from the proceedings of him who is loaded with these senseless censures.

We admit that some students, who have enjoyed the advantages of our seminaries, have deserved all that has been above stated: but have not conceit, disgusting self-complacency, lamentable deficiency in gospel sentiments, and destitution of personal religion, appeared in men who have assumed the ministerial character, without having been shaded by the bower which has been so ignorantly deemed pernicious? The truth is, academies are good, but human nature is not so: and no institution in this sinful world, has been uniformly successful in effecting good; nor will any wise man expect things to be otherwise, till our race is, generally, more improved. If there be religion in the heart, good capacity, health, and a disposition to be laboriously attentive to the claims of duty, an institution in which a prudent, pious, learned, and diligent tutor presides—in which the studies to be pursued, and the instructions to be received, are fitted to effect a due preparation for the sacred duties of the Christian preacher and pastor—and in which there is a good collection of useful books, and opportunity to read them, deserves the patronage of man, and is possessed of the approbation of God. Let none, on any account, be admitted into our theological seminaries of doubtful piety, capacity, or health: let them be dismissed if they have imbibed heterodox opinions, or contracted indolent habits, and persist after warning and a reasonable time has been allowed for amendment, and the establishments which we defend, will be highly advantageous to the church of God.

As this is our deliberate opinion of theological seminaries among dissenters, the perusal of the sermon before us afforded us considerable pleasure. It is the production of a minister of Jesus Christ, who enjoyed, in former years, the high advan-

tages of academical instruction; and as he is, on that account, the better qualified to speak on the subject of its utility, so he has, in this discourse, with much seriousness of mind and manly frankness, admitted both the partial abuse and the general usefulness of such a course: and, indeed, it is worthy of remark, that those who object to it have never received its benefits, while the most learned, pious, and useful minister of the gospel, of every church, and of every age and clime, who have been blessed with a learned education, have most highly appreciated the importance of it, and of the seminaries in which it was obtained.

The text selected for this sermon, is in 1 Cor. iii. 9, and it is proposed, by Mr. Crisp, first, to illustrate the peculiar view which is here given of the ministerial office; and, secondly, to show the influence which this view of the ministry ought to have on students, and ministers, and hearers. We must not be considered as using the mere commonplace language of a friendly reviewer when we say, that the preacher has copiously and accurately, with much piety and affection, illustrated and applied these general topics.

The style of the discourse is neat, perspicuous, and manly, without any of that little finery which only serves to render the performance disgusting, and for the mere sake of which the preacher, too often, delivers his sermon. All those who dispense, and every one who hears, the gospel, cannot, from an attentive perusal of what is here written, fail of receiving much advantage, if their hearts be rightly disposed.

Immanuel's Crown; or, The Divinity of Christ demonstrated. By the Rev. R. Newman, Faversham, Kent. 102 pages. Boards. 2s. 6d.

THE Divinity of Christ is here proved from his *divine names;* his *divine perfections;* his *works;* his *worship;* his *sacrifice;* and *scripture testimonies.* Then follow, the *influence* of this doctrine, the opinion *of eminent writers,* and *answers to objections.* We unite with the author in hoping, that "this simple, though well-meant performance may, under a Divine blessing, lead some sinner to an acknowledgment of the truth, and reclaim others who have wandered wide into the devious paths of error." This book would have appeared to *far greater advantage,* if the author had intrusted to some judicious friend the revision of the manuscript, and the superintendence of the press. If a very little trouble of this kind had been taken with it, it would have been in our power to recommend it in a more unqualified manner to our readers.

Hints on the Duties and Privileges of Church Fellowship, addressed to Candidates for Communion, and the Junior Members of Dissenting Churches. By J. Edwards, Minister of the Gospel, Wild-street, London. Second Edition, enlarged. 24mo. 110 pages.

IN our review of the first edition of this instructive little book, which was divided into Personal Piety—Positive Institutions—The Nature of a Christian Church—the Duties and Privileges of Church Members—Punctuality—Circumspection—and Brotherly Love, we recommended it as well deserving the attention of young Christians, and especially of those who are about to unite in fellowship with the church of Christ.

The present edition contains two additional chapters, viz. On the Appropriate Work of a Deacon—and, On the Reasons of Dissent. These meet with our approbation equally with the former. We learn with pleasure that the author has been repeatedly solicited from various quarters to enlarge his plan, and shall be glad to find that he attends to the recommendation.

In the mean time, we repeat that this is a useful work, containing much valuable information and advice in a small compass.

We are unwilling to omit this opportunity of saying, that no small part of the usefulness of a minister depends, under God, upon the as-

distance which he receives from the deacons of the church. In this point of view, it is their duty, 1. to be labourers together with him; and, 2. by their kind, affectionate, and respectful behaviour towards him, and manner of speaking of him at all times, and especially in their families, which we also recommend to all Christian heads of families, to secure and increase that veneration of the younger part of the congregation for his person and labours, which is essential to his usefulness. On the same account we equally recommend to the younger part of our brethren in the ministry, in addition to the advice quoted by the author, p. 91, from Dr. Collyer's Charge to Mr. Raffles, not to let any man despise their youth, but to attend to the exhortation of the apostle Paul to Timothy, as paraphrased by the excellent Dr. Doddridge, "Let thy whole behaviour command a reverence to it, while others see that, young as thou art in years, thou art old in wisdom, piety, and universal goodness. *Be thou* therefore *an example to* all *the faithful, in* prudent and useful *speech, in* a grave, steady, and consistent *conversation, in* unbounded *love, in* a candid yet zealous *spirit, in* uniform and incorruptible *fidelity*, and *in* unspotted *purity*, by which all suspicion of evil shall be avoided, and even all occasion of apology superseded."

An Answer to the Question, "What are the distinguishing Tenets of the Baptists?"

THIS Tract, which contains only eight pages, is well adapted for general circulation. We copy the commencing paragraph.

"It is rather singular, after so much has been published by the Baptists in England, for upwards of two hundred years, that so many persons are totally unacquainted with their distinguishing principles. A Baptist Minister was lately asked by a person of exalted rank, *Why is it that you do not baptise persons until they are twenty-one years of age?* This Nobleman was informed, that the age of a person was of no consideration with the Baptists, it giving them no concern whether he was a child, or a person of grey hairs, provided *he gave evidence* of being a genuine believer in the Lord Jesus Christ.

"When the late Rev. Claudius Buchanan was conversing with the Bishop of the Syrian churches, respecting the churches in England who had separated from the church of Rome, the Doctor says, 'This led to the mention of the different sects. Those who most interested him were the Quakers and BAPTISTS. *He said, it was an imposing idea to* WASH THE BODY WITH WATER TO BEGIN A NEW LIFE. He asked, *whether they were baptised again every time they relapsed into sin, and known apostasy.*'* He might have been informed, perhaps he was, that the Baptists strictly adopt the principle of 'ONE BAPTISM,' and therefore contend, if a person has been immersed in water, in the name of the Holy Trinity, on a credible profession of repentance and faith, that it is never to be repeated; even should the person afterwards declare that at the time of his baptism he was not a real, though a professed, believer in the Lord Jesus Christ."

The following note is subjoined, which contains some curious facts.

"In the year 1813, the writer asked the author of the Researches, (Dr. Buchanan,) in relation to the above statement, 'Whether the Bishop's surprise arose from being told of the *immersion* practised by the English Baptists?' He at the same time reminded the Doctor of what the Rev. Dr. Wall had said in his History of Infant Baptism, (Part II. Chap. ix. p. 463,) '*All those countries in which the usurped power of the Pope is, or has formerly been owned, have* LEFT OFF *dipping in the font; but all other countries in the world, which never regarded his authority,* DO STILL USE IT.' The writer added, 'Now, Sir, if *sprinkling* has obtained among the Syrian churches, seeing they have never been subject to the usurped power of the Pope, the fact stated by Dr. Wall will be contradicted, and I candidly acknowledge that I shall be at a loss to account for its existence.' The Doctor replied, 'The fonts are quite large enough for immersion;' intimating, as the writer understood him, that they still used the primitive rite, and had not, like the national churches in Europe, LEFT IT OFF. This conclusion is confirmed by what is said in the Researches, (see letter dated Cande-nad, 25th Nov.) in which the Doctor says, 'We next had some conversation concerning forms of worship; whether Christ intended that

* Ecclesiastical Researches in Asia, Vol. I. p. 111, 112.

his church should have the same form under the burning line, and in a country of frost and snow?' To what other forms of worship' than immersion and sprinkling could this possibly refer? The letter from which this conversation is quoted, may be found in the first *nine* editions of the *Ecclesiastical Researches*; the *tenth*, edited by Dr. Buchanan, about a year before his death, does not contain it; nor the *eleventh*, which has been lately printed from it."

"For the information of those persons who cannot procure larger works, the following statement is extracted from an excellent work, entitled, ADAMS'S VIEW OF RELIGIONS.

"'BAPTISTS, or ANTIPÆDO-BAPTISTS.—This denomination of Christians is distinguished from others by their opinions respecting the mode and subjects of baptism.

"'Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such they insist is the meaning of Βαπτιζω; so that a command to baptize is a command to immerse. Thus, they say, it was understood by those who first administered it. John the Baptist, and the Apostles of Christ, administered it in Jordan, and other rivers and places where there was much water. Matt. iii. 13—17. John iii. 23. Both the administrators and the subjects are described as going down into, and coming up again out of the water. Matt. iii. 16. Acts viii. 36—39. And the baptized are said to be buried in baptism, and to be raised again; Rom. vi. 3—5. Col. ii. 12; which language could not, they suppose, be properly adopted on supposition of the ordinance being administered in any other manner than by immersion. Thus, they affirm, it was administered in the primitive church; thus it is now administered in the Russian and Greek churches; and thus it is at this day directed to be administered in the church of England, to all who are thought capable of submitting to it in this manner.

"'With regard to the *subjects* of baptism, the Baptists say that it ought not to be administered to children or infants at all; nor to grown-up persons in general; but to adults who profess repentance for sin, and faith in Christ, and to them only. Our Saviour's commission to his apostles, by which Christian baptism was instituted, is to *go and teach all nations, baptising them*; that is, say they, not to baptize all they meet with, but first to instruct them; and whoever receives the instruction, him to baptize *in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 18—20. This construction of the commission, they contend, is confirmed by the different words in which another Evangelist expresses it: *Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved.* Mark xvi. 16. To such persons, and to such only, they say, baptism was administered by the apostles, and the immediate disciples of Christ; for they are described as repenting of their sins, as believing in Christ, and as having gladly received the word; and without these qualifications, Peter acquaints those who were converted by his sermon, that he could not have admitted them to baptism. Acts ii. 38—41. Philip holds the same language in his discourse with the eunuch; Acts viii. 36—39; and Paul treats Lydia, the jailor, and others, in the same manner. Acts x. xvi. xviii. Without these qualifications, Christians in general think it wrong to admit persons to the Lord's Supper; and for the same reasons, without these qualifications, at least a [credible] profession of them, the Baptists think it wrong to admit any to baptism.

"'They farther insist, that all positive institutions depend entirely upon the will and declaration of the institutor; and that therefore, reasoning by analogy from previous abrogated rites is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism ought to be our only rule.

"'The Baptists in England form one of the three denominations of Protestant Dissenters. They separate from the establishment for the same reasons as their brethren of the other denominations do, with whom they are united, and from additional motives, derived from their particular tenets concerning baptism. The constitution of their churches, and their modes of worship, are Congregational, or Independent; in the exercise of which they are protected, in common with all other Dissenters, by the Act of Toleration. Before this they were liable to pains and penalties, as non-conformists, and often for their peculiar sentiments as Baptists. A proclamation was issued out against them, and some of them were burnt in Smithfield in 1538. They bore a considerable share in the persecutions of the seventeenth and preceding centuries, and it should seem in those of some centuries before; for there were several among the Lollards and Wickliffites who disapproved of infant-baptism. There were many of this per-

suasion among the Protestants and Reformers abroad. In Holland, Germany, and the North, they went by the names of *Anabaptists*,* and *Mennonites*; and in Piedmont, and the South, they were found among the Albigenses and Waldenses.

"'To those who make their history as a denomination to have originated in the turbulent excesses of *Munster*, they answer, If it were so, it is no disgrace to our principles, unless they could be proved to favour such excesses; nor to those who hold them, unless they are guilty of the same things: but they deny that it is so; for that the disturbances did not originate with the people called Anabaptists, (or Mennonites;) that those who bore this name (who were guilty of those excesses,) practised sprinkling: and that Antipædobaptism was known many centuries before they existed.

"'The Baptists subsist under two denominations, viz. the *Particular*, or Calvinistical; and the *General*, or Arminian. The former is by far the most numerous. Some of each denomination allow of mixed communion with Pædobaptists; others disallow it:† and some few of them observe the seventh day of the week as the sabbath, apprehending the law that enjoined it, not to have been repealed by Christ, or his apostles.

"'A considerable number of the General Baptists have gone into Socinianism, or Arianism, on account of which, several of their ministers and churches, who disapprove of those principles, have, within the last forty years [1805] formed themselves into a distinct connection, called, THE NEW CONNECTION.'

"'The Baptists in *America*, and in the *East* and *West Indies*, are chiefly *Calvinists*, and hold occasional fellowship with the Particular Baptist churches in England. Those in *Scotland*, having imbibed a considerable part of the principles of Messrs. *Glas and Sandeman*, have no communion with the others. When the English Baptists engaged in a Mission to the East, however, they liberally contributed towards it, especially to the translation of the scriptures into the Bengalee language.'

"Since the above article was written, the Baptists have very much increased in both the Indies; and the Missionaries, principally at Serampore, have translated the scriptures, either in whole or in part, into more than *fifty* of the *languages* and *dialects* of *India*. Some new churches of Particular Baptists have been formed in *Scotland*; and in America they are increased to a multitude of people. As long since as 1813, the estimate was 111 associations, 2633 churches, 2142 ministers, 204,185 members. It was supposed that the number of those who considered themselves as belonging to the Baptists, though not baptized, were 1,433,915: these, added to the communicants, made 1,638,760, which was more than one-fifth part of the whole population of the United States and territories.*

"Within the last six years the Baptists have increased in Ireland. The Baptist Irish Society employs *six* Itinerant Ministers, and *seven* Itinerant Readers of the Irish Scriptures; they have about eighty schools, principally for teaching the native Irish language, containing upwards of *six thousand* children. The Baptist Missionaries in the East Indies have more than *eight thousand* in their native schools."

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* "For several years in England they were called *Anabaptists*, because their opponents charged them with *repeating* baptism. As however they consider infant-baptism as a mere nullity, they disclaim this term as unjust and reproachful. There are not any now, except those who are very ignorant or bigotted, that call them by this name."

† "This part of the description is not exactly correct. There are none of the General Baptist Churches that admit of *mixed* communion: there are a few of the Particular Baptists who do; and others who admit of *open* communion; but the far greater number of the Baptist churches admit no persons to the Lord's Table unless they have been baptized."

The Horrid Effects of Deism, contrasted with the glorious Realities of Christianity: containing the awful Death of several Deists, and the Joyful End of [several] *Believers in Jesus. Second Edition: designed for the Use of Sunday Schools.* Whittemore.

THE compiler of this excellent litle tract has made good use of "Simpson's Plea for Religion," and other works, which contain well-attested statements of the deaths of Infidels and Christians. The anec-

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* "Benedict's History of America, Vol. II. p. 553."

dotes are admirably adapted to impress the minds of children, and the reflections drawn from them are appropriate and well expressed. The Editor has our best thanks for the promptitude with which he has, in several instances, seized occasions for the purpose of providing suitable little books for our Sunday-Schools.

LITERARY INTELLIGENCE.

Just Published.

Village Sermons, Volume the Eighth and last; including short Prayers, adapted to all the Sermons in the eight Volumes. By George Burder.

The Evil and Danger of neglecting the Souls of Men; a Sermon by Dr. Doddridge; republished by Mr. Burder.

England's Memorial; being the Substance of a Sermon preached at Grove Chapel, Camberwell, November 5, 1819, on the Spirit of Popery, and the Crying Sins of the present Time. By the Rev. Joseph Irons.

An Essay on the Truth and Inspiration of the Holy Scriptures. By the late Rev. Dr. Taylor.

Posthumous Sermons. By John Owen, D. D. formerly Vice-Chancellor of Oxford. From the original Edition by John Thomas Dobney.

Two Volumes of Essays, entitled, The Religion of Mankind. By Robert Burnside, A. M.

A Funeral Sermon for the late Rev. Thomas Thomas. By the Rev. Dr. Newman, and the Oration at the Grave, by Thomas Griffin.

Jesse; or, the Beneficial Effects of Youthful Religion. By a Young Lady.

The History of the Young Sailor.

Nine Discourses on Prayer. By John Townsend, Minister of the Gospel, Jamaica-row, Bermondsey. Third Edit. 8vo.

The Inspiration of the Scriptures maintained and defended. A Sermon delivered at the Meeting-house in Dean-street, Southwark. By J. M. Cramp.

A New Plan for Social and Domestic Worship. By the Rev. W. Smith, M. A. Author of the Domestic Altar, &c.

The Scripture Doctrine of the Name, Person, Office, and Glory of Christ. By a Layman. 8vo. Dedicated, with Permission, to W. Wilberforce, Esq.

Elements of a Plan for the Liquidation of the Public Debt, of the United Kingdom; being the Draught of a Declaration submitted to the Attention of the Landed, Funded, and every other Description of Propriatory of the United Kingdom. With an Introductory Discourse. By Richard Heathfield, Gent.

The Juvenile Poetical Moralist, being original Miscellaneous Poems, intended to assist the Youthful Mind in the Formation of Virtuous and Religious Principles.

In the Press.

A Seventh Volume of Beddome's Village Sermons, in 8vo. and 12mo.

The Domestic Minister's Assistant: a Course of Morning and Evening Prayer (for five Weeks) for the Use of Families; with Prayers for particular Occasions. By William Jay.

Memoirs of the Life of Miss Caroline Elizabeth Smelt, who died on the 21st of September, 1817, in the City of Augusta, Georgia, in the seventeenth year of her Age; by Moses Waddel, D.D.

Flavel's Fountain of Life; or Forty-two Discourses on the Essential and Mediatorial Glory of Christ: in Four Parts, 2s. and 3s. each; making one complete Volume in 12mo. or 8vo.—Also, Part I. of Flavel's Method of Grace; consisting of Thirty-five Discourses on the principal Doctrines of Christianity, making, when completed, Volume II. of the Works of this celebrated Author.

Two large Volumes, 8vo. with eighteen Etchings.—Sacred Biography, or Lives of all the principal Persons mentioned in Scripture; forming a connected History of the Old and New Testaments. By J. W. Morris.

The Insufficiency of Nature and Reason, and the Necessity of Revelation, to demonstrate the Existence and Perfections of the Deity. 12mo. By Mr. Andrew Horn.

A Volume of Meditations for every Day in the Year, by various Authors, (long since announced under the title of "Daily Bread.")

A Third Volume of the Rev. John Owen's History of the British and Foreign Bible Society. This Volume will bring the History down to the close of the Society's fifteenth Year.)

Intelligence, &c.

ASSOCIATIONS.

KENT AND SUSSEX.

Rev. Wm. Broady, Moderator; Rev. John Rogers, Secretary, Tenterden, June 1, 1819, three P. M. Mr. Exall prayed. The letters were read. Mr. Broady concluded. Seven, Mr. Morris prayed, Mr. Tidd preached, (2 Cor. xii. 11.) Mr. Pewtress concluded. June 2, six. Messrs. Collyer, Packer, and Stace, prayed. Ten, 30. Mr. Giles (Eythorne,) prayed. Mr. Giles (Chatham,) preached, (1 Cor. xiii. 13.) Mr. Shirley concluded. Three; Mr. Cramp (London,) prayed. Question discussed.—21 Churches. Increase of Members, 51.—The next Association will be held at Lessness-Heath, Erith, June 6, 7, 1820.

MIDLAND, Evesham, 1819.

Rev. Mr. Butterworth's Chapel.—Whit-Tuesday, three. Mr. Birt began with prayer. Mr. Butterworth, Moderator. The letters were read, and the Moderator closed with prayer. Six, Mr. J. H. Hinton prayed. Mr. Page preached (1 Cor. xv. 29.) Mr. Butterworth concluded. Wednesday, Six. Messrs. Brinton, Hall, and Morgan, prayed. Half-past Ten, Mr. Poole prayed. Messrs. Morgan and Birt preached, (John vi. 37.—Phil. iv. 1.) Mr. Coles of Bourton closed. Evening. Mr. Thomas, Bromsgrove, prayed. Mr. Fry preached (1 John iii. 2.) and concluded. —The next Annual Meeting will be held at Cannon-street, Birmingham, May 30 and 31, 1820. Messrs. Page, Waters, and Trotman, will preach. Clear Increase of Members, 163.

WELSH BAPTIST ASSOCIATION, *LONDON.*

November 7, 1819.—Seven, A. M. there was a prayer-meeting as usual. —Met at Ten. William Davies of Haverfordwest prayed; William Rogers, Blayney Giryat, and J. Jones, New Town, preached, (Mark xii. 6, and Psalm l. 5.) Two. David Davies, Haverfordwest, prayed, and W. Davies and W. Rogers preached, (Eph. ii. 8, and John ix. 35.) Six. E. Evans prayed, and D. Davies and J. Jones preached, (Heb. xii. 1, John i. 14.) We had reason to say, it was good for us to be there.

The preceding Sabbath, E. Evans baptized in Mr. Timothy Thomas's meeting-house, and J. Jones preached on the occasion in Welsh and English, from Acts ii. 37—41. The Welsh who understood both languages, were greatly surprised, on account of his accurate knowledge of both; nor was he in the least disconcerted by changing from the one to the other.

November 21.—E. Evans baptized the second time in the same place, and W. Rogers preached on the occasion, from Acts viii. 35—38. We have reason to say concerning the Welsh cause among the Baptists, that the Lord maketh the barren woman to be a joyful mother of children. Praise ye the Lord.

MEETING-HOUSE RE-OPENED.

BURFORD, Oxfordshire.

September 14, 1819, was re-opened, after considerable enlargement, the Baptist Meeting-house, Burford, Oxfordshire. In the morning, the Rev. J. Hinton, (Oxford,) began by reading a portion of scripture, and offering up prayer and praise. Rev. Messrs. Thomas, (Oxford,) and Gray, (Chipping Norton,) preached, from Job xxiii. 3, 4, and Psalm lxxii. 15. In the evening, the Rev. Mr. Crook, Missionary Student, offered up prayer, and the Rev. Mr. Coles, (Bourton,) preached, from Zeph. ii. 1; "Gather yourselves together." Prayer and singing at usual intervals.

This house of God was built in 1804, and is now 41 feet by 28 feet, with one gallery.

The people to whom the word is preached are chiefly very poor, so that

though, with great economy, only £260 has been expended, yet the help of the lovers of Zion is greatly needed, and earnestly solicited.

NEW CHAPEL OPENED.

NEWCASTLE-UPON-TYNE.

On Wednesday, September 22, 1819, a very neat and commodious chapel, 51 feet by 40½, with galleries, situated in New-court, Westgate-street, Newcastle, was opened for the use of the Baptist church and congregation, lately assembling at Carpenter's hall.

Morning Services.—Mr. Williamson of North Shields read the scriptures and prayed; Dr. Steadman of Bradford delivered an appropriate discourse, from Psalms xc. 17; and Mr. Jones, (Independent) of Monkwearmouth-shore, concluded with prayer.

In the evening, Mr. Winter of South Shields prayed; Dr. Steadman preached, from Acts xiii. 26; and Mr. Sample, the pastor of the church, concluded the services of a very interesting and memorable day in prayer.

A very pleasing prospect of raising another congregation in this populous and important town, presents itself; and it is hoped the friends of evangelical religion will unite with the immediate supporters of the interest, in praying for the effusions of that Holy Spirit, who alone can give to their exertions permanent success.

£36 7s. 6d. was collected toward defraying the debt remaining on the building, which has been completed for a sum not much exceeding £800.

NEW CHURCH FORMED.

BLACKWATER, NEAR BAGSHOT.

A NEAT place of worship, formerly in the occupation of the Wesleyan Methodists, having been re-opened, a congregation has been collected, and the ministry of the word has been owned to the conversion of some, through the labours of Mr. Burgwin.

June 15, 1819, a meeting was held in the above place, to witness the formation of a church of the Particular Baptist denomination.

In the forenoon, Mr. Coles of Onkingham stated the reasons for dissent, and described the nature of a gospel church; Mr. William Shenston gave the right hand of fellowship to the friends, whose union was then recognized, and delivered a suitable address; Mr. Coles engaged in prayer; Mr. Upton preached, from 1 John iv. 10, 11.

In the afternoon, Mr. Shenston preached from Eccles. iii. 5, (former part;) Mr. Dawson of Staines, and Mr. Baily of Windsor, assisted in the devotional exercises of the day.

This place of worship is eligibly situated in a populous neighbourhood. It has been obtained on very reasonable terms; but as the congregation is poor, and the cause is in its infancy, the greatest part of the debt contracted by the purchase of the premises, repairs, &c. remains unliquidated. An appeal will, therefore, be shortly made to the religious public for pecuniary aid.

MISSIONARY MEETING AT *BRAINTREE, ESSEX.*

On Tuesday, November 30, 1819, a meeting was held at the above place, as the most central situation in the county, on behalf of the Baptist Mission. Mr. Craigg, one of the Independent ministers in the town, kindly granted the use of his place of worship; the Baptist meeting-house being by far too small for the occasion. The congregations were large, and highly respectable: and the services as interesting as any we remember to have witnessed on any similar occasion.

The morning sermon was preached by our highly valued friend and brother Ward, of Serampore, from 1 John v. 19: "*The whole world lieth in wickedness.*" Mr. Cox, of Hackney, offered the *first* prayer, and Mr. Craigg concluded.

During the afternoon it was proposed, resolved, and carried unanimously, that a letter should be immediately drawn up by brother Wilkinson, recommending the formation of an Auxiliary Baptist Missionary Society, which might embody the influence and the prayers of the whole denomination throughout the county in the cause of the Mission. This was accordingly done, and signed at the unanimous request of the meeting, and on their behalf, by brethren Ward, Cox, and Miller. The subject will be taken into consideration at a public meeting, as early as possible.

The evening service commenced at six o'clock. Mr. Wilkinson of Saffron Walden began in prayer; Mr. Cox preached, in his usually animated and impressive strain, from Col. i. 13; Mr. Carter, the other Independent minister in the town, concluded the service; Mr. Miller, of Braintree, gave out the hymns.

The sum collected at the doors was *sixty pounds*; and the effect produced upon the congregation such as was worthy of the great and noble cause which had brought them together.

W.

Saffron Walden, Dec. 7, 1819.

DISTRESS AT THE CAPE OF GOOD HOPE.

The Committee of the London Association in Aid of the Moravian Missions, feel themselves compelled to lay before the public the following affecting facts.

The Settlement on the Witte Revier, (Cape of Good Hope,) was fixed upon in 1816, under the full concurrence of the Colonial Government, with the view, partly, of relieving their Settlement at Gnadenthal, which contains above 1400 Hottentots, from a redundancy of population. The Witte Revier falls into the Sunday River, near Algoa Bay. Three male and two female Missionaries arrived there in April, 1818, and with the help of some Hottentots, whose numbers soon increased to 155, the preparation of a temporary church and dwellings, corn-mill, smithy, gardens, and corn-fields, was soon effected, and the Settlement was making rapid advances; but the Caffre war broke out; a horde of savages lodged themselves in the glen near the infant Settlement; the Missionaries sustained three attacks, in which 600 head of cattle were driven off, and on April 14, nine Christian Hottentots were mutilated and murdered. The Missionaries thus describe their situation:—"All the nine men had families of small children, and some of their wives pregnant. The lamentations of the poor women and children pierced our hearts;—all our endeavours to soothe their grief were vain. The fathers were dead; their cattle were all stolen, and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, to murder us also. Our Hottentots *had lost all* courage. Countless were the sighs, tears, and prayers which we offered up to our God and Saviour, during three days of horror and anguish. There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children; yet to stay was impossible, as our provisions were either destroyed or consumed, and to go out in quest of more was risking the further loss of life." They at length apprised the Landdrost of their dreadful situation, by whose kind exertions the congregation was withdrawn to Uitenhagen, and partial relief afforded them. All they had left behind, with the corn-fields and gardens, was utterly destroyed, first by the Caffres, and then by the elephants. The fugitives were in the greatest distress, attacked by fever, and in *the utmost* want of the necessaries of life, all provisions being excessively dear. In the midst of these accumulated sufferings, the faith and patience of the Missionaries remained unshaken. They write, "We have more reason to thank the Lord for his protection, than to complain: it might have been worse. He alone knows what still awaits us; but we trust in him to support us under all afflictions, and we feel it our duty to remain with our congregation, which, with us, hope to return to the Witte Revier when peace is restored."

The *Committee of the London Association* will only add, that considerable additional expense must attend the present state of the Witte Revier congregation, and (if they are permitted to return in safety) the rebuilding of the dwellings, &c. is what the funds of the Missions, already more than exhausted, cannot possibly meet, while, from recent sufferings on the Continent, the Brethren in Europe are incapable of furnishing the requisite relief, so that their only reliance must be placed on the generosity of a British Public, for the means of promoting the welfare of the heathen inhabitants of a British Colony.

They acknowledge with gratitude the following Contributions already received for the above object.

	£.	s.
Hon. and Right Rev. Lord Bishop of Durham	20	0
Right Hon. N. Vansittart, for General Fund	50	0
Right Hon. N. Vansittart, for Clothing for Witte Revier	20	0
J. Montgomery, Esq. Sheffield	5	5
J. G. Barker, Esq. and Children	1	8
Thomas Platt, Esq.	10	10
Anonymous, by Mrs. Armstrong	1	0

	£	s.
H. Wells, Esq. Nottingham.....	2	2
Mr. James Walker, Chester	1	0
Rev. H. Thos. Fell, Henley-on-Thames	20	0
Mr. Jones, Llanbedy	5	0

Donations in Clothing, old or new, will be thankfully accepted by Mr. H. C. Christian, 10, Strand. Subscriptions received for the London Association by the following Bankers, and if intended exclusively for the Witte Revier, it is requested they may be so specified. Messrs. Morland and Co. and Ransom and Co. Pall-mall; Sir P. Pole and Co. Bartholomew-lane; Stephensons and Co. 69, Lombard-street; also by Messrs. Ricketts and Co. Bristol; Tuffnell and Co. Bath; Glencross and Co. Plymouth; Sparkes and Co. Exeter; J. and B. Goodeve, Gosport; Hudey and Co. Lewes; Wigney and Co. Brighton; Haydons, Guildford; Mills and Co. Colchester; Gurneys and Co. Norwich, Lynn, and Halesworth; Barnards and Green, Bedford; Mansfield and Co. Leicester; Smith and Co. Derby; Attwoods and Co. Birmingham; Parker, and Co. Sheffield; Smith and Co. Lincoln; Smiths and Thompson, Hull; Jones and Co. Manchester; Reid and Co. Newcastle-upon-Tyne; Ramsay and Co. Edinburgh; and G. Latouche and Co. Dublin.

JOHN BULL, A. B
JOHN CLAYTON, Jun. } Secretaries.

16, Southampton-place, Euston-square,
11th November, 1819.

ON THE CONDITION OF THE *INDUSTRIOUS CLASSES.*

EVERY individual, more especially in a Society professing Christianity, it is believed, may hope for a candid reception of such views as may have impressed his mind as being connected with public utility. Our religion enjoins the precept to feed the hungry, and clothe the naked; and on this ground the present address is framed, while advocating the cause of so destitute a portion of our community as the industrious classes at present are acknowledged to be.

From the Reports of the Legislature, and Associations formed to alleviate such distress, it fully appears that the wages of labour are inadequate to support the labourer, whether in agricultural or manufacturing districts; consequently, that the poor-rates are resorted to in a measure *to supply the deficiency.* But it is well *known, that the other portions* of society being also pressed on by such a multitude of burthens, renders economy so essential, that parish officers are, as it were, obliged often to check the almost due exercise of feeling, while employed in administering relief. On the other hand, where sickness incapacitates the poor man from exertion, magistrates have, in innumerable instances, directed an allowance, which in time of health was never realized. The stimulus to industrious effort being evidently withheld, and idleness, as it has been expressed, becoming a "better trade than the workshop, labourers have been very much tempted to idle habits—often degenerating even into dishonest members of society."

Independently of abuses which such a state of things naturally originates, and consequently producing an increasing reluctance to almsgiving, the well-intentioned, through the frequency of application, are under the necessity of confining their beneficence within bounds, which more comport with the abridged means occasioned by the times, than with sentiments of compassion. What louder call for action can Christians, even occupied as they now are in dispensing gospel truth to the world, be imagined to have, than such circumstances as these afford? We are commanded to do good to all. Here are our friendless, helpless, and debased fellow-subjects, universally subjected to our view — demanding our attention. Government, indeed, has been looked to for a redress of these evils; but Government has not hitherto successfully attacked them; and while engaged in so much avocation of other kinds, what should, if possible, be immediately effected, will, perhaps, not receive an adequate notice. But as we may rejoice that a mode of relief occurs, which is so universally available as the cultivation of land is acknowledged to be, let us hope that every one's attention will be directed to so interesting an object. In the additional culture of the soil, the most appropriate remedy for the evils we endure, as experience teaches us, is to be found. Surely, in a labour of love, in which all may participate, we may conclude that the services of all the religious public will be enlisted. The following results being obtained from the collation of a large mass of correspondence on this branch of political economy, may be relied on. They are extracted from a Report of an Association * applying itself

* Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates.

to the subject, with the countenance and assistance of a large body of intelligent and influential characters generally.

"First.—That an eminent means of improving the condition of the labouring class, and diminishing pauperism, would be to afford labouring poor small portions of land on easy terms.

"Secondly.—That this practice promotes industry, furnishes employment to the rising race, prevents a dependence on parish aid, is most favourable to morality, and prevents smaller offences tending to greater crimes.

"Thirdly.—That it has in some districts operated to the keeping down, in others almost to the utter extinction of poor-rates."

In the application of this remedy but little difficulty would occur, if every occupier of land, feeling it his interest and duty to arouse the dormant energies of our population in this approved channel, would apportion a small piece, at a low rent, to such labourers as live in his vicinity. Such would be found to be true patriots, since the stimulus afforded to the industrious poor by the possession of this means of improving his condition, would probably, at no distant period, secure to him an independence of circumstances and spirit. Hence, too, from being an abject oppressive burthen on the other classes, he would commence a career of benefit to those around him, being now become a consumer and a customer.

It may be proper to impress on all parishes, that the Legislature, in the last session passed an Act, by which each parish is authorized to take twenty acres of land for the purpose of employment and letting. Were this generally acted upon, it has been computed that some hundreds of thousands of our countrymen might be extricated from their debased condition as paupers, and reinstated in their wonted station in our British community.

It has long been a subject of complaint, that the present race are deprived of that accustomed and congenial diet, which in infancy is so invaluable—milk. But by this means, cows would be once again the assistants of our labouring poor, and pigs would follow in course. Thus should we witness much supply of food, from quarters in which its value, under existing circumstances of the times, cannot easily be appreciated.

Having now taken a brief view of the redress which applies to the agriculturist, in an especial manner; the object next to be adverted to is, the relief of large and populous places, in which the bulk of the unemployed population consists of manufacturers and artizans. The same means will here be found successful, as in the former class; but the mode of adopting it to their habits will vary. A parish in Kent has found its account in carrying on a farm in the parish occupation. Spade husbandry is here indispensable. But the use of the spade is of easy attainment by all our effective poor. And when the superior productiveness of land so cultivated is taken into the estimate, we have reason to rejoice that Providence proffers to us so prompt and efficacious a remedy for distresses not easily removable by other methods. Certainly the value of our waste lands will here be most distinctly seen. By the cultivation of our numerous wastes, millions of acres may be rendered available to the supply of the country's wants, with the least possible interference with existing occupations.

Yes, the grateful soil will repay us with interest for the labour bestowed; and especially, as in this case, the labour of the spade.

Having proceeded thus far, it would be most easy to enlarge both on the urgency of circumstances, and especially as the winter fast sets in, and the facility of a resource, which, while so much of despondence abounds, is of general application—almost within the compass of any religious society. To Christians I speak. To the mere worldly character, that the measure is one of the soundest policy might be adduced; but to the glory of God it should be sufficient that every professor of religion is referred.

B. W.

Camberwell, Nov. 18, 1819.

It is quite essential that the same management be afforded—viz. the small plot of land for the employment of leisure hours, to the labourer, whatever his former habits may have been, whether manufacturing or agricultural.

ORDINATIONS.

Rev. J. Reynolds, at Isleham, Cambridgeshire.

Rev. ——— Rodway, at Grittleton, near Chippenham, Wilts.

The particulars of these two Ordinations were intended to be printed in our last number. But a press of other matter prevented it, and we fear they are lost. Should they either be found, or recommunicated, they shall be immediately inserted.

STEPNEY INSTITUTION.

We inform our readers that the Annual Meeting of the Stepney Institution will be held, (Providence permitting,) on Tuesday evening, January 11th, at the King's Head in the Poultry. The chair to be taken at six o'clock precisely.

SUMS VOTED TO WIDOWS OF BAPTIST MINISTERS,

December 21, 1819.

	£	s.	d.
M. S.	6	0	0
M. D.	5	0	0
M. T.	5	0	0
H. T.	5	0	0
S. J.	6	0	0
Mrs. P.	6	0	0
A. P.	6	0	0
M. B.	6	0	0
Mrs. R.	6	0	0
Mrs. M.	6	0	0
E. J.	6	0	0
M. G.	6	0	0
E. B.	6	0	0
E. C.	6	0	0
M. R.	6	0	0
Mrs. N.	6	0	0
Mrs. T.	6	0	0
A. M.	6	0	0
S. L.	6	0	0
M. E.	5	0	0
E. H.	6	0	0
	£122	0	0

BRITISH MISSIONARY *REPORT.*

*** The Report of this Society was by mistake prefixed to the Number for December last. It was intended, as will appear from the Index, to be paged in with the work, the same as the Irish Chronicle and Missionary Herald.

During the months of July and August last, Messrs. S. of Southam, (Warwickshire,) and W. of Stepney, were employed in Itinerating, and visited about thirty villages adjacent to the former place. Not more than six or seven of these villages are favoured with a preached gospel, although the population amounts to upwards of 10,000 souls. Among other attempts to introduce Sunday-schools and public worship, was one made at Bishop's Itchington, about four miles from Southam, where they have now about seventy children. It appeared to the Committee so important that one of their Missionaries should be stationed in this neighbourhood, that they have employed Mr. S. of S. for one year; and the following sums have been subscribed for that specific purpose.

	L.	s.	d.
J. B. Wilson, Esq.	10	10	0
Thomas Thompson, Esq.	10	10	0
A Friend at Islington	10	10	0
Ditto, at Hackney	10	10	0

RECENT DEATH.

Died, on Friday, the 24th of December, George Baguter, Esq. of Pancras, aged 80 years. On the previous Tuesday afternoon, while standing before his fire, he suddenly fell, in a state of total insensibility. After about twelve hours, in consequence of being copiously bled, he recovered his senses, and for the next two days conversed with his mourning family intelligently and comfortably on the supports which he derived from the promises of the gospel. On Friday morning, after sleeping soundly for several hours, he had another attack, and instantly expired without a struggle. He had been a worthy Deacon of the church in Eagle-street for upwards of forty years, and a member for more than forty-five years.

Poetry.

ON DISCONTENT.

Seekest thou great things for thyself? Seek them not.

Shun Discontent with mod'rate things,
A direful source whence mis'ry springs.
The men who constantly aspire
After a station somewhat higher,
True happiness will never find,
Nor fill with husks their restless mind.
They wound themselves, and all around,
In search of what can't thus be found.

Professors of the Christian name,
If you act so, 'tis sin, 'tis shame:
It stops the ear, and steels the heart,
Against the force of truth's keen dart;
It wounds afresh Christ's sacred name,
And puts him to an open shame.

Tapeinos.

Irish Chronicle.

THE intelligence of the last month afforded the Committee the most gratifying pleasure, from the facts it contained of the silent but rapid spread of scriptural knowledge among the Roman Catholics of Connaught, principally by the labours of the Readers of the Irish Scriptures. The Rev. Josiah Wilson, of Ballina, the superintendent of the schools, continues to be heard at different places by large and respectable congregations: he has repeatedly and earnestly desired the Committee to send another Itinerant Minister into that part of the kingdom. The Committee are exceedingly affected with the serious and continued indisposition of their laborious and valued Itinerant, the Rev. Isaac M'Carthy, brought on, according to the opinions of physicians, by the fatigue he has endured, and the colds he has frequently taken from excessive rains, damp beds, &c. &c. They sincerely hope, and ardently pray, that he may be speedily restored to his useful scene of labour in the county of Westmeath, and those adjoining. The Committee were much encouraged at their last meeting to receive from a lady of Bristol, by the hands of the Rev. Dr. Ryland, the liberal donation of One Hundred Pounds, which they hereby most gratefully acknowledge.

An interesting Report has been lately printed, of a journey to Ireland, a few months since, by a very intelligent and respectable gentleman in London. The statement it contains, respecting teaching the Irish language, will convince our friends of the vast importance of that part of the labours of the Baptist Society. In the first Address published by that Society in 1814, the following paragraph occurs: "Let it, too, be recollected, that when they have obtained a knowledge of their own language, so as to taste the sweets of information by *reading*, they are furnished with a key by which they may unlock the treasures of wisdom, which are to be found in the English writings. The importance of understanding English they will be daily convinced of, by finding that it is the only language of commerce, citizenship, and promotion."* In confirmation of the correctness of this conjecture, Mr. S. says, "After all that has been said and written on the subject of teaching the Irish language, I found that in those districts where the Irish may be said to be vernacular, scarcely a parent is to be met with who will accept of education for his children in the Irish only. Whatever may be the attachment of those who are grown up, to their ancient language, so well aware are they of the impossibility of carrying on any business, or of their children getting forward in the world, without a knowledge of English, and so strong is their desire after this,—that it overcomes all their partiality to the Irish, as far as their children are concerned. And so anxious were they for this, that (as I was informed from undoubted authority) it is not uncommon for their parents to hang a small piece of wood about the child's neck, in which they cut a notch for every word of Irish spoken by them at home, and so send them to school, with orders to correct them for each offence.† With respect to the *adult* population, it is important that they should be taught to read the Irish, as they have not usually any desire to learn to read English; and their partiality to the old

* See Appendix to the First Report of the Baptist Irish Society, Page 27.

† When Mr. Christopher Anderson, and the Secretary, were passing through Connaught in the year 1814, they were told this very story by a school-master at Swineford. The impression it made upon their minds was, that to teach English *exclusively*, when the population were conversing daily in Irish, was a most absurd practice, as it tended to destroy all intercourse between the parents and their children. Since the Irish language has been first taught, the children have been enabled to become the *daily instructors of* their parents.

Irish character, as far as it is known, will induce, no doubt, many to learn to read in it."

From the above extracts it will appear, how admirably adapted the labours of the Itinerant Readers and Expounders of the Irish Testament, employed by the Baptist Society, are, (as they travel from place to place inspecting the schools,) to gratify and instruct the *adult* population of Connaught and Munster. On this subject, the Committee are at liberty to mention the opinion of a gentleman, a clergyman and magistrate in the County of Clare, the Rev. Sir John Read, who is now in England, "Irish Teachers, I consider, would do incalculable good in that district, [off the Western Coast,] as the peasantry are wretchedly ignorant, *and do not in general speak English.*"

From the Rev. Josiah Wilson, dated Ballina, Nov. 22, 1819.

I ENCLOSE the Journals of the readers. It will be seen by B. H.'s Journal, that all the exertions that can be made for poor Erris, will fall far short of its demands. R. P.'s Journal, though short, will be read with great interest; he is a very promising young man, and it will be seen that he is now in Tyrawley, where he is not only *doing good*, but *getting* useful instruction in the English language, &c. from an English gentleman recently come thither to establish a school on Mr. K.'s estate.

I have again visited Castlebar and Westport, and obtained, as usual, numerous and attentive congregations.

Will you excuse me, if I repeat a request, again and again made, for help? Send at least one more preacher into this extensive province.

But I must again add, he must be a man of *piety*, of *learning*, and of *zeal*; a preacher destitute of either *of these*, has no business in this country; I am sure if I possessed them to a *greater extent*, that it would be well. May he who is able to make all grace abound, communicate it more largely to me, for his name's sake.

Yours affectionately,
J. WILSON.

From R. P. an Irish Reader, dated Nov. 13, 1819.

REV. SIR,—The Lord has wrought wonderful works in this part of the country. They who once persecuted, are now running to and fro on these mountains with the glad tidings of salvation; and many are coming to a knowledge of the Lord Jesus Christ. My room is full every evening with both Roman Catholics and Protestants. I spend three or four hours every evening, reading and explaining the scriptures for them. The Lord is blessing his word, by adding to *number daily*. We have a meeting twice every Lord's-day, and on Thursday evening; we had about seventy at our last meeting. There are about sixty who attend regularly, and I hope our number will soon be greater. We have a Sunday-school established here: there are nearly seventy children who attend. The neighbouring ladies have volunteered to teach them, and the minister has given the use of the church for that purpose. I thank God we are not meeting with the least opposition from any quarter.

From an Irish Sabbath Reader, dated August 10, 1819.

THE third Sabbath of the last quarter, I read for T. M.'s family, of B. There came a young man in at that time, (one M.) who seemed to be deeply affected with what he heard, and told me he would come again to hear me. Accordingly he has been with me every Sabbath since, in all the places I have been reading in: the word appears to have been received by him, not in word, but in power; and his understanding to have been enlightened, to see clearly the way of salvation, which he had not known before; his heart brought to relish the truth, and his affections to cleave to it. He invited me to visit a cousin of his, in a village called L. who was ninety years old, and confined to his bed for a long time, with a complication of diseases. I read the first four chapters of John's Gospel for him; and for many others who came to see him. I asked him what was the ground of his hope. He answered, that if he *deserved* heaven, he *should get* it. And do you deserve it? said I. He told me he did not; though he had endeavoured to perform the penance imposed on him by the priest, yet it did not prevent him from doing much evil afterwards, which he feared he should atone for in purgatory. I told him I came to show him a more excellent way; not from my own words, but from the word of God; and that if all the men

and angels were put together, they could not atone for one sin, the knowledge of which impelled all that desired salvation, to flee for refuge to the hope set before them in the gospel; that Christ came into the world to save sinners; that he is the way, the truth, and the life, and that none cometh to the Father but by him; and that there is no other name given under heaven by which any can be saved. The sick man told me, he understood clearly what I told him, and raised his hands and gave praises to God. The three M.'s were present, who said, that they would rather have the Testament read for them, at the hour of their death, than if all the priests and bishops in Ireland were present.

I have also to inform you, that John C. whom I taught to read the Irish Testament, died in the gospel hope, of a dropsy, in August last. It would require three readers more to attend all the places that I am invited to on Sabbath evenings. The harvest indeed is plentiful, but the labourers are few.

From an Irish Reader, dated Nov. 17, 1819.

In my last I boasted of a great victory, and really thought that the priests were exhausted; that their last shift had been saying that the scriptures were all burned at the destruction of Jerusalem, as I stated in my former Journal. That I readily got over; as there was not one individual but I asked, Whether they had not heard, that "Heaven and earth should pass away, but that the words of Jesus should never pass away;" and if they had not been recorded, it must have been the case, &c. to which they agreed. Notwithstanding, on my return from Ballina, to my surprise, every one I met, and had conversation with, said, that the English who were sending the scriptures to Ireland, were now, except very few, in open and declared opposition against them. This, I confess, was the greatest blow that ever came against me, and I did not know how to ward it off. This report I found arose from Carlile's trial, and from that time to the present my exertions are to show, that from the time of John the Baptist, the axe was laid to the root of the trees, but at this present period to the *very* roots; therefore Deist and Papist, however they differ in principle, it is their determined object totally to abolish the scriptures. But the believer is satisfied that every mouth opened against them, they will condemn. I stated, *that Mr. Carlile is more consistent* than the popish priests; for on his trial he recommended *investigation:* and every true believer pleads the same, "Search the scriptures," &c. I told them, that notwithstanding Carlile's blasphemy, he has not said, *It is more dangerous to go into a house having the scriptures, than a house infected with a fever or a plague,* &c. And though the object of both is the same—to oppose the *scriptures*, yet the former is more honest than the latter, for all that the Society wishes and prays for, is the free circulation of the scriptures; as they are convinced that they will accomplish that whereunto they are sent. As the infection was spread every where before me, and as there is scarce a school-master we have but in some degree is enlightened, I called on them, and warned them to be on their guard; also the Sabbath Readers, I charged them that on the above principles they should contend for the faith. I went to and fro through different parts of the Barony of L.; staid only one night at home; crossed to C.; visited one of our schools there; and though I was much fatigued for two nights, yet I was fully recompensed. At my visits to the schools I found Catholic scholars that repeated the whole of John's Gospel; and some questions from Acts xiii. were answered by a Papist scholar, though neither Protestant scholar, nor the master, who is a Protestant, could do it. A man who has four children at the said school, was upbraided at confession by his parish priest, for permitting his children to go to it. There were three priests present. He told him he had five children, and if the priest would give him the money to pay for their education, he would take them away. The priest said, he would not. "O then," said the man, "I will continue to send them, and be very thankful for the opportunity." That evening a number assembled to hear the Irish: there was an old man, and he lifted up his hands and eyes, and gave a most *lamentable shriek*, and exclaimed, "O would not we be happy, if instead of what we are accustomed to hear, and the conversation that daily passes, we would be blessed with this knowledge?" Being an old man I was greatly affected, and promised, after this month, the Lord sparing me, I would return. But there was a lad, I never saw any person pay such close attention, who did not speak one word; he lived half a mile distant. When he went home, he told his old father what had passed. The poor old man, though it was a dark stormy night, came with the lad. I read for them the 10th chapter of John. Another man asked, Were

any of St. Peter's sayings in that book? I told him, a principal part of the book was St. Peter's sayings. I read the 4th chapter of Acts, and part of St. Peter's Epistles; but I could not part until I had promised to go often. Five miles from thence the following night I was engaged in a similar way. From what is laid down, I am persuaded that neither Deist nor Papist will prevail; for I testify, there is not an individual who has ever heard me read the scriptures, that is not desirous to hear them more and more. Were it not for tiring the patience of the Committee, half a quire of paper would not contain the occurrences of this month; and notwithstanding Deist and Papist, the Lord is gathering his own. And if Government would only employ Sabbath Readers, I am persuaded such faithful men would accomplish more for the protection of Ireland than an armed force.

Committing all to Him who will accomplish his own purposes, I remain,

Yours truly.

Extract of a Letter from an Irish Reader, dated

Nov. 19, 1819.

THERE are many doors opened for reading the word of God, notwithstanding the opposition made to it; thanks be to his holy name!

A most remarkable instance of the power of the word has lately come to my knowledge. It relates to a neighbour of mine, a blacksmith, named M—y, to whom, and in whose shop, I have frequently read the scriptures. He at first used to rail and oppose, but lately has become very attentive. Last week he met with a relation of his, who is a friar, whom he invited to take some refreshment, for the purpose of examining more closely into the reasons why the priests opposed the reading of the scriptures. After a short conversation, the following curious dialogue took place, in presence of several other persons.

M—y. Have you ever read the scriptures, Friar?

Friar. I have.

M—y. Did you read in them, that there should arise false prophets, and false teachers, saying, "Lo! Christ is here, and Christ there?"

Friar. I did.

M—y. It appears to me that you are the people alluded to, seeing ye say, Christ is with you on the altar, and in the sacrament, and in the ointment; in short, here and there, and every where; *the scriptures say that he is in one place—in heaven.*

(The Friar was so confused with such a reply coming from so unexpected a quarter, that he made no answer.)

M—y. You say, that a man cannot be admitted into heaven except he be first anointed; which he must pay for, and yet the scriptures say, "Whosoever will, let him take the water of life *freely*."

Friar. We have no objection to anoint a poor person, who is not able to pay.

M—y. I will prove to the contrary. (He then mentioned a poor man, who when he was dying, sent for the priest, who would not come unless he could get security for payment; but as no security could be obtained, the poor man, said M—y, was suffered to perish.) *M—y* added, Suppose you were going about gathering as you do, oats and butter, and I were to refuse, or provoke you, or any of you, would ye not curse me?

Friar. Perhaps we might.

M—y. Could you bless me again?

Friar. We could.

M—y. The scriptures tell me that a fountain cannot send forth salt water and fresh: and that out of the same mouth cannot proceed blessing and cursing.—However, what is the reason ye forbid the scriptures being read?

Friar. They should only be read by certain people; for the scriptures say, "*Search*, for in them is found the knowledge of eternal life;" all people are not able to search, "How can I understand," said the Eunuch to Philip, "unless some man should guide me."

M—y. Satisfy me in one question from the scriptures, and I have done,—Did Jesus, in his own days, or any of his apostles after him, say *Mass?* Prove this to me from any chapter in the scriptures, and I have done.

Friar. I will from a hundred.—(But he produced not an instance.)

M—y. There are two brothers, (mentioning two Irish readers of the Society,) near relations of your own, who have renounced your religion; prove what you have asserted to them, but you must do it from the scriptures, and I am certain they will promise you to attend mass again all the days of their lives.

"Very fair," exclaimed an ancient man who was present.

Friar. Now can you prove, M—y, that Christ or his apostles ever wrote the scriptures?

M—y. Except they did, you, and such as you, must be great impostors.

The friar confounded, now dropt the conversation, not having imagined that M—y had ever seen the scriptures, or heard them read. He seemed well pleased to get rid of his troublesome relation. Yours, &c. P. B.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY
OF THE
Bristol Auxiliary Society.

THE Bristol Auxiliary Baptist Missionary Society held its first Anniversary on Thursday, November 18, 1819, at the Assembly-Room in Princes-street. The chair was filled by Major-General Prole, who was himself, for many years, an eye-witness of the miseries and ignorance which afflict British India. The meeting was very numerously and respectably attended; and a spirit of Christian harmony and zeal appeared peculiarly to characterize the proceedings of the day. The Report, which comprised a succinct relation of the principal events in the history of the Parent Society, drawn up with great ability, was read by the Rev. Thomas Roberts, one of the Secretaries to the Auxiliary. From the Cash Account connected with it, we learned that the receipts of this infant Society had been no less than £720. 11s. 4d.—of which £129 17s. 9d. was subscribed for Translations; £27. 1s. 0d. for Schools, and the remainder for the general purposes of the Mission. A considerable part of this sum consisted of contributions from Christian friends of other denominations, who had lent their aid in the most liberal and friendly manner. Various appropriate resolutions were moved and seconded, respectively, by the Rev. William Thorpe, and Arthur Foulks, Esq.; Rev. Thomas Roberts, and Rev. Samuel Lowell; Rev. T. S. Crisp, and Rev. John Holloway; Rev. Dr. Ryland, and Rev. John Dyer; Rev. J. Thomas, and Rev. J. P. Porter; J. G. Smith, Esq. and Dr. Stock; Rev. Wm. Ward, and Rev. Wm. Winterbotham; and Rev. Thomas Roberts (of Bath,) and Mr. Anthony Huxtable.

A very liberal collection at the close of the meeting proved the lively interest which had been excited in the minds of the audience.

The annual sermons were preached, at Counterslip, on Tuesday evening, the 16th, by the Rev. Jenkin Thomas, of Oxford: at Broadmead, on Thursday evening, by the Rev. William Ward, of Serampore; and at King-street, on Friday evening, by the Rev. William Thorpe, who, in the most friendly manner, supplied the place of the Rev. Christmas Evans, of Anglesea, who was prevented by indisposition from attending the meeting, as expected. Besides these services, a sermon was preached for the benefit of the Oriental Translations, by the Rev. Henry Campbell, M. A. of Nailsworth, at the church of St. Philip and Jacob, which was lent for the occasion, in the kindest manner, by the Vicar, the Rev. William Day, and the Churchwardens of the Parish. The various Collections amounted to upwards of £330.

It is with great pleasure we communicate to our Christian brethren the details of this interesting meeting, particularly as they prove the great efficiency of local exertions in augmenting the funds of the Society. While we trust that our Missionary transactions at home, as well as abroad, will ever be characterised by that spiritual modesty which ought to distinguish the followers of Him who was meek and lowly in heart, we are persuaded that great advantage would arise in many instances, if the claims of the Society were fairly stated to the Christian public. Auxiliary Societies have been found by experience to be the best mode

of exhibiting this statement; and we therefore earnestly hope they will be formed wherever it is practicable.

MISSIONARY COLLEGE.

SERAMPORE.

THE subjoined letter, from the pen of our esteemed brother Mr. Ward, though somewhat abridged through want of room, comprises the whole that immediately relates to the interesting Institution referred to.

The Missionaries at Serampore wish to bring before the Christian public, their plan for establishing a COLLEGE, for the purpose of imparting scriptural improvement to the minds of native Pastors and Missionaries. The object of this address is to draw the attention of the Friends of India to this, as they conceive, immensely important object—that of duly preparing as large a body as possible of natives of India, for the work of Christian Pastors, and Christian Itinerants, or Missionaries. It is fully admitted, and the importance of keeping this in constant remembrance is also duly felt, that no person ought to be put in preparation for the Christian Ministry who is not already taught of God, and whose mind is not the seat of gracious influences. The prayer of the Missionaries to "the Lord of the Harvest" is, that HE would send forth labourers into the harvest. Their desire, on finding such in the Christian Church, is, to take them as Aquila and Priscilla did Barnabas, and teach them "the way of the Lord more perfectly," and thus assist them to go forth, "mighty in the Scriptures." The persons at present employed as Christian teachers in India, would be considered in this country as but poorly qualified for so important a charge; but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, "without Christ, and without God in the world?" The Missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour "to save some." They have herein attempted what they could; and they hope that this part of their plan has been attended with some degree of success: they are sorry that every one of these native assistants is not a Brainerd. It may be observed, however, that the work of teaching in India, is more like "crying in the wilderness," and "disputing in the school of Tyrannus," than the method used in England, of instructing men by prepared discourses. Indeed the state of society, and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpit exercises of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of opening the mysteries of Redemption in the manner they ought. The lowest order of these native teachers, when converted, have hardly been capable of reading; and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time back been very anxious to establish a Seminary, wherein the case of native Pastors and Missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan into which they have been gradually led, they have bought a piece of ground adjoining to the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto them; but they should be glad to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The brevity of a letter hardly admits of enlargement on the importance and necessity of a Seminary to meet these purposes. The Catholic Institution at Penang, for training up Chinese converts; a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta since the formation of this at Serampore, might be mentioned as offering arguments to support the necessity of the object: but the melancholy necessity is too glaring not to be seen by the most superficial observer. When would English Missionaries be able to instruct the whole of India? At present there is not one minister for each million of British subjects, even if we include every Clergyman and every Missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles, and the other half do little or nothing for the

heathen: yet our native subjects in India do not amount to one-half the population of Hindoost'han, which cannot be less than one hundred and fifty millions. The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never, therefore, be supplied from England; and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on converted natives, to qualify them for the work, and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on native Preachers, therefore, that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come; and to enable the Serampore Missionaries to commence, as soon as practicable, the work of sending them into this immense field, in the best possible state of preparation, is the purport of this appeal to British Christians.

The fitness of native Preachers for the work can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journies among them. From what treasury could places of worship be built all over India?—and if they existed, who should, who could persuade the heathen to enter them? But the native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he also can find access to his own countrymen, and, which Europeans cannot have, *to the lower orders of his own countrywomen*, in every place; he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts, as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palanqueen are quite necessary. Thus the expense of travelling to an European is very considerable: while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, be forgotten in the comparison between a native and a European Missionary.

Besides the improvement of converted natives, who may be selected for the work of the Ministry, or for Missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be the subject of saving influences, and may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

It is further intended, that a respectable but inferior education should be given at this College, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves. *In the illumination of large and successive bodies of the heathen, it is contemplated that the effects of this College on India may be most important.*

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the

Plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, his Excellency Jacob Krefting, Esq. the Governor of Serampore, and other distinguished personages. This Plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall-street, or to the Rev. W. Ward, No. 60, Paternoster-row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this Plan, by superintending the instruction of a number of youth, who might be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youth in the College is thirty-one, of whom twenty-three are Christians; they are going on well." By another letter, dated 25th of March, we learn that two native Professors had been appointed, the one for Astronomy, and the other for the Hindoo Law. The scholars had then been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour—labours which will, in their eternal results, amply repay the cultivator, as well as all those who shall have contributed to the gathering in of so rich a harvest; for, if they "that turn many to righteousness, shall shine as the stars for ever and ever," surely they who have been co-workers with them, shall share in their glory.

The funds which had been collected in India afforded much encouragement, though far from adequate to meet the first expenses. A considerable sum is therefore wanted from England to realize this, as it is humbly conceived, most important design.

On mentioning this object at a meeting of the Committee of the Society in June last, they recommended it by passing the following resolution:—"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern World; and as they conceive that the College recently founded by their brethren at Serampore may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

"JOHN RYLAND,
"JOHN DYER."

"London, June 26, 1819."

Donations and Subscriptions to this Institution will be received by Messrs. Praeds, Mackworth, and Newcome, 189, Fleet-street; Messrs. Ladbrokes, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Borough; Joseph Butterworth, Esq. Fleet-street; William Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No 20, Harpur-street, Red-lion-square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall-street; and the Rev. W. Ward, No. 60, Paternoster-row; by the Rev. J. Ryland, D.D. Bristol; Rev. J. Dyer, Reading; and by the Particular Baptist Ministers in every part of the Kingdom.—And Mr. Ward hopes, that on his taking leave the second time of his beloved country, to return to his colleagues at Serampore in May next, he shall be able to carry with him that help which may rear this house for the name of our God, and from whence many heralds of salvation may go forth to preach among the heathen "the glorious Gospel of the blessed God." Dr. Carey and his brethren have devoted 20,000 rupees, or £2,500, from the proceeds of their own labour to this work; and Mr. Ward would have gone through the kingdom, and by personal solicitation have endeavoured to collect the sum further wanted, about four thousand pounds; but the general funds of the Society were so low, that he could not help devoting some time to efforts for recruiting them, and has for this purpose visited various parts of the kingdom. He still hopes, however, that the absolute necessity of providing native Missionaries to instruct the vast population of Asia, will induce persons of distinction and affluence, as well as collective bodies, to come forward with large donations, and individuals with their smaller offerings, that thus the ONE HUNDRED AND FIFTY MILLIONS of India, a great part of them our fellow-subjects, may not be left to perish for lack of knowledge; but that Britain may at length present to India, in return for the immense national advantages she has been long drawing from thence, the blessings of salvation—"the unsearchable riches of Christ."

W. WARD.

London, October 20, 1819.

We are requested to add, that, at the suggestion of some respectable friends, Mr. Ward proposes that the sums raised for the College shall be invested in the funds in this country, in the name of Trustees, and the interest annually transmitted to Serampore, together with any

other money contributed for the same purpose, and that it shall be applied to the distinct purpose of training native Missionaries for the service of the Gospel.

DESIGNATION
OF
Messrs. EVANS and BURTON.

A PASSAGE to Bencoolen having been secured on board the Company's ship London, Captain Cameron, for our brethren, Messrs. Evans and Burton, they have been solemnly designated to their important work: the former at King-street meeting-house, Bristol, on Wednesday evening, December 8; and the latter at Reading on the following evening.

At Bristol, after prayer and reading the scriptures, by Rev. T. S. Crisp, the Rev. W. Ward delivered an introductory address, and received Mr. Evans's confession of faith, &c. The ordination prayer was offered by Dr. Ryland; and the Rev. Thomas Roberts, Mr. Evans's pastor, addressed him in a suitable charge, from Ephesians iii. 8. The service was closed in prayer by Rev. Jenkin Thomas.

At Bristol, the Rev. Thomas Welsh, of Newbury, commenced the service by reading and prayer; Rev. Thomas Roberts delivered the address, and concluded by asking the usual questions, to which Mr. Burton replied in a very satisfactory manner; the Rev. W. Gray, of Chipping Norton, offered the ordination prayer; and the Rev. W. Ward delivered the charge from 1 Tim. iv. 16; the Rev. A. Douglas, the Independent minister of Reading, concluded the service in prayer.

The congregations on each occasion were numerous, and highly interested by the transactions which they witnessed.

After the Missionaries and their wives had arrived in London, a public prayer-meeting was held on their account at Eagle-street Meeting, where Mr. Burton has been for several years a member; and on Thursday the 17th inst. they attended a special meeting of the Central Committee, at the Society's Rooms, 15, Wood-street, when their instructions were delivered to them by the Junior Secretary, and, after an appropriate address by the Chairman, Joseph Gutteridge, Esq. they were once more affectionately commended to God in prayer, by the Rev. Joseph Ivimey.

Our friends are expected to leave England before the close of this month, (December.)

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

March 30, 1819.

FOR the last two or three months, I have almost ceased to write letters; this no doubt arises chiefly from that natural dislike to it, which has attended me through life, and which is always ready to catch at any excuse for the neglect. At the same time I think want of leisure is seldom pleaded with more truth than in my case. I might sometimes take a little of that time for this purpose, which I have considered it a duty to appropriate to relaxation from my daily labours, but the truth is, that I generally feel myself so worn down by work, that I have no inclination to sacrifice that time to writing letters. I am now nearly fifty-eight years of age, and though I enjoy a tolerably good state of health, yet feel fatigue sooner than I formerly did.

Long before this reaches you, I hope brother Ward will have safely arrived in England; from him you will learn every thing respecting the state of the Mission, which had transpired at that time. Since his departure, nothing of moment has occurred: we are all in nearly the same state of health as we were then, and all our undertakings proceed in nearly the same manner. The translations, and works connected with them, regularly occupy my time, and probably will continue to do so till I am unable to engage in them. I have lived to see versions of the Bengalee, Sungskrit, Ootkul, (Orissa,) and Hindee, begun and completed. This year will, I hope, add the Mahratta to them. The Punjabee, or language of the Shikhs, is the next in point of forwardness; the Pentateuch in which is printed, and I hope the Historical Books will be finished by the end of the year. We are now considerably advanced in the 1st Chronicles; so that I hope in two years more, should I live, to see the whole Bible printed in six of the languages of India. The New Testament is also finished in Pushtoo, Kunkuna, Telinga, and Mooltanee, or Wuch. (The first, viz. Mooltanee, is the proper name of this language, being that of the province, while Wuch is only the name of the chief city in it.) The Assamese is nearly printed off also, so that by the

Irish character, as far as it is known, will induce, no doubt, many to learn to read in it."

From the above extracts it will appear, how admirably adapted the labours of the Itinerant Readers and Expounders of the Irish Testament, employed by the Baptist Society, are, (as they travel from place to place inspecting the schools,) to gratify and instruct the *adult* population of Connaught and Munster. On this subject, the Committee are at liberty to mention the opinion of a gentleman, a clergyman and magistrate in the County of Clare, the Rev. Sir John Read, who is now in England, "Irish Teachers, I consider, would do incalculable good in that district, [off the Western Coast,] as the peasantry are wretchedly ignorant, *and do not in general speak English.*"

From the Rev. Josiah Wilson, dated Ballina, Nov. 22, 1819.

I ENCLOSE the Journals of the readers. It will be seen by B. H.'s Journal, that all the exertions that can be made for poor Erris, will fall far short of its demands. R. P.'s Journal, though short, will be read with great interest; he is a very promising young man, and it will be seen that he is now in Tyrawley, where he is not only *doing good*, but *getting* useful instruction in the English language, &c. from an English gentleman recently come thither to establish a school on Mr. K.'s estate.

I have again visited Castlebar and Westport, and obtained, as usual, numerous and attentive congregations.

Will you excuse me, if I repeat a request, again and again made, for help? Send at least one more preacher into this extensive province.

But I must again add, he must be a man of *piety*, of *learning*, and of *zeal*; a preacher destitute of either *of these*, has no business in this country; I am sure if I possessed them to a *greater extent*, that it would be well. May he who is able to make all grace abound, communicate it more largely to me, for his name's sake.

Yours affectionately,
J. WILSON.

From R. P. an Irish Reader, dated Nov. 13, 1819.

REV. SIR,—The Lord has wrought wonderful works in this part of the country. They who once persecuted, are now running to and fro on these mountains with the glad tidings of salvation; and many are coming to a knowledge of the Lord Jesus Christ. My room is full every evening with both Roman Catholics and Protestants. I spend three or four hours every evening, reading and explaining the scriptures for them. The Lord is blessing his word, by adding to *our number daily*. We have a meeting twice every Lord's-day, and on Thursday evening; we had about seventy at our last meeting. There are about sixty who attend regularly, and I hope our number will soon be greater. We have a Sunday-school established here: there are nearly seventy children who attend. The neighbouring ladies have volunteered to teach them, and the minister has given the use of the church for that purpose. I thank God we are not meeting with the least opposition from any quarter.

From an Irish Sabbath Reader, dated August 10, 1819.

THE third Sabbath of the last quarter, I read for T. M.'s family, of B. There came a young man in at that time, (one M.) who seemed to be deeply affected with what he heard, and told me he would come again to hear me. Accordingly he has been with me every Sabbath since, in all the places I have been reading in: the word appears to have been received by him, not in word, but in power; and his understanding to have been enlightened, to see clearly the way of salvation, which he had not known before; his heart brought to relish the truth, and his affections to cleave to it. He invited me to visit a cousin of his, in a village called L. who was ninety years old, and confined to his bed for a long time, with a complication of diseases. I read the first four chapters of John's Gospel for him; and for many others who came to see him. I asked him what was the ground of his hope. He answered, that if he *deserved* heaven, he *should get* it. And do you deserve it? said I. He told me he did not; though he had endeavoured to perform the penance imposed on him by the priest, yet it did not prevent him from doing much evil afterwards, which he feared he should atone for in purgatory. I told him I came to show him a more excellent way; not from my own words, but from the word of God; and that if all the men

and angels were put together, they could not atone for one sin, the knowledge of which impelled all that desired salvation, to flee for refuge to the hope set before them in the gospel; that Christ came into the world to save sinners; that he is the way, the truth, and the life, and that none cometh to the Father but by him; and that there is no other name given under heaven by which any can be saved. The sick man told me, he understood clearly what I told him, and raised his hands and gave praises to God. The three M.'s were present, who said, that they would rather have the Testament read for them, at the hour of their death, than if all the priests and bishops in Ireland were present.

I have also to inform you, that John C. whom I taught to read the Irish Testament, died in the gospel hope, of a dropsy, in August last. It would require three readers more to attend all the places that I am invited to on Sabbath evenings. The harvest indeed is plentiful, but the labourers are few.

From an Irish Reader, dated Nov. 17, 1819.

In my last I boasted of a great victory, and really thought that the priests were exhausted; that their last shift had been saying that the scriptures were all burned at the destruction of Jerusalem, as I stated in my former Journal. That I readily got over; as there was not one individual but I asked, Whether they had not heard, that "Heaven and earth should pass away, but that the words of Jesus should never pass away;" and if they had not been recorded, it must have been the case, &c. to which they agreed. Notwithstanding, on my return from Ballina, to my surprise, every one I met, and had conversation with, said, that the English who were sending the scriptures to Ireland, were now, except very few, in open and declared opposition against them. This, I confess, was the greatest blow that ever came against me, and I did not know how to ward it off. This report I found arose from Carlile's trial, and from that time to the present my exertions are to show, that from the time of John the Baptist, the axe was laid to the root of the trees, but at this present period to the very roots; therefore Deist and Papist, however they differ in principle, it is their determined object totally to abolish the scriptures. But the believer is satisfied that every mouth opened against them, they will condemn. I stated, that Mr. Carlile is more consitent than the popish priests; for on his trial he recommended *investigation:* and every true believer pleads the same, "Search the scriptures," &c. I told them, that notwithstanding Carlile's blasphemy, he has not said, *It is more dangerous to go into a house having the scriptures, than a house infected with a fever or a plague,* &c. And though the object of both is the same—to oppose the *scriptures*, yet the former is more honest than the latter, for all that the Society wishes and prays for, is the free circulation of the scriptures; as they are convinced that they will accomplish that whereunto they are sent. As the infection was spread every where before me, and as there is scarce a school-master we have but in some degree is enlightened, I called on them, and warned them to be on their guard; also the Sabbath Readers, I charged them that on the above principles they should contend for the faith. I went to and fro through different parts of the Barony of L.; staid only one night at home; crossed to C.; visited one of our schools there; and though I was much fatigued for two nights, yet I was fully recompensed. At my visits to the schools I found Catholic scholars that repeated the whole of John's Gospel; and some questions from Acts xiii. were answered by a Papist scholar, though neither Protestant scholar, nor the master, who is a Protestant, could do it. A man who has four children at the said school, was upbraided at confession by his parish priest, for permitting his children to go to it. There were three priests present. He told him he had five children, and if the priest would give him the money to pay for their education, he would take them away. The priest said, he would not. "O then," said the man, "I will continue to send them, and be very thankful for the opportunity." That evening a number assembled to hear the Irish: there was an old man, and he lifted up his hands and eyes, and gave a most *lamentable shriek*, and exclaimed, "O would not we be happy, if instead of what we are accustomed to hear, and the conversation that daily passes, we would be blessed with this knowledge?" Being an old man I was greatly affected, and promised, after this month, the Lord sparing me, I would return. But there was a lad, I never saw any person pay such close attention, who did not speak one word; he lived half a mile distant. When he went home, he told his old father what had passed. The poor old man, though it was a dark stormy night, came with the lad. I read for them the 10th chapter of John. Another man asked, Were

any of St. Peter's sayings in that book? I told him, a principal part of the book was St. Peter's sayings. I read the 4th chapter of Acts, and part of St. Peter's Epistles; but I could not part until I had promised to go often. Five miles from thence the following night I was engaged in a similar way. From what is laid down, I am persuaded that neither Deist nor Papist will prevail; for I testify, there is not an individual who has ever heard me read the scriptures, that is not desirous to hear them more and more. Were it not for tiring the patience of the Committee, half a quire of paper would not contain the occurrences of this month; and notwithstanding Deist and Papist, the Lord is gathering his own. And if Government would only employ Sabbath Readers, I am persuaded such faithful men would accomplish more for the protection of Ireland than an armed force.

Committing all to Him who will accomplish his own purposes, I remain,

Yours truly.

Extract of a Letter from an Irish Reader, dated

Nov. 19, 1819.

THERE are many doors opened for reading the word of God, notwithstanding the opposition made to it; thanks be to his holy name!

A most remarkable instance of the power of the word has lately come to my knowledge. It relates to a neighbour of mine, a blacksmith, named M—y, to whom, and in whose shop, I have frequently read the scriptures. He at first used to rail and oppose, but lately has become very attentive. Last week he met with a relation of his, who is a friar, whom he invited to take some refreshment, for the purpose of examining more closely into the reasons why the priests opposed the reading of the scriptures. After a short conversation, the following curious dialogue took place, in presence of several other persons.

M—y. Have you ever read the scriptures, Friar?

Friar. I have.

M—y. Did you read in them, that there should arise false prophets, and false teachers, saying, "Lo! Christ is here, and Christ there?"

Friar. I did.

M—y. It appears to me that you are the people alluded to, seeing ye say, Christ is with you on the altar, and in the sacrament, and in the ointment; in short, here and there, and every where; *but the scriptures say that he is in one place—in heaven.*

(The Friar was so confused with such a reply coming from so unexpected a quarter, that he made no answer.)

M—y. You say, that a man cannot be admitted into heaven except he be first anointed; which he must pay for, and yet the scriptures say, "Whosoever will, let him take the water of life *freely*."

Friar. We have no objection to anoint a poor person, who is not able to pay.

M—y. I will prove to the contrary. (He then mentioned a poor man, who when he was dying, sent for the priest, who would not come unless he could get security for payment: but as no security could be obtained, the poor man, said M—y, was suffered to perish.) M—y added, Suppose you were going about gathering as you do, oats and butter, and I were to refuse, or provoke you, or any of you, would ye not curse me?

Friar. Perhaps we might.

M—y. Could you bless me again?

Friar. We could.

M—y. The scriptures tell me that a fountain cannot send forth salt water and fresh: and that out of the same mouth cannot proceed blessing and cursing.—However, what is the reason ye forbid the scriptures being read?

Friar. They should only be read by certain people; for the scriptures say, "*Search*, for in them is found the knowledge of eternal life;" all people are not able to search, "How can I understand," said the Eunuch to Philip, "unless some man should guide me."

M—y. Satisfy me in one question from the scriptures, and I have done,—Did Jesus, in his own days, or any of his apostles after him, say *Mass?* Prove this to me from any chapter in the scriptures, and I have done.

Friar. I will from a hundred.—(But he produced not an instance.)

M—y. There are two brothers, (mentioning two Irish readers of the Society,) near relations of your own, who have renounced your religion; prove what you have asserted to them, but you must do it from the scriptures, and I am certain they will promise you to attend mass again all the days of their lives.

"Very fair," exclaimed an ancient man who was present.

Friar. Now can you prove, M—y, that Christ or his apostles ever wrote the scriptures?

M—y. Except they did, you, and such as you, must be great impostors.

The friar confounded, now dropt the conversation, not having imagined that M—y had ever seen the scriptures, or heard them read. He seemed well pleased to get rid of his troublesome relation. Yours, &c. P. B.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY
OF THE
Bristol Auxiliary Society.

The Bristol Auxiliary Baptist Missionary Society held its first Anniversary on Thursday, November 18, 1819, at the Assembly-Room in Princes-street. The chair was filled by Major-General Prole, who was himself, for many years, an eye-witness of the miseries and ignorance which afflict British India. The meeting was very numerously and respectably attended; and a spirit of Christian harmony and zeal appeared peculiarly to characterize the proceedings of the day. The Report, which comprised a succinct relation of the principal events in the history of the Parent Society, drawn up with great ability, was read by the Rev. Thomas Roberts, one of the Secretaries to the Auxiliary. From the Cash Account connected with it, we learned that the receipts of this infant Society had been no less than £720. 11s. 4d.—of which £129 17s. 9d. was subscribed for Translations; £27. 1s. 0d. for Schools, and the remainder for the general purposes of the Mission. A considerable part of this sum consisted of contributions from Christian friends of other denominations, who had lent their aid in the most liberal and friendly manner. Various appropriate resolutions were moved and seconded, respectively, by the Rev. William Thorpe, and Arthur Foulks, Esq.; Rev. Thomas Roberts, and Rev. Samuel Lowell; Rev. T. S. Crisp, and Rev. John Holloway; Rev. Dr. Ryland, and Rev. John Dyer; Rev. J. Thomas, and Rev. J. P. Porter; J. G. Smith, Esq. and Dr. Stock; Rev. Wm. Ward, and Rev. Wm. Winterbotham; and Rev. Thomas Roberts (of Bath,) and Mr. Anthony Huxtable.

A very liberal collection at the close of the meeting proved the lively interest which had been excited in the minds of the audience.

The annual sermons were preached, at Counterslip, on Tuesday evening, the 16th, by the Rev. Jenkin Thomas, of Oxford: at Broadmead, on Thursday evening, by the Rev. William Ward, of Serampore; and at King-street, on Friday evening, by the Rev. William Thorpe, who, in the most friendly manner, supplied the place of the Rev. Christmas Evans, of Anglesea, who was prevented by indisposition from attending the meeting, as expected. Besides these services, a sermon was preached for the benefit of the Oriental Translations, by the Rev. Henry Campbell, M. A. of Nailsworth, at the church of St. Philip and Jacob, which was lent for the occasion, in the kindest manner, by the Vicar, the Rev. William Day, and the Churchwardens of the Parish. The various Collections amounted to upwards of £330.

It is with great pleasure we communicate to our Christian brethren the details of this interesting meeting, particularly as they prove the great efficiency of local exertions in augmenting the funds of the Society. While we trust that our Missionary transactions at home, as well as abroad, will ever be characterized by that spiritual modesty which ought to distinguish the followers of Him who was meek and lowly in heart, we are persuaded that great advantage would arise in many instances, if the claims of the Society were fairly stated to the Christian public. Auxiliary Societies have been found by experience to be the best mode

of exhibiting this statement; and we therefore earnestly hope they will be formed wherever it is practicable.

MISSIONARY COLLEGE, SERAMPORE.

THE subjoined letter, from the pen of our esteemed brother Mr. Ward, though somewhat abridged through want of room, comprises the whole that immediately relates to the interesting Institution referred to.

The Missionaries at Serampore wish to bring before the Christian public, their plan for establishing a COLLEGE, for the purpose of imparting scriptural improvement to the minds of native Pastors and Missionaries. The object of this address is to draw the attention of the Friends of India to this, as they conceive, immensely important object—that of duly preparing as large a body as possible of natives of India, for the work of Christian Pastors, and Christian Itinerants, or Missionaries. It is fully admitted, and the importance of keeping this in constant remembrance is also duly felt, that no person ought to be put in preparation for the Christian Ministry who is not already taught of God, and whose mind is not the seat of gracious influences. The prayer of the Missionaries to "the Lord of the Harvest" is, that HE would send forth labourers into the harvest. Their desire, on finding such in the Christian Church, is, to take them as Aquila and Priscilla did Barnabas, and teach them "the way of the Lord more perfectly," and thus assist them to go forth, "mighty in the Scriptures." The persons at present employed as Christian teachers in India, would be considered in this country as but poorly qualified for so important a charge; but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, "without Christ, and without God in the world?" The Missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour "to save some." They have herein attempted what they could; and they hope that this part of their plan has been attended with *some* degree of success: they are sorry that every one of these native assistants is not a Brainerd. It may be observed, however, that the work of teaching in India, is more like "crying in the wilderness," and "disputing in the school of Tyrannus," than the method used in England, of instructing men by prepared discourses. Indeed the state of society, and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpit exercises of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of opening the mysteries of Redemption in the manner they ought. The lowest order of these native teachers, when converted, have hardly been capable of reading; and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time back been very anxious to establish a Seminary, wherein the case of native Pastors and Missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan into which they have been gradually led, they have bought a piece of ground adjoining to the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto them; but they should be glad to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The brevity of a letter hardly admits of enlargement on the importance and necessity of a Seminary to meet these purposes. The Catholic Institution at Penang, for training up Chinese converts; a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta since the formation of this at Serampore, might be mentioned as offering arguments to support the necessity of the object: but the melancholy necessity is too glaring not to be seen by the most superficial observer. When would English Missionaries be able to instruct the whole of India? At present there is not one minister for each million of British subjects, even if we include every Clergyman and every Missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles, and the other half do little or nothing for the

heathen: yet our native subjects in India do not amount to one-half the population of Hindoost'han, which cannot be less than one hundred and fifty millions. The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never, therefore, be supplied from England; and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on converted natives, to qualify them for the work, and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on native Preachers, therefore, that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come; and to enable the Serampore Missionaries to commence, as soon as practicable, the work of sending them into this immense field, in the best possible state of preparation, is the purport of this appeal to British Christians.

The fitness of native Preachers for the work can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journies among them. From what treasury could places of worship be built all over India?—and if they existed, who should, who could persuade the heathen to enter them? But the native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he also can find access to his own countrymen, and, which Europeans cannot have, *to the lower orders of his own countrywomen*, in every place; he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts, as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palanqueen are quite necessary. Thus the expense of travelling to an European is very considerable: while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, be forgotten in the comparison between a native and a European Missionary.

Besides the improvement of converted natives, who may be selected for the work of the Ministry, or for Missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be the subject of saving influences, and may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

It is further intended, that a respectable but inferior education should be given at this College, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves. *In the illumination of large and successive bodies of the heathen, it is contemplated that the effects of this College on India may be most important.*

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the

Plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, his Excellency Jacob Krefting, Esq. the Governor of Serampore, and other distinguished personages. This Plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall-street, or to the Rev. W. Ward, No. 60, Paternoster-row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this Plan, by superintending the instruction of a number of youth, who might be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youth in the College is thirty-one, of whom twenty-three are Christians; they are going on well." By another letter, dated 25th of March, we learn that two native Professors had been appointed, the one for Astronomy, and the other for the Hindoo Law. The scholars had then been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour—labours which will, in their eternal results, amply repay the cultivator, as well as all those who shall have contributed to the gathering in of so rich a harvest; for, if they "that turn many to righteousness, shall shine as the stars for ever and ever," surely they who have been co-workers with them, shall share in their glory.

The funds which had been collected in India afforded much encouragement, though far from adequate to meet the first expenses. A considerable sum is therefore wanted from England to realize this, as it is humbly conceived, most important design.

On mentioning this object at a meeting of the Committee of the Society in June last, they recommended it by passing the following resolution:—"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern World; and as they conceive that the College recently founded by their brethren at Serampore may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

"JOHN RYLAND,
"JOHN DYER."

"London, June 26, 1819."

Donations and Subscriptions to this Institution will be received by Messrs. Praeds, Mackworth, and Newcome, 189, Fleet-street; Messrs. Ladbrokes, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Borough; Joseph Butterworth, Esq. Fleet-street; William Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No 20, Harpur-street, Red-lion-square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall-street; and the Rev. W. Ward, No. 60, Paternoster-row; by the Rev. J. Ryland, D.D. Bristol; Rev. J. Dyer, Reading; and by the Particular Baptist Ministers in every part of the Kingdom.—And Mr. Ward hopes, that on his taking leave the second time of his beloved country, to return to his colleagues at Serampore in May next, he shall be able to carry with him that help which may rear this house for the name of our God, and from whence many heralds of salvation may go forth to preach among the heathen "the glorious Gospel of the blessed God." Dr. Carey and his brethren have devoted 20,000 rupees, or £2,500, from the proceeds of their own labour to this work; and Mr. Ward would have gone through the kingdom, and by personal solicitation have endeavoured to collect the sum further wanted, about four thousand pounds; but the general funds of the Society were so low, that he could not help devoting some time to efforts for recruiting them, and has for this purpose visited various parts of the kingdom. He still hopes, however, that the absolute necessity of providing native Missionaries to instruct the vast population of Asia, will induce persons of distinction and affluence, as well as collective bodies, to come forward with large donations, and individuals with their smaller offerings, that thus the ONE HUNDRED AND FIFTY MILLIONS of India, a great part of them our fellow-subjects, may not be left to perish for lack of knowledge; but that Britain may at length present to India, in return for the immense national advantages she has been long drawing from thence, the blessings of salvation—"the unsearchable riches of Christ."

W. WARD.

London, October 20, 1819.

We are requested to add, that, at the suggestion of some respectable friends, Mr. Ward proposes that the sums raised for the College shall be invested in the funds in this country, in the name of Trustees, and the interest annually transmitted to Serampore, together with any

other money contributed for the same purpose, and that it shall be applied to the distinct purpose of training native Missionaries for the service of the Gospel.

DESIGNATION
OF
Messrs. EVANS and BURTON.

A PASSAGE to Bencoolen having been secured on board the Company's ship London, Captain Cameron, for our brethren, Messrs. Evans and Burton, they have been solemnly designated to their important work: the former at King-street meeting-house, Bristol, on Wednesday evening, December 8; and the latter at Reading on the following evening.

At Bristol, after prayer and reading the scriptures, by Rev. T. S. Crisp, the Rev. W. Ward delivered an introductory address, and received Mr. Evans's confession of faith, &c. The ordination prayer was offered by Dr. Ryland; and the Rev. Thomas Roberts, Mr. Evans's pastor, addressed him in a suitable charge, from Ephesians iii. 8. The service was closed in prayer by Rev. Jenkin Thomas.

At Bristol, the Rev. Thomas Welsh, of Newbury, commenced the service by reading and prayer; Rev. Thomas Roberts delivered the address, and concluded by asking the usual questions, to which Mr. Burton replied in a very satisfactory manner; the Rev. W. Gray, of Chipping Norton, offered the ordination prayer; and the Rev. W. Ward delivered the charge from 1 Tim. iv. 16; the Rev. A. Douglas, the Independent minister of Reading, concluded the service in prayer.

The congregations on each occasion were numerous, and highly interested by the transactions which they witnessed.

After the Missionaries and their wives had arrived in London, a public prayer-meeting was held on their account at Eagle-street Meeting, where Mr. Burton has been for several years a member; and on Thursday the 17th inst. they attended a special meeting of the Central Committee, at the Society's Rooms, 15, Wood-street, when their instructions were delivered to them by the Junior Secretary, and, after an appropriate address by the Chairman, Joseph Gutteridge, Esq. they were once more affectionately commended to God in prayer, by the Rev. Joseph Ivimey.

Our friends are expected to leave England before the close of this month, (December.)

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

March 30, 1819.

FOR the last two or three months, I have almost ceased to write letters; this no doubt arises chiefly from that natural dislike to it, which has attended me through life, and which is always ready to catch at any excuse for the neglect. At the same time I think want of leisure is seldom pleaded with more truth than in my case. I might sometimes take a little of that time for this purpose, which I have considered it a duty to appropriate to relaxation from my daily labours, but the truth is, that I generally feel myself so worn down by work, that I have no inclination to sacrifice that time to writing letters. I am now nearly fifty-eight years of age, and though I enjoy a tolerably good state of health, yet feel fatigue sooner than I formerly did.

Long before this reaches you, I hope brother Ward will have safely arrived in England; from him you will learn every thing respecting the state of the Mission, which had transpired at that time. Since his departure, nothing of moment has occurred: we are all in nearly the same state of health as we were then, and all our undertakings proceed in nearly the same manner. The translations, and works connected with them, regularly occupy my time, and probably will continue to do so till I am unable to engage in them. I have lived to see versions of the Bengalee, Sungskrit, Ootkul, (Orissa,) and Hindee, begun and completed. This year will, I hope, add the Mahratta to them. The Punjabee, or language of the Shikhs, is the next in point of forwardness; the Pentateuch in which is printed, and I hope the Historical Books will be finished by the end of the year. We are now considerably advanced in the 1st Chronicles; so that I hope in two years more, should I live, to see the whole Bible printed in six of the languages of India. The New Testament is also finished in Pushtoo, Kunkuna, Telinga, and Mooltanee, or Wuch. (The first, viz. Mooltanee, is the proper name of this language, being that of the province, while Wuch is only the name of the chief city in it.) The Assamese is nearly printed off also, so that by the

time this reaches you, the New Testament will be printed in five languages, besides those in which the whole Bible is printed. To these must be added the Chinese, which is going forward with considerable rapidity. The whole number of translations now on hand amounts to forty-two.

I am, through mercy, well; my dear wife is extremely weak, but she has that enjoyment of nearness to God, which enables her to bear the weakness with the spirit of a Christian. My family is about me. Felix is at Serampore, assisting in the printing-office, on a monthly salary; William at Cutwa, where he has baptized thirteen natives already this year. Jabez is gone to Agimere, to try to set up schools in Rajpoothana; and Jonathan has a good situation in Calcutta, in the law, and is in expectation of being soon appointed an attorney in the Supreme Court.

Brother Sutton is gone to Moorshedabad, where I trust he will be useful: he writes in a good spirit. Brother Chamberlain was lately here, I feared in the last stage of a consumption; but since his return he has been much better, and there are considerable hopes of his recovery. He was evidently under the influence of the genuine sentiments of the gospel. Brother Moore has lately married a third wife, an élève of our friend, Mrs. G. of Agra.

CALCUTTA.

Extract of a Letter from Mr. Yates to Dr. Ryland, dated

Calcutta, March 10, 1819.

I am just now recovering from a severe attack of the bilious fever, by which I have been confined to my room for a week. It was brought on, I believe, by my being too much exposed to the sun; and has been removed by my taking calomel till I became a little salivated. I am now recovering, but still very weak. During this affliction, I have felt my mind very much resigned to the divine will, and have had one prevailing desire, that whether I lived, I might live unto the Lord; or whether I died, I might die unto the Lord; so that whether living or dying I might be entirely his. It has furnished me with another proof of the vanity of all things here below; and, what is better, with a fresh resolution more than ever to set my affections on things above. How precious is the doctrine of the atonement in the prospect of death and eternity!

CEYLON.

It is with much regret we have to announce, that another of our Missionaries has been compelled to quit his station through ill health—Mr. Griffiths, lately fixed at Point de Galle in the island of Ceylon. Mr. and Mrs. Griffiths, and their infant child, have just arrived, by the way of Madras, in the Richmond, which also conveyed to his native shores Mr. Richard Knill, a Missionary belonging to the London Society, who has been constrained to return on the same account.

CHURCH MISSIONARY SOCIETY.

WEST AFRICA.

The rains of the present year, on the Western Coast of Africa, have been unusually severe and uninterrupted. This has occasioned a more than ordinary mortality among the inhabitants, and we regret to state, that three valuable individuals connected with the Church Missionary Society—the Rev. John Collier, Chaplain of the Colony, Mr. John Brereton Cates, and Mrs. Jesty—have fallen among the victims.

Painful, however, as are these oft-repeated bereavements, it is pleasing to observe the truly Christian Spirit in which they are viewed by the surviving labourers. We shall subjoin an extract or two from their letters, which we doubt not will awaken the sympathy of our readers on behalf of these devoted servants of Christ.

Mr. Düring writes as follows:

"When it pleases God to visit his people with afflictions, those who are his

will be best seen and distinguished from those who bear his name, but are none of his. How great is the real Christian's reward already in this polluted world! While those whose hope is only in this life are terrified by seeing numbers of their fellow-mortals hurried into eternity, the true Christian is enabled to stand, as it were, like a child, by his Father's side, and see, with serenity, what he is doing!

"I would humbly say to my superiors, Be not dismayed at the dark dispensations of our God! Fear not, for the Saviour shall yet see of the travail of his soul among the tribes of Africa. I am by no means cast down: I know that the Lord can work by a single individual as much as by a thousand: only I would crave your earnest petitions, at the throne of his heavenly grace, for us the survivors."

Mr. Jesty concludes his affecting narrative of the death of his excellent wife, with an earnest entreaty.

"O send us more labourers! Our party is very small now, but we are enabled to lean and repose our trust on our blessed Saviour. Never once did my dear wife regret coming to Africa."

Mr. Morgan says, in reference to the same mournful event,

"Let none be discouraged; nor let any come, who are not ready to say, with our dear sister departed, "I am entering the glory of my Lord! My Head is in heaven; and where should I be, but with him?"

Mr. Bull expresses himself thus,

"I believe I speak the feeling of most of our remaining few, when I say, that we are not disheartened, but encouraged. We have every reason to be steadfast, for the Lord will yet have mercy upon Zion! You may hear, perhaps, next of my removal; and another may take up his pen to write of me. But be it so! May I be but faithful to him who has said, 'Where I am, there shall also my servant be!' Be not cast down, dear Sirs! Ethiopia shall soon stretch out her hands unto God!—yea, does now begin! Truly the poor instruments employed are in jeopardy every hour, in a very particular way; but the Lord reigneth! and heaven and earth shall pass away, but his word shall not pass away. Let us hope then for brighter days. At evening time, it shall be light. Only pray for us, that we who remain, may, with one mind, strive together for the faith of the Gospel."

May the God of Missions endue all his servants with like precious faith, and every obstacle *must* eventually be removed out of their way!

WESLEYAN MISSIONARY SOCIETY.

THE following extract from the Journal of Mr. Shaw, a Missionary employed under the patronage of this Society, among the Hottentots in South Africa, will furnish another pleasing evidence of the success with which they have been instructed in the truths of the Gospel.

In the month of May last, I rode to a farm about twelve miles distant, in order to preach to the Bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horseback; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namacquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come some distance, opened the door, and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:

Farmer. What sort of singing and praying is this that you have had? I never heard any thing like it; nor can I understand any thing you have said.

Jacob. I think, Master, you only came to mock us; nevertheless, let me ask, does Master understand this chapter, (John iii.) especially that part respecting the new birth? Pray, who are the persons that must be born again?

Farmer. (The New Testament being handed to him, he complained that he could not see very well; but said,) I suppose Jesus Christ is the person who must be born again.

Jacob. No, Master, no such thing; Jesus Christ says, that we, and all sinners, must be created anew, born again of the

Spirit, and become new creatures, or w cannot enter heaven.

John, (brother to Jacob.) Master, you once told me that our names did not stand in the Bible, and that the Gospel was not for us. Will Master now tell me if the name of Dutchman or Englishman is found therein?

Farmer (No answer.)

Jacob But, Master, you who are Christians, call us Hottentots *Heathens;* that is our name. Now I find that the book says, Jesus came a light to lighten the *heathens;* we read *our* name in the book.

Farmer. (Yet dumb; but after some consideration, he proceeds.) Your Missionary baptizes Hottentots, before they know their Catechism. You must first know this; then the Missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

Jacob. Pray, Master, where is it so said in the book?

Farmer. (No answer.)

Jacob. I learn from the Bible, that the people dat repent and believe may be baptized; but the book says not dat he who can answer all the questions shall be baptized. If we had all in *our heads* that you say, what better if our hearts not converted be?

Farmer. There is no conversion in this life; that must be after death.

Jacob. Will you, Master, tell me where that is writt n?

Farmer (No answer.)

Jacob. If I right understand, a man who is of sin convinced—who also sin forsakes, and upon Jesus Christ believes, is converted; this man can be baptized. John baptised in Jordan them dat sin confessed.

Farmer. It is time enough to repent when we are sick, and likely to die.

Jacob. Dat you not find said in de book. No: we must repent now, as the Lord says in the Word.

Farmer. I cannot understand you; your Dutch is not good.

John. How is it, Master, that you do not understand, when Mynheer (missionary) understands all that brother says?

Farmer. Your Missionary cannot understand or speak good Dutch.

John. Our Mynheer learns the Dutch from the book; you learn the bastard Dutch without book. It is not wonder then that you think our Mynheer speaks not good Dutch. He speaks as the book speaks: you not understand de book, and therefore not Mynheer understand.

Farmer. That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your Missionary the meaning of Gog and Magog.

Henry, (one of our interpreters.) That you, Master, cannot understand many things in the book, is not a wonder. Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

Farmer. Who is the natural man?

Henry We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the Spirit of God.

They then asked him (the Farmer,) the meaning of several passages; but he said, "I am no Missionary, and therefore cannot explain."

Jacob then inquired, if he did not teach his own people, slaves, or servants; and his answer was, "No; for they would then be as wise as I am myself!"

TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1*l.* 10*s.* The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the Missionary Herald, must be addressed to the Rev. John Dyer, at the Baptist Missionary Rooms, 15, Wood-street. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

In the Press, and shortly will be published,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

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THE

Baptist Magazine.

FEBRUARY, 1820.

MEMOIR OF THE LATE REV. ELISHA SMITH,

BLOCKLEY, WORCESTERSHIRE.

MR. SMITH was born at Brington, a village in Northamptonshire, May 14, 1754. His parents were brought up in the communion of the Church of England, but being led to approve and adopt the principles of dissent, they joined the Baptist church at Towcester, during the pastoral charge of the Rev. Mr. Stanger. By honest industry in the wool trade, they acquired a respectable competency; but in consequence of a variety of losses, they were much reduced in circumstances towards the close of life. Adversity, however, was sanctified to them, and they left behind them an honourable character. They had six children, three of whom died in infancy: the subject of this Memoir was the eldest of those who survived. His mother was a woman of eminent piety, and appears to have had an earnest desire, when her son Elisha was an infant, that (if it were the Divine will,) he might become a minister of Christ. She told him that when he was not twelve months old, if ever she prayed in her life, she prayed that he might be devoted to the service of the church of God. How pleasing must it have been to her to see her devout wishes so happily realized! For the first twenty years of Mr. Smith's life there was little appearance of the prayers of his pious mother being answered, except some very powerful, but temporary convictions, when he was about sixteen years of age, produced by a sermon preached at Towcester, by the Rev. Mr. Clarke, of Unicorn-yard, London. Alluding to this youthful period, he says in a manuscript in which he recorded the principal occurrences of his early life: "Though I ran not to the desperate length of wickedness that many do, yet no fruit of grace appeared; though my conduct was regular, in many respects, sin reigned in my heart."

In the autumn of 1774 he left home, and resided for some months, first at Foleshill, and afterwards at Coventry, working at his father's business. Removed from the restraints of parental observation, he fell into the snares of evil company, but was preserved from gross immoralities, and retained a regard for religion, and respect for good men. He attended the ministry of the Rev. Mr. Butterworth, which proved the means of bringing him, as a humble penitent, at the footstool of mercy, to an entire dependence on Jesus Christ for salvation, and an earnest desire to be numbered among his

followers. He now left his former evil companions, and united with several pious young persons in the exercises of social prayer and reading the scriptures, whose society and example were very useful to him, in advancing his knowledge of Christ, and establishing him in the belief, love, and practice of evangelical truth.

In 1775 he went back to his parents, received a hearty welcome from them, and was regarded by them, and by many others, as a prodigal returned. He was now frequently called upon to engage at social meetings for prayer, and to deliver his thoughts on portions of scripture, without, however, at this time, having any thoughts of the ministry. In September, 1776, he was received as a member of the Baptist church at Towcester, baptized by Mr. Stanger, and sat down with them at the Lord's table. On this occasion he wrote thus in his Diary, which was continued from about a year before this period to the end of his life:—"Now may the good Spirit, who descended upon the primitive Christians, enter my heart; lead me into the whole truth both in principle and practice; and fill me with joy and peace in believing. All the ordinances of Christ are exceedingly good, but all their virtue is treasured up in Jesus: the Spirit must bless them, or they will be dry breasts. I believe it will be no disparagement to the ordinance of baptism, if I say, I am as weak and impotent as before; I need as much support from above as ever; as many supplies of grace, and the same direction of the Lord. Still I am a sinner, and all I do, and all I am and have, need washing in the blood of the Lamb."

Mr. Smith continued exercising his talents among his friends, with growing acceptance, during the year 1777. In the former part of the year 1778, he resided for some months at Northampton, in order to attend the ministry of Mr. Ryland, and receive some instruction from him. On May 10, the church at Towcester gave him a cordial and unanimous call to the work of the ministry. In the same month, application was made to admit him as a student into the Bristol Academy, then under the superintendence of the Rev. Hugh and Caleb Evans, and Mr. Newton; and he went thither the following August. His Diary, at this period, discovers a humble sense of his unfitness for so great and important a work as that of the ministry of the gospel, and an ardent desire that the Lord might qualify him for it, and render him instrumental to the salvation of immortal souls.

In July, 1779, he supplied, for three weeks, the Baptist church at Carleton, Bedfordshire; and was earnestly requested to continue with them, but he did not see it his duty so soon to relinquish his studies at Bristol, whither, therefore, he returned in August, and continued there till March, 1780, when he was sent to supply the churches of Christ at Campden and Shipston. He found the congregations, at both places, very small indeed. His first sermon was preached at Campden, March 26, from Acts viii. 5: "Then Philip went down to the city of Samaria, and preached Christ unto them." During this visit of six weeks the hearers increased considerably, and he complied with their invitation to return to them in the June following, and to remain

with them. He was ordained at Shipston, July 3, 1782. Mr. Caleb Evans, his highly-respected tutor, gave the charge from Titus ii. 15. Mr. Butterworth, of Evesham, preached to the people from 1 Thessalonians ii. 12. For several years he divided his labours between Shipston and Campden, and preached at each place on a Lord's-day.

On January 26, 1785, he married Miss Martha Peyton of Blockley, of a respectable family in the silk trade in that village; in whom he found a prudent and affectionate wife, who proved a blessing to himself, and to his family, for upwards of thirty years. His union with Mrs. Smith was the occasion of his going to reside at Blockley, and entering into business, in which he met with such severe losses as to fill him with the greatest anxiety lest the issue might be so disastrous to his worldly circumstances, as to bring a disgrace upon the cause of Christ. He feared his great trials and difficulties were a divine judgment inflicted as a punishment for engaging in business at all, and the words of the apostle greatly agitated his mind. 2 Timothy ii. 4: *No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* His mind, however, was relieved, when he reflected, that the apostle Paul himself, when with a people who were not able to supply his wants, laboured with his own hands; and when, upon the most mature consideration, he felt fully convinced that his motives were pure and disinterested; since, without such an expedient, it would have been impossible, with his increasing family, to retain his situation, on his continuance in which the interest of religion, within the sphere of his labours, seemed, under God, to depend. By the kind assistance of friends he was delivered from his embarrassments, and, subsequently to this critical juncture, he was remarkably blessed with prosperity and success in his temporal concerns.

In 1787, he had great personal and domestic trials: his labours were suspended for some time by an alarming illness. Mrs. Smith also was much afflicted, and their eldest child was removed by death. He was enabled, however, to sing of mercy and of judgment, and to bless and adore that grace, which he had good reason to hope caused his trials to work for his good, and to qualify him "to comfort those who were in trouble, by the consolations with which he himself was comforted of God."

In addition to his ministerial engagements at Shipston and Campden, he preached in his own house at Blockley, which being found inconvenient, from the numbers who attended, he erected a small neat place of worship there in 1792, of which he thus writes in his Diary:—"This year I have been enabled, with the aid of friends, to erect a place of worship in this place; and I hope soon to see it comfortably finished, filled, and blessed. I trust I have no dependence on my own strength. I see many disadvantages and infirmities which will be an injury; but God is omnipotent. I believe he has given me some desires to be useful to souls, and I am generally happy when speaking to my people here. I fear not the contempt of the worldly wise. I wish to preach Christ, and him crucified.

though formalists may account it ascandal, and philosophers folly. It is well for the cause of God, and the comfort of ministers, that success is not by the might of mental abilities, or the power of moral suasion, but by the Spirit of God, who works by whom he will, and blesses whom he pleases."

In 1793 he thus notices his resignation of his pastoral charge at Shipston:—"I have this year taken leave of my people at Shipston. I gave them my parting advice from Philippians i. 27. I am thankful we part in love. We have lately appeared to be more unanimous than ever, and have had an increase of hearers."

In 1794 he supplied the Baptist church at Stow, then destitute of a minister, on a Lord's-day afternoon. At this period he was obliged to ride eighteen miles, and preach thrice every Sabbath. When his engagements at Stow ceased, his labours were chiefly confined to Campden and Blockley, and were attended with a Divine blessing, in a greater or less degree, through each successive year, so that a pleasing number believed through grace, joined the church, were his joy then, and will be his crown of rejoicing in the day of the Lord. The records of his Diary, from year to year, strongly evince a heart alive to the welfare of Zion; much grieved at every symptom of decline, and greatly rejoicing at every token of revival and prosperity. The last fifteen or twenty years of his life were the most happy and useful, both within, and beyond the sphere of his immediate connexions.

The indications of piety in his family were hailed with peculiar pleasure, and he had the happiness to be able to record in his Diary for 1811: "I am highly favoured in my family, believing there is in every one of my dear children some good thing towards the Lord God of Israel. The favour is almost too great to be believed; I know it is infinitely too great for me to deserve; but who shall limit Omnipotence, or set bounds to the compassion of Jehovah? Nothing do I need so much as a heart all love, and a life all praise!"

In December, 1816, he had a very serious attack (it is supposed) of the same complaint which eventually proved fatal. His friends were strongly apprehensive that it would terminate in death; but, by the Divine blessing on the means employed, the disorder was then removed, or rather suspended. In a review of this affliction he thus expresses himself:—"I have to record the wonderful serenity of my mind in all this illness; as in my lowest state, when I felt I was on the very borders of eternity, expecting every breath to be my last, I found a steady, humble, believing peace. I saw that I had in Christ every thing that was necessary for my complete justification, and had a firm confidence, though less than the least of saints, that he was mine, through electing love, and converting grace. I thought I could trace the work of God's Spirit in my heart, bearing witness that I was a child of God. Every objection which could rise in my mind was silenced by the work—the promise of Christ, and I have not now, for some time, had one gloomy fear respecting my eternal welfare, but a permanent hope, that, through the grace of our Lord Jesus Christ, heaven, with all its glories, is mine. O to grace how great a debtor!

Ephesians i. 2—5, has been very refreshing to my soul." It was at this time he requested the writer of this sketch of his life, should he survive him, to improve his death from Psalms v. 12: *For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.* "This passage," said he, "has afforded me great pleasure. I thought I could lay a just claim to the character. 1. Through the complete righteousness of Jesus Christ, freely imputed to me, in which I am complete. 2. Through the spirit of righteousness implanted in my heart, by which I was led to hate sin—all sin, and love holiness. 3. By the prevailing conduct of my life, amidst my many defects. I could rejoice in the privilege connected with the character. I felt none of those raptures or revelations some speak of. All I felt was a completeness in Christ, an answer in him to all I wanted. I had no dread of hell, no transporting views of heaven; all I thought of, or seemed to wish for, was perfect holiness, and fuller discoveries of the Divine perfections: this was all my salvation, and all my desire. Though I felt I loved my wife, and children, and people, yet I could part with all without regret, convinced I should find all in God, and that God would be all things to them, as I hope he has made them all his own. May I not be deceived! My prayer is, Lord search me; Lord bind me nearer to thyself; never leave me, nor forsake me; be with me when the great change shall come, and be my portion for ever. Amen."

The health of Mrs. Smith had been declining for several years. In 1805 she had a paralytic stroke, which nearly deprived her of the use of one side; from this, however, she recovered beyond the expectation of her friends. In 1817, symptoms of dropsy appeared, which gradually increased till her death, which took place November 7. Her bodily sufferings were unusually great; but she was enabled to possess her soul in patience, and died in the visible enjoyment of that peace which is alone furnished by humble faith in the Divine Redeemer. After this period, Mr. Smith's health was wonderfully restored, and his work resumed and continued with almost equal pleasure and vigour, till about the close of 1818, when the disorder in his chest, which he had felt so severely two years before, returned, was frequently accompanied with great pain, and prevented much exertion in public: it did not, however, disable him from attending to his domestic concerns, with his accustomed activity and cheerfulness, till within a few weeks of his death. In March, 1819, it assumed such a serious aspect as to render the best advice desirable. His physician and friend, Dr. Stenson, of Bourton on the Water, pronounced it to be, *Angina Pectoris.* About a fortnight before his departure he had a most severe paroxysm, which lasted many hours, and threatened immediate dissolution. When the intervals of pain would permit conversation, he expressed his firm reliance on Jesus Christ, as able to save to the uttermost all that came to God by him. He said he had none of those rapturous feelings which many have experienced in the prospect of heaven, neither had he any fears; that he knew whom he had believed, and was persuaded that he was able to keep that which he had committed to him against

that day; that on reviewing his ministry, he hoped that, notwithstanding his numerous defects, he had been of some service in the world; but that *all* the praise was due to God. He always spoke of his departure with the greatest composure; and on being informed, that from the nature of his complaint, his departure would probably be sudden, he said, that was a matter of no importance with him; that he was willing to continue as long as his heavenly Father pleased, and at the same time willing, and he trusted ready to go.

He now came to the resolution of resigning his pastoral charge, and thus refers to it in his Diary: "Lord's-day, March 21. This day I consider my pastoral connexion with my respected and dear people as terminated. I bless God that ever I had such a people. We have walked in love for nearly *forty years*. I found them a few stragglers in the wilderness; some have been called away and glorified, and it gives me joy that the great Shepherd lives to take care of those I leave behind. His sheep shall never perish, and I would say, in his own words, John xvii. 11: *Holy Father, keep through thine own name, those whom thou hast given me*, and grant that we may all stand before the throne of our God, as monuments of electing love, and trophies of victorious grace, to ascribe glory, honour, and power to the Father, Son, and Divine Spirit, for ever. Amen." On the following Wednesday he thus wrote in his Diary for the last time: "March 24. Though still under affliction, I sing, '*sweet affliction*.' Never did religion seem so important, or Christ so lovely and suitable. Blessed be God for a full, free, and eternal salvation. I see myself defective in all things, yet, I trust, complete and safe in Jesus. Had human worthiness any weight, or were it necessary, in point of justification, I could enjoy no hope; yet I hunger and thirst after personal holiness, as an evidence of union and communion with a holy God, and as meetness for the enjoyment of a holy world. I consider my recovery as highly improbable, and little desirable. Blessed be my God, I feel resigned to his will. May he bear me up under the trying stroke, and give me the victory, through Jesus Christ! Blessed be his glorious name for ever and ever. Amen." — On Lord's-day, March 28, (the day before his decease,) he did not appear worse than usual. He engaged in family worship in the evening, with his wonted devotion and energy, and assisted in singing, at his own request, the 554th hymn of Dr. Rippon's Selection; a hymn truly descriptive of the state of his mind,

"While on the verge of life I stand," &c.

He went to bed about his usual time, and after rather a restless night, rose about three o'clock in the morning to take some refreshment; after which he read the 73d Psalm, in which he particularly noticed the 26th verse: *My flesh and my heart fail; but God is the strength of my heart, and my portion for ever*. Feeling himself faint with the exertion, he asked for a glass of water, but he was unable to raise it to his mouth; his hand dropped; and after a few deep groans he expired, without uttering a word, in the sixty-fifth year of his age. His remains were interred at Campden on the following Saturday: Mr. Gray, of Chipping

Norton delivered the funeral oration; Mr. Mann, of Moreton in Marsh, Mr. Smith, of Astwood, and Mr. Price of Alcester, were engaged in the other exercises of the solemn service: several others of his brethren in the ministry attended, and thus paid their last tokens of sincere respect to their late dear brother and father in Christ, mingling their tears with those of a very large assembly, convened from Campden, Blockley, &c. on the mournful occasion. On the morrow, Lord's Day, April 4, Mr. Coles, of Bourton, preached his funeral sermon, at Campden, and Blockley, agreeably to his abovementioned request, from Psalms v. 12. A crowded auditory, at each place, were very deeply affected; thus discovering their affectionate esteem for his memory, and regret at his removal.

In adverting to some of the most prominent features of Mr. Smith's character, it may be observed, that he was generally very cheerful and affable in his disposition and deportment. He usually met his friends with a smile, which at once indicated the tranquil state of his own mind, and his affectionate regard for them. In the copious measure of providential and spiritual mercies conferred on himself and his family, he presented a remarkable illustration of the gracious assurance, "*a faithful man shall abound with blessings.*" Fidelity and affection were indeed happily blended in him, and this desirable combination, while it much adorned his profession, enabled him with greater effect to discharge his relative duties as a parent, minister, and friend. His general deportment in all his transactions, both in the church and in the world, was marked, not only by the strictest integrity and uprightness, but by a noble ingenuousness of mind, and a disinterested generosity of conduct, which preserved him from all appearance of deceit and guile, and rendered him incapable of being guilty of any thing bordering on meanness, selfishness, or duplicity. His whole life was distinguished by active benevolence; his heart and his hand were always open to the relief of the necessitous; he did good to all around him as a member of society, and especially to those of the household of faith, as a minister of Christ. He took great pleasure in encouraging young persons of promising dispositions and habits, and in affording them all the assistance in his power. He not only gave them the best advice, but exerted himself to procure for them advantageous situations. In many pleasing instances he had the happiness to see these efforts, on their behalf, crowned with success. Many are now occupying respectable stations in society, for which, under providence, they were indebted to his kind patronage and recommendations; and, it is not doubted, but many will eagerly peruse these brief memorials of their departed benefactor, with strong emotions of lively gratitude to God, who raised them up such a friend; and of deep regret at the loss they have sustained of his wise counsels and affectionate prayers, which only ceased with his life. He observed the apostolic precept, "*follow peace with all men;*" and imitated the apostolic example, in becoming all things to all men, so far as he could do it without sacrificing the interests of truth, or violating the dictates of conscience. A truly christian

candour induced him to put the best construction possible on the views, spirit, and actions of others. He was no bigot, but felt and manifested unfeigned love to all who loved the Lord Jesus Christ in sincerity. He would have been far from calling fire from heaven to consume the most bitter persecutor, or the most daring infidel, but would rather have earnestly prayed, that God would give them repentance to the acknowledgement of the truth. He would on no account (had it been in his power) have forbidden any to promote the cause of Christ, because they followed not with him: on the contrary, he was cordially attached to all evangelical ministers and real christians of whatever denomination, regarding them as fellow-labourers in the vineyard, and fellow-travellers to Zion, and co-operating with them as far as circumstances allowed. He envied not those whom he saw to be possessed of more splendid gifts, but was sincerely desirous that they might not prove a snare to them, and gave them, when an opportunity offered, a word of seasonable caution. He duly appreciated the talents God had given him, and under a deep sense of his personal responsibility diligently improved them. The following extracts from his diary, may serve to illustrate these statements; "We have a truly pious clergyman come amongst us at Campden: I hope his labours will be greatly blessed. If the interest of Christ grow, I shall rejoice. I trust I can be happy in any state, if Christ be glorified, and holiness promoted." "Mr. S— and Mr. B— have been useful in these parts. We share their joy, and find the benefit of having fellow-labourers in the gospel: we all know to whom all the glory is due. Should these, my brethren of the establishment, gain ground of me, I can, and do rejoice in their success; I believe they will continue to increase, and pray that they may. If the building of the house of the Lord go on, it is of small concern who is employed." "My friend, Mr. E—, is more zealous and successful; I rejoice: Christ is preached, and known, and loved."

Mr. Smith's mind was formed for friendship; he greatly enjoyed the society of his brethren and friends. The writer of this memoir, and another of his brethren, had peculiar opportunities of observing this, and benefiting by it, in friendly interviews, at certain stated periods, in which they freely communicated to each other whatever was pleasing or painful in their experience and connexions; at which seasons, they could not but sometimes indulge the hope, that they had the pledge and foretaste of heaven itself. Our departed brother also was in an eminent degree, a man of prayer. There are, perhaps, few among the servants of Christ, who might with greater propriety have adopted the language of the Psalmist, "I give myself unto prayer:". or, who more uniformly adhered to his resolution, "Evening, morning, and at noon will I pray." Thrice a day he regularly retired for secret devotion; and so watchful was he to secure a portion of time in the course of the day for the purpose, that there is abundant reason to believe, that nothing but very peculiar circumstances of imperious necessity occasioned the omission, and that it was therefore of very rare occurrence. He likewise set apart,

throughout the whole of his ministry, certain special days for humiliation, fasting, and prayer; and it is much regretted, that the confined limits of this Memoir prevent the insertion of copious and interesting extracts from his diary at those periods, in which he records with great simplicity, and godly sincerity, his sins, his mercies, his conflicts, his hopes, his fears, his desires, and his renewed dedications of himself to his Lord and Saviour. When any of his children or near connexions removed to a distance, he always took a particular opportunity of committing them to God in earnest and united prayer; the recollection of which they can testify to have had a salutary effect on their minds, in subsequent periods of temptation and trial.

As a preacher, Mr. Smith was judicious, affectionate, and experimental. He was not inordinately attached to systematic theology; but he cordially loved, and faithfully preached the glorious and distinguishing doctrines of the gospel, carefully illustrating and enforcing their holy influence on the tempers and actions of all sincere believers in Christ. His stated hearers were constrained to feel and acknowledge, that the uniform tenor of his ministry made it evident, that he had determined to know nothing among them save Jesus Christ and him crucified; and that he preached under a powerful impression of the absolute necessity of the influences of the Holy Spirit to render his ministrations efficacious to the conversion of sinners, and to the edification and establishment of those who through grace had believed. He was far from being a servile imitator of any man: he thought for himself, and delivered *his thoughts, not in the* words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. His sermons were usually composed with great care and diligence, and frequently enriched with striking observations, which at once evinced his intimate acquaintance with the Scriptures, and with the human heart. The same remark is applicable to his conversation. In both, a considerable degree of originality was often discernible.

It now only remains to express the hope, that the readers of this memoir will unite in praying, that all his surviving children may emulate the spirit and example of both their honoured parents, and be followers of them to glory; that all his surviving brethren in the ministry may, with increasing fidelity and diligence, occupy their respective posts till their Lord shall come; that all his surviving hearers may solemnly anticipate the future meeting that will take place between them and their late minister in the last great day; and that the Lord, the God of the spirits of all flesh, may set a man over the congregations, who may go out and in before them, who may lead them out and bring them in, that they may not be as sheep which have no shepherd.

B. T. C.

THE

DECLINE OF TRUE RELIGION

IN THE NETHERLANDS,

Traced to its Causes.[*]

To the Editor of the Baptist Magazine.

THE Missionary Society established in the Netherlands, in

[*] The widow of the late Rev. Mr. Rowe has favoured us with this article.

1799, hold their annual meetings at Rotterdam; at which time the report of proceedings during the former year is read, and a sermon is delivered on subjects connected with the mission. These sermons, which breathe fervent zeal in the interest of religion, and are remarkable for their simplicity and perspicuity, have hitherto been printed.—In July, 1814, when the banishment of Buonaparte to Elba led the friends of religion on the Continent to hope the causes of its declension would, in measure, be removed, the venerable Jacob Engelsma Mebius, D. D. minister at Ryperkerk and Hardegaryp, in Frieseland, ascended the pulpit, and, deviating from the usual plan, boldly proposed an investigation of the causes of the declension of true religion. He took his text from 2 Chron. xxix. 10. "Now it is in my heart to make a covenant with the Lord God of Israel;" and after an admirable examination of the text in its connexion with the affairs of Hezekiah, and the Jews, proposed two topics to the consideration of his audience.

I. The *deep declension* among them in religion, and some of the principal causes of the same, whereby the rod of God's indignation has been and is still merited.

II. The *ground of expectation* that their labour shall not be in vain in the Lord, if it is commenced, advanced, and completed with zeal, and a regard to the divine glory.

The facts stated under the first observation, are not all of them generally known in England; but their operation as probable *causes of decay in religion*, are so *judiciously examined*, that possibly both their novelty and their interest will render the following translation an acceptable article in your Magazine. Should you be of that opinion, your inserting it will oblige

Yours sincerely,
H. W. ROWE.

"Prosperity usually is the parent of luxury among a people favoured of the Lord; and this, with facility, erases from the memory, their greatest Benefactor. This was precisely our situation in former years, when our countrymen generally aped the levity of the French, as well in manners and morals, as in their dress. This was accompanied with an eager desire for the perusal of novels of the most pernicious tendency to the morals of the reader; and Paris, with its perpetual fluctuations in customs and manners, gave the tone to the polite world, and to our country among the rest; so that scarcely an individual without an introduction into this school, and a rigid imitation of the rules it prescribed, could be pronounced *polite*, or be said *to know the world*. And what was the melancholy result of this? Many young persons, with minds imbued with this French fickleness, and thus rendered incapable of that earnest feeling of *ancestral piety*; of those Netherland virtues of *humility, gravity, frugality, good faith, chastity, industry*, and similar graces, the genuine offspring of the religion of our forefathers, became crowded with their antagonist vices. Add to this, that while our youth haughtily turned away from the good old ways their fathers trod, and conceived their knowledge of the world to be much superior, they not only sacrificed their time,

their industry, and the property formerly acquired, but that most important branch of all true science of the world, the knowledge and confession of the great *Creator, of whom are all things, and we in him*, and of Jesus Christ, who became incarnate for our salvation, and *by whom are all things, and we by him*, and of the relation in which every creature stands to him. These great truths our youth too much despised and neglected.

"Another, and a still greater *evil* necessarily places itself as the companion of that first named. This was requisite on the one hand to confirm the fickleness and pride of the age, by a combination of forces, and, on the other, to weaken the influence of religion, and by that means to open a great and effectual door for the admission of every species of depravity in morals. In France, the doctrines of religion had been concealed by the numerous appendices of superstition, and, when men of discernment in this age, who called themselves philosophers, observed how contemptible and pernicious this caricatured religion was, they sharpened their pens and employed their acumen against it; against the collusion of priests, and the intolerance and multifarious vices that were its offspring. This effort found acceptance, and opened the eyes of many persons who were too ready to be delighted with the opinions and the witticisms of these writers. This approbation confirmed the minds and courage of the wise men of this world. And being unhappily ignorant of the spirit of genuine Christianity, as well as blinded by self-conceit, *they knew not how to separate the doctrines* of revelation from the garb of human superstitions in which they were attired, and thus the way was prepared to exhibit the one as well as the other to the ridicule of the age, and, as is well known, there followed not only a contemptuous rejection of all the sublime truths of the religion of Jesus, but likewise atheism itself.

"Their writings composed in a popular style, and replete with strokes of wit, and with dogmas which gained assent by the surprise they excited, found their way to these parts; and, in consequence of that levity which had prevented them from earnestly investigating the evidences of the Christian religion, and a strong prepossession in favour of every thing called French, induced by the high opinion formed of their language, manners, and customs, these mischievous books were read with avidity, and circulated in every direction. It now became almost indispensable to good taste, to make sport, if not of all religions, at least of that which is revealed; and a sprightly sally of wit against the Bible, and its dogmas and sentiments placed in a perverted view, was pronounced the mark of a brilliant intellect. This was the method of exhibiting a superiority to vulgar prejudices, and of achieving the honours of *a strong mind*. It excited no surprise, that with such persons the public services of religion were either entirely omitted, or only attended occasionally, from habit, or for purposes of ridicule.

"Still, however, the admirable moral doctrines of Jesus, and his inimitable personal display of virtue, yea, of such virtues as could not easily be combined in mere humanity, and so inimitably expressed in the plain unvar-

nished recital of his life and death, shone with too great lustre, to allow those who were not entirely bereft of understanding and reflection, or totally sunk in depravity, wholly and without delay to reject his religion. In order, therefore, to concede a little to the spirit of the age, methods of all descriptions were devised, with a view, by the rejection of many doctrines and mysteries of the sacred scriptures, to reconcile the truth of Jesus with those maxims of philosophy which were continually crowded on the attention of the world, and perpetually clashing with each other"

(To be continued.)

THE FALL OF DAVID.

THE melancholy event to which the title of this Essay relates, is very often adverted to by evangelical ministers and writers, and inferences have been drawn from it, adapted to counteract the effects which David, after his restoration, earnestly wished to promote: as when he says, *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.* Psalm li. 13. For if, when persons have forsaken the paths of judgment, — instead of being brought to repentance, of being made more circumspect in the ways of God, and more afraid of transgressing his laws, they are thus emboldened to think little of the exceeding sinfulness of sin, and to continue in sin instead of confessing and forsaking it; then are men taught by his example to trample upon the divine law, and to despise divine mercy, and *their conversion, instead of being promoted, will be effectually hindered.* These, I fear, have been too frequently the results which have followed from the erroneous and unscriptural statements respecting the fall of that eminent saint, of whom it is recorded, that he *did that which is right in the sight of the Lord, and turned not aside from any thing that God commanded him all the days of his life, save only* (awful exception!) *in the matter of Uriah the Hittite.* 1 Kings xv. 5.

As an instance of the abuse to which I have alluded, is the following paragraph, which I have just read in a treatise upon "Trouble of Mind, and the Disease of Melancholy." "The hand of God is so strong, his wisdom is so admirable, that he turns to our profit and advantage, not only the evils which are caused by cross events, or by the world, but those which we commit ourselves, that seem to be contrary to our salvation, even those sins which we are guilty of. He changes these poisons into physic, these scandals into edification, and from the thickest darkness he does bring forth light. As by the adultery, and the murder of David, he opened the eyes of his servant to consider the horror of his fault; and that which was like to have thrown him into perdition, by the Divine Providence, confirmed him in the way of salvation. By his fall he was made to know how feeble his nature was; and on the other side, how admirable was the grace of God; this obliged him to quit his opinion of himself, and not to seek his happiness any where else than in the mercy and grace of God."*

* A Discourse on Trouble of Mind, and the Disease of Melancholy, &c. by Timothy Rogers, M.A. Page 131.

On reading this, I almost involuntarily exclaimed, Surely it was not necessary that David should commit adultery and murder, in order that he might "know how feeble his nature was!" Will not the influences of the Holy Spirit, when they are experienced, and the principles of divine truth, when they are received into the heart, teach a man his depravity and weakness, without the guilt of blood being superadded? Did not Isaiah know, from the discovery which he had of the forgiving and sanctifying mercy of God, how feeble his nature was? Without having committed either adultery or murder, he sinks humbly before the throne, and, conscious of his manifold infirmities, exclaims, *Woe is me, for I am undone: because I am a man of unclean lips.* Isaiah vi. 5. Did not Daniel, of whom there is no sinful word or action recorded, acknowledge with heart-felt compunction, *O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee?* Daniel ix. 8. Can we admit that David had never "quitted all his opinion of himself," and had never "sought all his happiness in the mercy and grace of God," until his awful sins had obliged him to do so?—Is it conceivable, that David had never known, and never would have known, "how admirable was the grace of God," unless he had committed sins which were like to have thrust him into perdition?—Cannot the exceeding riches of God's grace be discovered, without our wading through impurity and blood to the footstool of mercy? Is it not absurdly incorrect to assert, that "by the adultery and murder of David, his eyes were opened to consider the horror of his fault?"—And that by these "he was confirmed in the way of salvation?" Was it not rather because God had heard his prayer, *Cast me not away from thy presence, and take not thy Holy Spirit from me.* Psalm li. 11. The guilt of his sin filled him with darkness, horror, and despair; but the view he had of the mercy and grace of God, promised to those of a *broken and contrite heart,* inspired hope in his bosom, restored to him *the joy of God's salvation,* and thus "confirmed him in the way of salvation;" or, as he himself expresses it, "he was upheld by God's free Spirit." Thus, through the abundant mercy of God manifested to a repenting believing sinner, the "poison" did not destroy him; the "scandal" which his conduct had occasioned did not ruin the sacred cause of religion in the world; and light of soul succeeded to the "darkness" which his sin had produced. That God can bring good out of the darkest dispensations of Divine Providence, is abundantly evident from many parts of the sacred oracles. But to say, that he who is of purer eyes than to behold iniquity, makes use of the *sins* which his people may commit through the power of temptation, for their profit and advantage; and that in this way he is changing poison to physic, and educing light from darkness; this is to violate the principles of divine truth, which plainly and uniformly assert, that *God is light, and in him is no darkness at all.* 1 John i. 5. *Be not deceived,* says the apostle; *God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the* Spirit, shall of the Spirit

reap life everlasting. Gal. vi. 7, 8. And again, *To be carnally minded is death, but to be spiritually minded is life and peace.* Rom. viii. 6.

I should not have thought it necessary to comment so largely upon the expressions of an old author, had it not been that the sentiments of some ministers, and many professors, of the present day, appeared to be imbodied in them. With an avowed design to illustrate the freeness and all-sufficiency of Divine grace in the salvation of believers, there are ministers of the present day who assert, some in so many words, and others by necessary implication, that "Sin can do a believer no harm!!"

Can any sentiment be more contrary to the history of those believers who have wickedly departed from God? What did the Psalmist mean by *broken bones?* Psalm li. 8. Did not his sin do *him* harm? Did it not destroy his peace, extinguish his hope, wound his conscience, and endanger his salvation? Did he not seriously apprehend that God would cast him away from his presence? Was he not afraid that all he had known of the influence of the Holy Spirit came short of his sanctifying operations? Had he not entirely lost the joy of God's salvation? But I forbear, the sentiment is so gross and so unscriptural. The image and superscription it bears is so plainly that of the *Father of lies,* that I apprehend no genuine Christian can admit such an opinion into his creed; much less make it the rule of his conduct. And is there not reason to conclude, that those ministers who deliver such soul-destroying principles, are *deceitful workers, transforming themselves into the ministers of righteousness; whose end shall be according to their works?* 2 Cor. xi. 13—15.

In concluding this Essay, I remark,

1. THERE IS NOTHING IN THE HISTORY OF DAVID'S FALL, THAT HAS ANY TENDENCY TO GIVE US EXTENUATING IDEAS OF THE EVIL OF SIN. Mark its influence upon his mind, first in deceiving him, and then in hardening and stupifying him. Let us from this awful example, *abstain from the very appearance of evil,* if we would avoid the commission of the most abominable practices, and escape the wrath to come. Observe the terrifying effects which a conviction of sin had upon his soul: they are the inseparable consequences of God's displeasure against all the workers of iniquity, and more especially when with his rebukes he corrects the iniquity of his children. The misery and dread which David felt, if the narrative has a proper operation upon our minds, will lead us ardently and incessantly to pray. *Lead us not into temptation, but deliver us from evil. Oh that thou wouldst bless me indeed, and keep me from evil, that it may not grieve me?* 1 Chron. iv. 10.

2. THERE IS NOTHING IN THE ACCOUNT OF THE FALL OF DAVID, TO ENCOURAGE PERSONS WITH THE HOPE OF SAFETY WHILE THEY ARE LIVING IN THE PRACTICE OF INIQUITY. It was not till David had been brought to confess his sin (and how he confessed it, and with what bitterness of soul he lamented it, may be seen in his penitential psalms) that Nathan assured him that God had put away his sin, and that he should not die. Hence we learn,

that sin must be "put away" by the forgiving mercy of God, before any sinner can have ground for hope that "he shall not die" for his transgressions. Now, as there is no instance of sin being pardoned, without its being previously repented of, and confessed, and forsaken; they who are indulging iniquity in their hearts cannot be in a state of safety. The scriptures *say to the wicked, that it shall be ill with him.* How then dare any person conclude that he is exempted from such a sentence, only because he may have previously imagined that he was in a state of grace. The indulgence of sin is much more certainly the black mark of reprobation, than any religious knowledge, or religious feeling, can be the evidence of approbation. No one should consider himself, while living in sin, a backsliding child of God, and from thence infer the certainty of his being restored and saved; but on the contrary, he should immediately take with him words, and return unto the Lord, and say, *Take away all iniquity, and receive me graciously.*

8. THIS IS AGREEABLE TO THE WHOLE CURRENT OF DIVINE REVELATION. See amongst others the following places. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin.* Psalm xxxii. 5. *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.* Psalm lxxxvi. 5. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* 1 John i. 7. *If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* 1 John i. 9. *My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father Jesus Christ the righteous.* 1 John ii. 1.

IOTA.

AN ANSWER TO REBECCA'S QUERY.

See Magazine for Jan. 1819, *Page* 16.*

THIS querist will, I have no doubt, readily admit the necessity of divine influence, to enlighten the understanding at first, and also to carry on the work of grace unto perfection. Rebecca will agree, that "He that hath wrought us for the self-same thing is God; and that it is God who worketh in us, both to will and to do, of his good pleasure."

These premises acknowledged, let the following things be considered.

The Holy Spirit dictated the sacred writings: "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. All scripture is given by inspiration of God." If the spirit of the prophets was subject to the prophets, is not the Spirit of God consistent with himself? "There are diversities of operations, but it is the same God which worketh all in all." Real, or rather WELL-FOUNDED consolation must, therefore, be the effect of Divine influence on the mind. But how can we imagine that the Spirit of God would intend one meaning to a passage in the sacred page, and n

* "Is that consolation which is derived from misapplied passages of scripture real or imaginary?"

would apply the same passage in another, perhaps a quite contrary one, to the souls of men? To allow this would involve consequences of a serious nature. The scriptures might then be supposed to have any meaning, and would be perpetually subject to the wild reveries of the fanatic; their true meaning would be of little or of no importance. One man, who supposed he had well-founded consolation from his view of any part of them, might on that ground defend his own meaning of such part; and another man might think he had well-founded consolation from the same part, although he viewed it in an opposite light. Such variety is not uncommon in the professing world, which evidently proves a mistake somewhere; yet none would charge it on the Spirit of God. The Divine Being cannot be acceptably worshipped without some right knowledge of him; nor can his word be enjoyed except it is understood; the right enjoyment derived from it will always be in proportion to the clearness of our ideas as to its proper sense. It is not, I apprehend, necessary for every Christian to know all the circumstances, but the general idea of a passage must be clear to the mind, in order to receive well-founded consolation from it. "All thy children shall be taught of the Lord.—They shall all know me, from the greatest to the least, saith the Lord.—It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour."

I reply, therefore, to this question—that the consolation derived from passages of scripture misapplied, is not well-founded, *but ill-founded.*

Should it be asked, Have then Christians, whose capacities or opportunities prevent their understanding scripture, no *well-founded consolation?* I answer, They may have much: they have received the love of the truth; the ideas of which being wrought in their minds, they are filled with joy and peace in believing. I account for their ill-founded consolation as follows. They remember detached passages of scripture, in connexion with things very far from their meaning; but instead of these affording them well-founded consolation, by being applied to their minds, they, previously possessing a well-founded consolation, apply their minds to these passages; which difference is very material. In this question, therefore, a distinction must be observed between what the mind applies to itself, and what is applied to the mind by an exterior influence.

The light of God's countenance puts joy and gladness into the souls of his people, notwithstanding the weakness of their capacity, and their inability to distinguish between the operations of their own minds, and those of the Spirit of God upon them. This well-founded consolation, however, does not arise from a mistaken sense of the sacred oracles, but from the exercise of their faith in Christ; which, though not in opposition to intellectual faculty, may exist with a very small portion of it—"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

These remarks are not designed to extenuate the guilt of wilful ignorance, nor to censure the want of those intellectual talents which God only can bestow.

B. G.

Juvenile Department.

EXTRAORDINARY
Interposition of Providence.

Mr. Editor,

The following remarkable narrative is well authenticated, and, if I am not much mistaken, will not fail to interest your numerous readers, and to awaken in many of their bosoms recollections of past events, which cannot but be beneficial. It is written by the person to whom it refers, and who was so wonderfully preserved when in the greatest possible extremity.

"At the Point du Lac, or Lake St. Francis, we embarked in a barge, deeply laden with pot-ashes, passengers, and luggage. Above Montreal, for nearly 100 miles, the river St. Lawrence is interrupted in its course by rapids, from half a mile to nine miles long each, and requires regular pilots. On the 30th of April, 1810, we arrived at the village of the Cedars, immediately below which are three sets of very dangerous rapids, distant from each other about one mile. The 1st of May, we set out from the Cedars, our barge very leaky, and the captain a daring rash man, refusing to take a pilot. When we had passed the Cedar Rapid, not without danger, the captain called for some rum, swearing at the same time that God Almighty could not steer the barge better than he did. Soon after this we entered the Split Rock Rapids by a wrong channel, and went down a dreadful watery precipice. We here took in a great deal of water, which we baled out before we were hurried to what the Canadians call "the grand bouillon," or great boiling. In approaching this place, the captain let go the helm, exclaiming. "Here we fill!" The barge was almost immediately overwhelmed in the midst of immense foaming breakers. About half a minute elapsed between the filling and going down of the barge, during which I had sufficient presence of mind to strip off my three great coats, when the barge sunk, and I found myself floating in the midst of people and baggage. Each man caught hold of something—one of the crew caught hold of me, and kept me under water, but let me go again. I then got hold of a trunk, which two other men were holding. A canoe picked up three of our number, and approached near me, when, terrified by the vicinity of the cascades, they changed their course, notwithstanding my exhortations. I had just time to let go the trunk, and grasp the boom of the barge, when I was hurried into the cascades: in these I was instantly buried, and nearly suffocated. Shortly after descending the cascades, I perceived the barge, bottom upwards, floating near me. I succeeded in getting on it, and called out to my companion, who still adhered to the trunk; he shook his head, and when the waves suffered me to look up again, he was gone.

"For two miles below, the channel continues in an uproar, just like a storm at sea, and I was frequently nearly washed off the barge. I now entertained no hope whatever of escaping; and though I continued to exert myself to hold on, such was the state to which I was reduced by cold, that I wished only for speedy death, and frequently thought of giving up the contest. I felt as if compressed into a small size—my hands appeared diminished one half. I certainly should have fallen asleep, but for the waves that were passing over me. I knew that the La Chine Rapids were before me, and I was in hourly expectation of these ending my career. As the day advanced, however, the sun grew warmer, the wind blew from the south, and the water became calmer. I got upon my knees, and

found myself in the small lake St. Louis, about three to five miles wide. With some difficulty I got upon my feet, but was soon convinced, by cramps and spasms in all my sinews, that I was quite incapable of swimming any distance, and I was then two miles from shore. I was now going, with wind and current, apparently to destruction; and cold, hungry, and fatigued, was obliged again to sit down in the water to rest; when an extraordinary circumstance greatly relieved me. On examining the wreck, to see if it was possible to detach any part of it, to steer by, I perceived something loose, entangled in a cork of the wreck, and so carried along. I found it to be a small trunk, bottom upwards, which, with some difficulty, I dragged on the barge. After near an hour's work, in which I broke my penknife, I made a hole in the top; and to my great satisfaction, drew out a bottle of rum, a cold tongue, some cheese, a bag full of bread, cakes, &c. all wet. Of these I made a seasonable, though very moderate use; and the trunk answered the purpose of a chair to sit upon, elevated above the surface of the water.

"After in vain endeavouring to steer the wreck, or direct its course to the shore, and having made every signal, with my waistcoat, &c. in my power, to the several headlands which I passed, in vain, I went by several small uninhabited islands; but the banks of the river appearing to be covered with houses, I again renewed my signals with my waistcoat, and a shirt which I took out of the trunk, hoping, as the river narrowed, they might be perceived. The velocity with which I was going, convinced me of my near approach to the dreadful Rapids of La Chine. Night was drawing on, and my destruction appeared certain. Finding signals in vain, I now set up a cry or howl, such as I thought best calculated to be carried to a distance, and being favoured by the wind, though at above a mile distance, it reached the ears of some people on shore. At last I perceived a boat rowing towards me, which, being very small, and white bottomed, I had mistaken for a white fowl, and I was taken off the barge by Captain Johnstone, after having been ten hours on the water. I found myself at the village of La Chine, twenty-one miles below where the accident happened, and having been driven by the winding of the current, a much greater distance. I received no other injury than bruised knees and breast, with a slight cold. The accident, however, took hold of my imagination, and for seven or eight succeeding nights in my dreams, I was engaged in the dangers of the cascades, and surrounded by drowning men, &c."

Surely, Mr. Editor, it will be impossible for your readers to peruse such a narrative, without being forcibly reminded of *God's kind interpositions on their behalf in the moment of danger*. I know one, at least, who will exclaim, I too was snatched by the Divine mercy, and almost by miracle, from a watery grave. And, doubtless, many will recollect peculiar deliverances with which, perhaps, they have been favoured, when their companions perished around them. A young man walking in the fields with Luther, was struck dead at his side by lightning. It is said that this awful circumstance made the first serious impressions on the mind of the great Reformer. Reader! have thy deliverances been the means of doing thee any spiritual good?

Some other person, who may look over the preceding narrative, may feel in a lively manner, that awful and interesting moment of his life, *when he too stood on the verge of a vast eternity*. He had bid adieu to time, and, shivering on the brink of the invisible world, he was expecting every moment to hear the final summons. Unprepared, perhaps, for futurity, with unspeakable emotions, amidst the clouds and darkness with which he was surrounded, he heard the voice of the great Intercessor, "Spare him yet another year!" The prayer was heard—he arose—was restored to the bosom of his family—and was found in the discharge of his accustomed duties. But has the life which has been thus

remarkably rescued from the grave, been devoted, as it ought, to the glory of the adorable Deliverer?

A third will recollect those awful periods of his life, *when "he had no hope, and was without God in the world."* He can never think without horror of those awful streams which were rapidly bearing him to "the gulf of black despair," — or without transport, of that Almighty love which rescued him from interminable misery. Nor will the distinguishing goodness of God be forgotten (and the hand of the supreme Ruler appears as distinguishing in its providential as in its gracious dispensations) in sparing him, whilst his companions persevered in their course of iniquity, and perished. So great a mercy, a pledge and earnest of eternal blessings, ought to influence the soul to the most entire obedience to the Divine will, and should never be recollected without "tides of joy, and shouts of praise."

A fourth, perhaps, will exclaim, Yes, the sentiment is indeed correct, *Man's extremity is God's opportunity to help and to bless.* When in trouble, how have I applied to creatures, and applied in vain! One could not, and another would not, aid me. I felt, that all beneath the sun was emphatically vanity, and I was ready to despair. Indeed, I began to fear, that even the Father of Mercies had "forgotten to be gracious; that he in anger had shut up his tender mercies." But when the clouds were most dark and threatning, God said, Let there be light! the storm was hushed—divine light brake upon my path—Jehovah appeared, and he brought salvation. I arose and sang, and will still sing,

"Just in the last distressing hour
The Lord displays delivering pow'r;
The Mount of Danger is the place,
Where we shall see surprising grace."

A fifth, perhaps, will read the narrative, and say, *Surely we may learn from it never to despair.* NEVER DESPAIR! was the motto of one of our distinguished countrymen. The mercy, grace, faithfulness, love, power, and wisdom, of the adorable Captain of our salvation, are infinite, and should at all times, even in the greatest extremities, forbid our despondency. Though we and others may think, that he cannot, or will not help, his language is, "My thoughts are not as your thoughts, but are as high above them, as the heavens are above the earth,"—and we should be encouraged to trust in him, and in him only. His promise ensures our salvation. And, Reader, "Heaven and earth may pass away, but not one jot or tittle of his word shall ever pass away."

Coseley. B. H. D.

Obituary.

MR. EDWARD GREEN

Died at Bromley, Middlesex, aged 73, on Saturday, October 16, 1819.

On the Thursday after he was taken ill, he appeared rather better, and said, "I had hoped that my time here would be short, but I console myself with what has often afforded me *consolation lately*, that 'yet a little while and He that shall come will come, and will not tarry.' His time is the best, and my times are in his hand. My Lord is Lord both of the dead and the living."

He was fond of being alone, and on some person's entering the room in the evening, and asking him if he was alone, he answered with a smile, "O no, I am not alone:"—

meaning that Christ was with him.

At another time, while his daughter was sitting by his bed, (but whom he did not see,) he lifted up his hands, and in great ecstasy exclaimed, "O the attractions! O the attractions!" and on seeing her he added, "the attractions of the cross of Christ I mean."

On seeing the sun shining on his bed, he said, "I have often witnessed the rising of that sun, and I hope have been enabled to make some improvement of it. Jesus, the Sun of Righteousness has shined into my soul." He talked a great deal more at that time, but his weakness was such that he could not be understood. He generally appeared to be engaged in lifting up his heart to God, when unable to speak. His mind was remarkably calm and composed. He said he had not had an anxious thought respecting futurity: adding, "I know whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day. I have full confidence in the promises of God." In the afternoon preceding his death, he inquired if the doctor had not left word that he could not live more than a few hours. I answered, "Yes, he has left that message for you, but I hope it does not give you any uneasiness." He replied, "O no, none at all." I said, "Perhaps it is the most gratifying intelligence you could receive." He answered with great emphasis, "Yes, it is." He said he felt great satisfaction in being near the end of his race, feeling great pleasure at the prospect of meeting in such happy circumstances his departed wife, who died three years before. On being reminded that it was near the Sabbath-day, he said, "I have enjoyed a great deal of heaven on earth, and I am now waiting and expecting soon to receive the remaining part. I wish to die," said he, "as the excellent Mr. Booth died, coming to Christ as a guilty and helpless sinner;" adding, "no one can be more deeply convinced of that than I am."

He gave orders respecting his funeral, and other matters, with great calmness; and on parting with a friend whom he greatly respected, his friend said to him, "It is a good thing to have hope in death." He answered "*It is.*" His friend said, "The gospel is calculated to give comfort in the most trying circumstances." He replied, "It is:" adding, "Farewell." After that he lay for several hours without speaking to any one, but appeared deeply engaged in devotion, often gently raising his feeble arms from the bed. About eight o'clock the pains of death came on. I said to him, "Now you are walking through the dark valley; is Christ with you there?" he replied, "Yes, he is." These lines were repeated to him:

> "Jesus can make a dying bed,
> Feel soft as downy pillows are."

He answered, "*He does, he does.*" I said, "Could you now die in peace, did you not believe and rest entirely on the atoning sacrifice of Christ?" He answered, "*O no, I could not.*" He desired me to give his love to his pastor and the church, and other Christian friends, and taking me by the hand said, "God bless you, farewell!"

He wished to see his daughter, and on her coming near the bed, he held out his trembling arm, grasping her hand, and with a smile the most benignant said, "Farewell!" He appeared greatly delighted with the prospect of seeing Christ as he is, and being in so short a time like him, and then, with a few convulsive struggles, he departed. I saw the force of these lines of Dr. Young's:

> "The chamber where the good man meets his fate,
> Is privileg'd beyond the common walk
> Of virtuous life, quite in the verge of heav'n."

Mr. Griffin, his pastor, addressed the mourners at the grave on Thursday, October 21, and preached a funeral sermon on the following Lord's-day afternoon, October 24, from Rom. vi. 23: "The wages of sin is death," &c. On the same day, in the evening, Dr. Newman noticed his death from Psalm xxxvii. 37: "Mark the perfect man, and behold the upright, for the end of that man is peace."

MRS. JONES.

DIED, on Thursday, September 2, 1819, aged fifty-six, Mrs. Jones of the City-road. She was the daughter of Mr. and Mrs. Price of Bristol, (who were members of the Baptist church in the Pithay, under the ministry of the late Rev. Mr. Tommas,) and sister of the late Rev. T. Price of Yeovil, of whom a Memoir appeared in our No. for Nov. 1817.

She was baptized, and received into full communion, by the church in the Pithay during the time it was under the pastoral care of Mr. Sharp; and having, in the year 1803, removed to London, and been united to Mr. Jones, was dismissed from the Pithay, and received by letter into the church meeting in Devonshire-square, where she continued a member until her death.

On the night of August 25, 1819, she was seized with an inflammation in the bowels, which (although for a time hopes were entertained of her recovery) eventually baffled the skill of some of the most eminent medical practitioners, and terminated her valuable life.

She bore her sufferings with great resignation, nor did a murmur escape her, even when they were most acute; and, though she did not appear to be the subject of those elevated transports of soul with which some of the Lord's dear people are favoured under similar circumstances, she was, from first to last, happily preserved from distressing doubts and fears.

The rapidity and violence of her disorder was such as almost entirely to preclude conversation; but what fell from her at times, was sufficient to indicate that her end was truly peace: she seemed to dwell with pleasure on the thought that she was about to join her father, mother, and brother, in the world of spirits. A few hours previous to her death she called her husband and children to her bedside, and, after taking an affectionate leave of them, and solemnly committing them to the care of that God and Saviour who was her only refuge, she said, "May *you each be* as happy on your dying bed as I am now." She was then rapidly hastening towards an eternal world, and shortly after became insensible to what was passing around her. About nine o'clock in the evening it pleased her heavenly Father to release her spirit from its frail tenement, and, without a sigh, she calmly fell asleep in Jesus.

Her remains were interred on the Monday following, in Bunhill-fields, after a suitable and impressive address from Mr. J. B. Shenston.

Her decease was improved by her pastor, the Rev. Timothy Thomas, on Lord's-day afternoon, Oct. 3, 1819, in a discourse from Heb. xi. 16.

May this afflictive dispensation be abundantly sanctified to the bereaved partner of her life.—May he be led to fly to the consolations of that gospel which was the support of his departed friend through life, and in death.—May their children grow up in the fear of the LORD, and be taught to follow her as she followed Christ.—And may all concerned attend to the admonition, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Westminster. T. P.

MRS. ELIZABETH LART.

DIED at Stratford, Essex, August 19, 1819, Mrs. Elizabeth Lart. On Monday the 16th, no relief being afforded, she was completely exhausted, and exclaimed, "Those dear children! Well, I give them all up; I can do no more for them; it will soon be all over." Then, pressing her husband's hand, she added, "Never let those children go from under your own eye." After this conversation she did not express a desire to see them, although her anxiety respecting them, when she was in health, exceeded what most mothers feel. In the evening of this day, she requested one of her brothers to read the 27th Psalm, saying, "It has afforded me consolation in past times." After reading and prayer, she repeated those lines,

" Other refuge have I none;
Hangs my helpless soul on thee:
Leave, ah leave me not alone;
Still support and comfort me."

On Tuesday, when one was grieved to see her in such pain, she said, " I am not anxious for the event; I am only afraid I shall be impatient to die." When asked as to the state of her mind should that event take place, she replied, " I have no distressing fears: I hope I have built on the right foundation. I feel myself to be weak and helpless, and I look to Jesus alone for help: he is my only trust.

' None but Jesus, none but Jesus,
Can do helpless sinners good.'

It is said, praying breath shall not be spent in vain; I have prayed earnestly, and have had wonderful support in past afflictions. I hope my faith will not now fail, but that I shall be able to endure with patience." She repeated that hymn,

" Jesus can make a dying bed,
Feel soft as downy pillows are."

On Wednesday she became evidently worse, and her friends then, for the first time, felt alarmed; the pain continued, and her weakness increased; she complained of restlessness and impatience, although all her attendants were astonished to see how she was enabled to bear up under such severe sufferings the whole of this day. Early on Thursday morning, the 19th, she had several fainting fits, and it became visible to all her friends that the time of her departure was at hand; about seven o'clock, recovering from a fainting, she revived considerably, and was inclined to converse freely —her husband and friends standing round her bed full of grief and anxiety, she said, " Why do you all look so melancholy? I feel myself better, (but checking herself, said,) but perhaps I am worse, you probably know my case better than I do myself." On her husband reminding her that she used to be fond of the 23d Psalm, she requested it might be read; afterward she said, " I do not know what kind of a testimony I shall leave behind me. I have much to lament: I have been too much occupied with the *concerns* of the world." One said, *" But you have not gone back into* it." She said, " No, I have not sought its pleasures." Her brother said, " Perhaps you may soon enter the heavenly state?" She replied, " I fear I am not fit." It was said, " All the fitness he requires, is to feel your need of him." With great emphasis she added, " And that I do." Her husband observed, " It is a very simple act you have to perform, to believe on the Lord Jesus Christ, and to rely on him alone." She said, " Yes; and if I have never sought him before, I do it now." After this conversation she again fainted, and continued in that state for two hours, when she breathed her soul into the hands of her Redeemer.

Dr. Newman, her pastor, with a long train of mourning relatives and friends, attended her to the grave on Wednesday, August 25; and on the following Lord's-day evening, Aug. 29, a funeral sermon was preached from Psalm xxiii. 4. " Yea, though I walk," &c.

RECENT DEATHS.

DIED, November 19, 1819, the Rev. John Neal Lake, M. A. Curate and Sunday evening Lecturer of Rotherhithe for fifteen years, and Sunday afternoon Lecturer of St. Luke's, Old-street, nearly seventeen years. He was in his doctrine, evangelical; in his service, unremitting; in his deportment, exemplary.

DIED, August 13, 1819, aged sixty-four, Mr. William Darton, Gracechurch-street, Bookseller, well known by his useful publications for the benefit of youth. He was a respectable member of the Society of Friends.

DIED, July 9, 1819, aged 85, Mr. John Bates, of Kettering, Watchmaker, a member of the Baptist church in that town. He will be long remembered for his humility, sincerity, and fervent gratitude to God for sending his Son to die for sinners. In a future number we will give a short tract, printed copies of which he presented to his friends.

Review.

Horæ Ecclesiasticæ; *or, a Sketch of the Ecclesiastical Transactions of England, from the earliest Period.* Part I. Warder.

THIS work is now in progress, and Part I. only is printed. It is in royal octavo, is printed on excellent paper, and contains a considerable quantity of reading in a page. In the present part we have a neat engraving in wood, of the Saxon Idol of the Sun; from whence the name *Sunday* is derived. We have then a preface, and the historical part of the present number to p. 38. The appendix succeeds, which is not paged, but extends through seven half-sheets of close printed letter-press, and contains a great deal of curious and interesting information and remarks.

In the history, the author gives us a short view of the Pagan state of England, of the early introduction of Christianity, and of the various changes which took place, partly in consequence of the political state of our ancestors, who were sometimes Christians and sometimes Pagans, according to the opinion of their rulers; and partly in consequence of the growing power, rapacity, and corruption of the Roman Catholic church. He continues the historical narration in this part to the year 830. The reader will of course find that it is, what the author calls it, *a sketch;* but it is clear, and to those who have not the means of consulting large works, and ancient authorities, it will prove very instructive. We have read it with considerable interest: we wish the author may go on with it, and may meet with sufficient encouragement to proceed with spirit.

The Appendix refers to the authorities from whence the author derived his information; and is filled with quotations, illustrations, and observations. *Many of these* are out of the way of common readers, and to those who have a taste for this kind of information, they will be very acceptable. The author has been led into a track of reading not usual even to men of reading, and he here presents us with a portion of the result. For our parts, we wish there were more people of this taste; for were that the case, there would be more information circulated through the religious world on some very important topics than there is at present.

Our author is a churchman; but as to *doctrine* he agrees with us, and as to his views of *ordinances* and *discipline*, there is so much candour in his statements, that where we do not agree with him, we feel no disposition to be offended. He is also a thorough *Protestant*, we might say an *alarmist;* and indeed, he has brought forward such evidence of the temper and tendency of Popery, as *ought* to alarm every Protestant in the kingdom. Catholic writers are seldom read by Protestants; and a *false* idea is gone abroad, that Catholics are not now what they once were. Our author has been reading some of their late publications, and has shown that they are as ambitious and designing as ever they were. He observes, that the Catholic question, as it is called, is treated as a political question;—he wishes it also to be treated as a religious question. We wish it was canvassed and understood in all its parts as a religious question: we lament that in the present day, so few do understand it, and so few are willing to understand it. But we think that the question *is* of a political kind, when rightly considered; for it appears to us impossible that *Catholic religion* and *Protestant liberty* should agree together. It is in the nature of Popery to be intolerant; and it must be inimical to the civil liberties of men; and as

to their *religious liberties*, it abominates the very name. Under the shade of that pestilent *poison-tree*, religious liberty cannot live. We think Protestants are beginning to open their eyes a little on this subject, and we shall be glad to find them still more attentive to it.

We could make large extracts, but our limits allow us not. The following will show our author's view of this subject, and exhibit a proof of his opinion.

Speaking of the conduct of the Catholics between the years 600 and 700, he says;—

"Even at this early period, they were no strangers to that system of policy and manœuvre by which they afterwards held Europe in chains for so many centuries, and which they are now launching into full action with too much success, and with the *most sanguine confidence of succeeding to their former influence at no very distant period.*" P. 26.

On this observation, we copy a part of the note in the *Appendix*, No. 57.

"Innumerable are the instances which might be adduced to this effect. One has lately occurred. A Popish priest, in an inflammatory address to his congregation, in one of our most populous towns in the north, asked them, to whom belonged a certain church, naming one in the town,—'to us to be sure—did not we build it?—*and before many years are over we shall have possession of it again.*'"

This anecdote rests upon very honourable verbal testimony; and we cannot help thinking certain pathetic and affectionate addresses to our cathedrals and churches, which may be seen in Mr. Fletcher's Sermons; and indeed the whole tenor of these and other Popish writings, indicate with sufficient distinctness what is aimed at, and what is confidently and anxiously anticipated. In truth, the hand seems more than half extended to seize upon its prey. "Whose lands were those that anciently reared these stones into an edifice?—Who the men that once inhabited it?—Who the votaries that for ages frequented it?—Were they Protestant?—Are those emblems, those inscriptions, crosses, niches, and broken statues, Protestant? *Superfluous questions*, although important! Just as did the voice of history, the voice of every monument, and the very dust of every vestige tell me—No! 'No!' replies the venerable temple—'I am not Protestant; and the very form in which I am built demonstrates, that I was built for the performance of other mysteries than those which I witness now; and for the sound of other canticles than those which I hear at present! 'No!' in like manner replies every holy vestige; 'we are not Protestant, and it is merely because we are not such, that the anger of Protestantism has reduced us to these heaps of ruin.'" Fletcher's Sermons, vol. ii. p. 271.

Our limits prohibit our proceeding: but if the Catholics talk and write in this style, every Protestant in the kingdom ought to know it: it shows their temper, and the object at which they are aiming.

Our author has investigated with great attention the character and conduct of Augustine the Monk, who came to England in the year 597, (in company with other persons,) as a Missionary from Rome. There were Christians in considerable numbers in England long before Augustine was born; but they were not of the Roman Catholic stamp. One of the first objects that occupied the attention of these Romish Missionaries, and particularly Augustine, was to reduce the British churches to subjection to ROME; and because they were not willing to put on the yoke, there is too much reason to believe, that the influence of the Monk was exerted to procure their destruction.

We have often read of the large numbers who were baptized at one time in different places, far exceeding any thing that took place even in the days of inspiration. But there is nothing wonderful in the effect when the cause is laid open. Kings for some reason, (and we must not always minutely inquire for what reason,) became converts; preachers followed the court, which then often moved from place to place, and they did not fail to inculcate the religion which royalty had patronized. Multitudes professed themselves willing and de-

strous to become Christians, and then some general instruction was given them, and they were baptized. But alas! what a scene does this set before us! As our author justly observes, here were "*candidates*, for we cannot call them *converts*," and the rite which was performed, was a profanation of a Christian ordinance. On one of these occasions, *ten thousand* are said to have been baptized by Austin in one day in the river Swale in Yorkshire. He consecrated the whole river, and then gave orders that the candidates should go into the water by couples and baptize each other! Appendix, No. 49. How completely did the church of Rome corrupt every part of the holy religion of Christ Jesus!

A Sermon, &c. occasioned by the Death of the Rev. Thomas Thomas of Peckham, &c. By William Newman, D. D. To which is added, the Rev. T. Griffin's Address at the Interment.

THE excellent individual whose death gave occasion to this small publication, was known and revered by so large a circle, that the discourses at his funeral will naturally be an object of extensive interest. We have therefore much satisfaction in believing, that the sentiments exhibited are well calculated for aiding the right improvement of such an event.

The respectable ministers who officiated, appear to have been led anew within audience of the voice from the sanctuary, and to have felt the urgency of a recent message, by means of the animating illustration of the reality and worth of divine principles exhibited in the holy life and peaceful end of their respected and endeared friend and brother.

The text of the sermon, recommended by its having been much in the mind of Mr. T. during his illness, is 2 Tim. i. 12. The theme educed is Paul's confidence in the guardian care of Christ, and it is illustrated in various particulars; namely, the nature of this confidence, or what he committed to him; in the object he had in view; in the *grounds of his confidence*; and in the courage he derived from the exercise of it.

We should be more impatient of our limits precluding the quotation of sentiments which occur in the illustration of these interesting particulars, as well as on their serious and impressive application, were it not for the hope that a great part of our readers will read them with better effect in their connexion.

We add the following solemn admonition from the oration, while we must pass many other animated statements of evangelical truth.

"We must all die, nor will it be long before this event transpires. If we expire without being the subjects of renovation in the spirits of our minds, and not having faith in the only Saviour of man, we are ruined for ever. This faith consists in believing our sinfulness, just exposure to Divine wrath, total inability to atone for our sin and merit the favour of God; and in an entire trust in Jesus Christ to redeem us from the anathema of the law, and the punishment of hell; together with a dependence on his power and righteousness who is able to preserve us in the way of holiness and peace, until we enter through the gate into the eternal city. And if we lie down in the dust before this essential change in our hearts has been wrought, and this saving faith which relies on Jesus and produces righteousness of deportment has been possessed, we must all suffer the bitter pangs of eternal death. What are all the interests of this transitory life, that they should ask and receive, and retain our regards, so as not to permit us effectually to seek the kingdom and the righteousness of God? The fires that will consume this globe will soon be lighted up; and could we live until that awful period, how senseless it would be to mind only earthly things!! But this year, this day, I may die. Ever living, powerful, and gracious God! am I a Christian; is my soul purified; have I received the faith that accompanies salvation? So should we all inquire; and while we are permitted to live, not cease to pray for grace, that we may hereafter inherit glory. He who devotes thought, energy, action, only to the acquisition of what this world contains, if he gloriously succeed, and greatly enjoy, is wise but for a moment, and is a fool for ever."

A short account of Mr. T.'s last illness, written by a member of his family, is appended to the sermon.

Vital Christianity, exhibited in a Series of Letters on the most important Subjects of Religion; addressed to Young Persons. By A. C. Seymour, Esq. Author of "Memoirs of the Rev. George Whitefield," "Memoirs of the Life and Writings of Miss Brook," &c. &c. Second Edition, with considerable Additions and Improvements. Boards. 263 pp. 3s. 1819.

THE author of this pleasing and instructive book dates the Preface to the first edition from Dublin in 1810. Its contents were written before he had attained his twentieth year. It is calculated, by the ease of its manner, the sincerity and zeal of the writer, and the floweriness mixed with simplicity of the style, to attract the attention of the rising generation. The general approbation of the first edition, and the numerous applications for copies of the work, induced the author to offer to the world this new and improved edition. We rejoice to learn that the former was blessed to the everlasting good of some of its readers, and hope that the same divine blessing will more abundantly attend the present. The subjects are, the importance of religion in early youth; the state of innocence; the fall; the total depravity of human nature; the spirituality and sanction of the divine law; the birth, divinity, death, and resurrection of Christ; justification by faith; regeneration; death; man's final state; the second coming of Christ; searching the scriptures; nonconformity to the world; and the universal spread of the gospel.

Village Sermons; or Short and Plain Discourses, for the Use of Families, Schools, and Religious Societies. Vol. 8. By the Rev. George Burder. 192 pp. Sewed. 2s.

THE former volumes are so well known, so widely circulated, and so justly esteemed, that we need only announce this *concluding* Volume, which contains ten Discourses, equally excellent with those in the *former* volumes. The venerable *Author has added 100 Short Prayers*, adapted to the whole Set of Discourses; with some general Prayers for Families, Schools, &c.

Christian Missions vindicated and encouraged. A Sermon preached at Queen-street Chapel, June 23, 1819. By the Rev. Thomas Edmonds, A. M. 56 pp. 2s.

THIS excellent sermon, a sketch of which appeared in our Magazine for August last, deserves our warm recommendation.

A New Year's Question, requiring immediate Attention from the Young. A Sermon preached at Brompton, Jan. 2, 1820. By John Morison, Minister of Trevor Chapel. 31 pp. Westley.

The Question, "*Is it well with thee?*" is here treated in a solemn and interesting manner. The sentiments are evangelical, and the style is well adapted to the subject.

Memoirs of Miss G. late of Heathcote-street, Mecklenburgh-square: compiled principally from her own Papers. 183 pp. 2s. boards. Hatchard.

THIS excellent young lady was born in 1788, and died January 28, 1818. Her piety was fervent, and her conduct exemplary.

LITERARY INTELLIGENCE.

In the Press.

A small Volume of Poems, to be entitled "Sacred Lyrics." By James Edmestone.

The Canadian Settler, being a Series of Letters from Lower and Upper Canada, in June, July, and August, 1819. By T. Carr. 8vo.

Just Published.

Memoirs of Mrs. Shelston, Sister of Mrs. Savage. 12mo.

A Mother's Journal during her Daughter's last Illness, with a Preface by Miss Jane Taylor. 12mo.

Intelligence, &c.

ADDRESS
OF A
MINISTER OF THE GOSPEL
IN FRANCE.

To all who seek for the Advancement of the Kingdom of the Lord Jesus.

What a scene does the world at this time present to the observation of the Christian! The fig-tree has budded, its leaves appear, the fields of the Lord are ripening, the harvest is approaching. But all things are not yet ready: many portions of these fields require to be vivified by the rays of the sun, to be watered with fertilizing showers, and cultivated with care: immense plains are still untilled, many countries of the earth have received the gospel, others are ready to receive it, whilst others have not yet heard the voice of the messengers of peace.

England seems to have been chosen to provide for these labours. She is become the centre, from which the glad tidings go forth, and the heralds who proclaim them.

But who will not be astonished, that these labours have not been first directed towards the neighbouring countries? Whilst the messengers have gone forth to subdue the most distant and savage nations to the mild yoke of the Saviour; whilst the servants of Jesus have banished themselves into distant climes, France, which ought, as it would seem, to have been the first object of their exertions, on account of its proximity and its necessities, has remained without culture, for want of labourers. Since the exertions of missions began, a whole generation has passed away without having known the true gospel. The Lord has permitted it, and blessed be his holy name!

Shall this country be any longer deprived of the light of the gospel? Ought it not also to become one day a province of the kingdom of the Lord? Yes it will, for it is included in the promise; "The whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea." *Oh my brethren, if you were eye witnesses of all the spiritual* misery of this people, if you could but observe this future portion of the inheritance of your master, now made desolate by the impiety, ignorance, or prevarication of those, who ought to cultivate it, your charity would be excited, and I should have gained my cause.

Many of you, dear brethren, have been witnesses of this, but it is hardly possible that you should have known the extent of the evil. You may have some *general knowledge* of it from seeing the Lord's day openly profaned, the name of God taken in vain, and blasphemed, the country covered with altars erected to idols, that is to say, chapels dedicated to the Virgin, and to saints, the people hastening in crowds to render homage to these false gods; but what would your concern have been, if entering into the interior of the families of the most numerous class of this people—the poor—you had seen every where by the side of the deepest distress, the most profound ignorance of the only way of escape from eternal misery! What, if you had heard every where persons, whom the stagnation of trade had reduced to poverty, mourning over their present evils, whilst the danger in which they are of falling into interminable misery does not affect them! What could you have thought while seeing, among devout families, the unhappy people seeking consolation in superstitious observances, invoking the help of the Virgin, calling on the saints, opening with devotion books written in an unknown tongue, and neglecting the gospel of salvation, which they hardly know by name? Wretched creatures! after having contended with temporal misery, and earnestly sought for consolation where it was not to be found, they die——but alas! death does not terminate their misfortunes, since they die without having savingly known Christ.* Such is the lot of the im-

* Nothing can be more melancholy than the death of a Roman Catholic. The priests, as if they feared that their victim should escape them, surround the dying man with their ceremonies: they carry to him in procession what they call "the Good God," that is to say, a piece of wafer deified, and they let him die in performing an act of idolatry.

mense majority of the French people of the poorer class.

Let us now consider the religious state of the next most numerous class to that of which we have just spoken. It is composed of a crowd of people of every kind, commonly included in the general term of "persons in easy circumstances." Here are found the careless; Catholics by custom; deists, become such from disgust at superstition. The distinctive character of these three orders is frivolity, love of the world, and indifference about their salvation. These are they who fill the play-houses, public places, &c. Nothing can better express their religious state than those words of the prophet, "The harp, the viol, and wine are in their feasts, but they consider not the work of the Lord, neither do they regard the operations of his hand." Seldom will you see them troubled by the thoughts of a judgment, of a hell, or of an eternity; these concerns, so important, are never alluded to but as matters of jest. Seldom perhaps has the voice of a faithful servant of Christ arrested them in their worldly career. If sometimes they have cast an eye upon their conduct, if they have had some lucid moments in the midst of their delirium, they may have seen that they were sinners, but Christ crucified has not been presented to them as a Saviour who will freely save the unjust, the enemies of God: they have been brought up to believe that salvation is only obtained by mortifications, and acts of penitence, which revolt them; ignorant therefore of the grace of God, they hasten to reject every serious thought, and replunge into a vortex of vanities, if haply they may forget themselves. Thus passes the life of multitudes, who rush carelessly to encounter the wrath to come.

There is also a third class, the "Great." Surrounded by the pomp of grandeur, they are almost inaccessible to the retired observation of the Christian. He only sees them afar off; but what reason is there to fear that the state of this class is as deplorable, to say the least, as that of the preceding ones!

Hitherto I have spoken only of the Catholics; let us now consider the Protestants, who, as far as respects their numbers, are lost in the multitude of the others.*

The state of religion among the Protestants is not uniform. Those of the North do not resemble those in the South; nor the latter those of the West. Simplicity characterizes the former; indifference and worldliness the latter; whilst they in the South partake of both.

It is amongst the Reformed in the North that the least corruption in doctrine is found. They profess to believe that which is generally unknown among the others, that "salvation is by grace, through faith, and not of works." The greater part are proselytes, i. e. Catholics, who from conviction have abandoned the worship of their fathers. Discussions upon the errors of the Romish church, and particularly the reading of the word of God, have produced this change. Being Protestants by conviction, they are more attached to the doctrines of the reformation than they who are Protestants only by birth.

The Reformed are more numerous in the South, but they are more indifferent, and more ignorant of sound doctrine. The gospel, however, is preached there: some faithful ministers courageously proclaim Christ crucified; but besides that they are few in number, they are almost all denounced as innovators, Moravians, sectarians, &c. so that their efforts are not crowned with all the success that might be expected. The Lord however does not fail to bear witness to his word; the South can reckon even among the great, some persons firmly attached to Jesus, as their only Saviour.

How melancholy is it not to be able to bear as good a testimony to the great mass of the Reformed! With some exceptions, their indifference to the Saviour, their ignorance of the gospel, and their worldliness are almost as great as among the middling class of Catholics. The greater part of their pastors preach a mixed doctrine; some go still farther. Self-righteousness is enthroned; the "righteousness of God by faith" is despised, or openly rejected. The flocks are led into dry and barren pastures, far from the wells of water springing up to everlasting life. The consequence is, that the greater number of the Reformed walk with the Catholics in the ways of death, and go on to perdition without hesitation.

* The Protestants are divided into two classes; the Reformed, and the Lutherans. The Reformed are spread all over the kingdom. They are nearly a million in number, under the care of about 230 pastors. The Lutherans, who are chiefly in the departments of the East, may be 300,000, under 200 pastors at most. Not personally knowing the state of the latter, I have spoken above only of the former.

About twenty faithful pastors exerting their influence over 15 or 20,000 souls are all that France can offer us as a set-off to the melancholy picture here presented. But what are 15 or 20,000 souls among a population of at least 27 millions? More than 26 millions then live in France, exposed to the most terrible of all dangers, that of eternal death! Are not you moved, my dear brethren, at so great a calamity? The Lord has given you the means to aid this people. Your zeal sends preachers over all the countries of the globe: embrace France also in the extent of your charity. The invitations, the appeals of savage nations, who ask the gospel from you, have touched you; but will you not be still more moved by the awful silence which reigns over the inhabitants of this country respecting their eternal interests, since this silence betrays their ignorance of the danger which threatens them? What,—whilst you possess the treasure of the gospel, will you suffer your neighbours to perish through poverty? While your happy country seems ready to be completely subjected to the Saviour; while you rejoice in this glorious hope, will you leave the god of this world in peaceable possession of this land, connected with you by so many ties?

But if these motives are not sufficient, I will present one of a superior order to you, the love which you owe to Christ. Can you in fact see *Him* forgotten, unknown, and rejected, and not make some effort that He may be glorified among the multitude who dishonour Him?

There has lately been formed in your country a society, whose object is to propagate the gospel on the Continent: already the Lord has crowned by his blessing their generous intentions. Join your efforts to theirs, O Christians of England, you whom the Lord has chosen by his grace to be every-where the heralds of his glorious gospel. Support it by your prayers, by your liberality: it will administer your donations to the glory of God, for the advancement of the kingdom of Christ in these countries desolated by infidelity.

May He, who gives seed to the sower and bread to the eater, multiply your seed sown, and increase the fruits of your righteousness.

(Signed)

H— P—,

Minister of the Gospel.

France, Nov. 12, 1819.

BRITISH AND FOREIGN *BIBLE SOCIETY.*

The languages and dialects, in which the translation, printing, or distribution of the Scriptures, or portions of them, has been promoted by this Society, at home; by grants for the specific purpose of translating, printing, or purchasing the Scriptures abroad; by grants, through its corresponding committee in Bengal, to the Baptist Missionaries at Serampore, and to its auxiliary societies at Calcutta and Colombo; and by grants in aid of Bible Societies in different parts of Europe, and in America; amount to 127; viz. Afghan (or Pushtoo), Albanian, Arabic, Arawack (Indian), Armenian, Assamese, Bengalee, Bhojpooree, Bhugelkundee, Bikaneer, Birat, Bohemian, Bruj, Budrinathee, Bugis, Bullom, Bulochee, Bundelkhundee, Burman, Buriat-Mongolian, Calmuc, Canarese, Chinese, Cingalese, Creolese, Danish, Delaware (Indian), Dorpatian-Esthonian, Dutch, English, Esquimaux (Indian), Ethiopic (Ecclesiastical Abyssinian), Ethiopic-Amharic (Vernacular Abyssinian), Ethiopic-Tigré (ditto), Faroese, Finnish, French, Gaelic, Georgian, German, Greek (Ancient), Greek (Modern), Greenlandish, Gujuratee, Hebrew, Hindee, Hindoostanee, Hungarian, Huriyana, Icelandic, Irish, Italian, Jagatai (Original Turcomau), Javanese, Joypore, Jumboo, Juynugur, Kanynkoobja, Karelian, Kashmeer, Khassee, Konkuna, Koomaoon, Kounsulee, Kucharee, Kutch, Laponese, Latin, Lettonian (or Livonian), Lithuanian, Macassar, Mahratta, Malay, Malayalim, Maldivian, Maltese, Manks, Maruwar, Mithilee, Mohawk (Indian), Moldavian (or Wallachian), Mordwaschian, Mughuls, Munipoor, Munipoor-Koonkee, Nepal, Nogai Tartar, Oodoypore, Ooj-juyinee, Orenburg Tartar, Orissa, Ostiakian, Otaheitan, Palpa, Persian, Polish, Portuguese, Rakheng, Revalian-Esthonian, Romanese (Ladinsche), Romanese (Churwelsche), Russ (Modern), Samogitian, Samojedian, Sanscrit (or Sungskrit), Seik (or Punjabee), Siamese, Siberian Tartar, Sindhee, Slavonian, Southern Sindhoo (or Hydrabadee), Spanish, Swedish, Syriac, Tamul, Tartar (Hebrew character), Tartar (Turkish), Telinga, Tripoora-Koonkee, Tscheremissian, Tschpogirian, Tschuwashian, Tungusian, Turkish, Watch (or Multanee), Welsh, Wendish (or Vandalian), Wogulian.

The Scriptures had not been printed in half these languages before the institution of the Society.

AMERICA.

A Letter has been received by the Rev. J. Ivimey, from the Rev. S. E. Morse, of New England, by which it appears that the Students of the Theological Seminary at Andover, amounting to 100 young men, meet once a fortnight for the purpose of collecting such information concerning Missions, as will enable each member to determine whether it is his duty to become a Missionary to the heathen; that a dissertation on the religious state of some particular country, or on some other subject, prepared by the students in turn, is then read; and that the students are desirous of procuring books to assist them in the composition of these dissertations, and, particularly, complete sets of the Reports of all the British Missionary Societies, and of the Periodical Publications connected with them, Magazines, &c. from the commencement of what may be called the Age of Missions. Mr. Morse, after thanking Mr. Ivimey for a present of books, entreats him to furnish the Library of the above-mentioned Seminary with publications on Missionary subjects. They are already in possession of the first three volumes of the Baptist Missionary Society's Periodical Accounts. The Dissertations will be published in the American Magazines and Newspapers. Ten or twelve persons are now preaching to the heathen, who were educated at this Seminary. A present of American books came to hand with this letter. Letters or packages may be directed, To the Librarian of Inquiry, Theological Institution, Andover. To the care of Mr. Samuel T. Armstrong, No. 50, Cornhill, Boston, New England.

RELIGIOUS TRACT SOCIETY.

To the Editor of the Baptist Magazine.

Dear Sir,

The Committee of the Religious Tract Society have observed with surprise and regret, in a periodical work for December, the following assertion:—"The Religious Tract Society of London have honoured themselves by the munificent donation of One Thousand Pounds to the Religious Tract and Book Society in Ireland." An assertion that must have proceeded from mis-information, and which has a tendency to injure the finances of both Institutions; particularly those of the Religious Tract Society, which, at the present time, imperiously call for a large augmentation. The fact is, that the Society in Dublin having been taken up by persons of the first respectability in Ireland, with a view to extend its operations, and to render it a national blessing; it was considered by the Committee of the Religious Tract Society, of the utmost importance to afford it every encouragement in their power: and, therefore, when applied to, they most cheerfully resolved to sell to them Tracts, for the purpose of stocking their Depository in Dublin, at subscribers' prices, upon credit, to the extent of *One Thousand Pounds;* in the fullest confidence that should such a measure, by delaying the return of cash to their Treasurer, render it necessary to apply to the public for pecuniary aid, that appeal would not be made in vain. The time is now arrived when such an appeal has become necessary, on account not merely of the above measure, but more particularly of the vast field which has opened to the Society for superseding Tracts and Ballads of an immoral tendency, by a most extensive issue of Tracts and Broadsheets, through the medium of hawkers, in various parts of the kingdom, at prices greatly below the prime cost; which circulation has of late been most rapidly augmented, by the demand for publications having a direct tendency to fortify the mind of the reader against the principles of Deism and Infidelity; and it will, doubtless, be gratifying to your readers to learn, that of this description alone, and in addition to the usual and undiminished circulation of other Tracts, upwards of Half a Million of copies, in various forms, have issued from the Depository, during a period of ten weeks, commencing in the month of October last. These exertions to supply the increasing number of readers throughout the kingdom, together with efforts to place such Tracts in every shop in the Metropolis, and its vicinity, whose proprietor would undertake to sell them, added to the usual grants of the Society, both for home and foreign purposes, have rendered it necessary for the Committee to borrow a considerable sum of money; and at this time the Society is more than £1500 in debt; besides being under engagements for grants, for which persons abroad are authorized to draw upon the Treasurer, to the amount of nearly £300.

Under these circumstances, the Committee would respectfully urge upon the religious public, the necessity for contributing renewed and liberal aid in support of an Institution which is allowed to

be one of the first importance for the diffusion of divine truth throughout the earth.

The labours of the Religious Tract Society have become so much more extensive than was contemplated by its founders, and the blessing of Divine Providence has been so manifestly extended to it in every direction, that it requires no argument to prove it worthy of the most liberal support.

The Committee, therefore, make their appeal with confidence, and they trust it will not be made in vain.

We remain, dear Sir,
Yours very respectfully,
LEIGH RICHMOND, } Secretaries.
JOSEPH HUGHES, }
December 7, 1819.

PORT OF LONDON SOCIETY.

IT affords us sincere pleasure to inform our readers, that this Society is in prosperous circumstances, as it respects the noble end of its institution, viz.—*the promotion of religion among seamen.* The sailors attend numerously, constantly, and with the most encouraging attention to the words of life, which are preached by ministers who labour gratuitously for the benefit of British seamen. The prayer-meetings on board on the Sabbath Winter Evenings, when there is no preaching, are well attended, and seamen exercise gifts which are highly creditable, and manifest possession of the grace of prayer, which has excited warm gratitude to the Divine Being.

The Society has published (in promotion of the end proposed,) "*The Seaman's Devotional Assistant, intended to assist Masters, Mates, and Seamen of Merchants' Vessels, in their Worship of Almighty God when at Sea; with Prayers suited to the various Circumstances contingent upon a Sea-faring Life.*" A publication which has been well received, because much wanted; and which the Society issues at prime cost. The fruits of the recent attentions to seamen are appearing in various ways. Prayer-meetings are multiplying on board private merchant ships; a new Society, (the Bethel Union,)* wholly distinct from the Port of London Society, has been formed by some friends to seamen, for the avowed purpose of affording facilities to exercise prayer on ship-board; and, finally, to bring them under the preaching of the word.

The example of social worship in the Society's ship in the Thames, has been imitated in a foreign port, where the master of a British ship invited his countrymen, whom he found there, to join him in social worship on the Lord's-day. It is hoped that this will prove but the beginning of an extension of this blessing, and that the spectacle of British seamen sanctifying the Sabbath-day, by public, rational, devout worship, may become familiar wherever English ships may meet in port.

The Society has recently had the following *spontaneous* testimony of a pious captain of a merchant-ship: — "The Floating Chapel is a charming thing for seamen. I know some who have been brought to a knowledge of the truth. These, who, if there had not been such a place of worship, would, in all probability, have died without that knowledge."

Several Missionaries, connected with the Church of England Tract Society, have given their services to seamen, and at those times, consistently with the liberal plan of the Port of London Society, the service on board the chapel has been conducted by the Missionaries in the Forms of the Church of England.

The Society has not yet been able to get out of debt for the first cost of the ship, though they have gratefully to acknowledge much liberality evinced in numerous donations.

It would be deemed by the Society a great and encouraging favour, if country ministers, who should be inclined to favour seamen with a gratuitous service on board, would make the same, and the expected time, known to the Secretary, Mr. W. M. Cooke, 67, Great Prescot-street.

MANCHESTER.

THE Rev. John Birt, late of Hull, has accepted the invitation of the Baptist church, late under the care of the Rev. William Stephens, now at Rochdale.

UNION PRAYER MEETING.

THE different denominations, (Independent, Methodist, and Baptist) having formed a Union at Portsea, to pray for the success of Missions and the spread of the gospel, held their first monthly meeting at the Rev. Mr. Griffin's chapel, King-street, on January 3, 1820, when more than two thousand persons, forgetting all their little differences, met

* The account of the formation, &c. of which, we have been very reluctantly compelled to defer.

to testify their approbation of the Union, and the important objects it embraced, and to unite in earnest supplication to the God of all grace, for the outpouring of his spirit on Missions and Missionaries, until the whole earth shall be filled with his glory, and the salvation of Jesus shall flow in streams of mercy through the world.

It is a pleasing consideration, that while there are six hundred millions of immortal beings, sinners by nature and practice, living without God and without Christ, under the dominion of the god of this world, and exposed to eternal perdition, there are many worthy men of every denomination, who not "counting even their lives dear to them," have gone forth to declare among the nations the "unsearchable riches of Christ," while these at home, who love our Lord Jesus in sincerity, unite in praying to the Lord of the harvest for his blessing on their labours.

It is earnestly wished that the friends of the Redeemer, in every place, would follow the example of those at Portsea. It would be followed by the most happy results, not only in reference to Missions abroad, but the union and usefulness of believers at home: Judah would no more envy Ephraim, nor Ephraim any longer Judah, but all would acknowledge how good and pleasant it is for brethren to dwell together in unity.

T. T.

NEW CHAPEL OPENED.

QUAINTON, BUCKINGHAMSHIRE.

A commodious building has been erected, but a small debt remains. It was opened October 13, 1819. Mr. Shenstone preached from Jer. xxxi. 23. Mr. Shirley from Mark xvi. 20. and Mr. Clarabut from Luke xv. 10. Messrs. Williams, Tyler, Field, Walker, and Messrs. Gunn and Wilson, Independents, engaged in the other services of the day. The congregations were numerous, respectable, and attentive.

ORDINATION.

EAST-LANE, WALWORTH.

The settlement of the Rev. Richard Davis (late of Plymouth Dock), over the Baptist Church in East Lane, Walworth, took place on January 6th, last; Mr. Chin began with singing and reading the scriptures; Mr. Ivimey delivered the introductory discourse; the leading steps of divine providence, were then recapitulated, which led to the present union; Mr. Upton solemnly prayed for a blessing on the occasion; Mr. T. Thomas addressed a discourse to the pastor and the people, from Luke i. 6; "Walking in all the commandments and ordinances of the Lord *blameless*;" Mr. Ward of Serampore concluded in prayer.

Poetry.

LINES

ADDRESSED TO

A DEAR LITTLE BOY.

Pretty, little, smiling Boy,
Father's hope, and mother's joy,
To the Saviour thee we bring,
Place thee underneath his wing;
Jesus! take him to thy care,
Let him every blessing share.

Early on his father's knee,
Blest with filial piety,
May he oft delighted look
O'er God's hallow'd, honour'd Book;
And the secrets of his heart,
Early to his God impart;
With the morn's first dawning rays,
May his soul expand in praise;
And each day to him be given,
Till he shall arrive in heaven.

Sweet as Spring's first op'ning rose,
May he all his charms disclose;
None his loveliness deny,
Smil'd upon by every eye;
Yet not transient as the flow'r,
Flourishing its fleeting hour,
Then relinquishing its bloom,
Sinking to an early tomb.
No; but rather let him be,
Like the firmly rooted tree,
Rising to maturity;
Oft refresh'd by falling show'rs,
Bringing forth delicious flow'rs,
Yielding fruit to all around,
And with immortal verdure crown'd.

• • • • our warmest wishes rise,
For thee to the upper skies;—
O may He, whose gracious word,
Israel's infant Prophet heard,
Call thee from his seat above,
Look on thee with eyes of love;
Rescue thee from sin and woe,
Make thee useful here below;
Fill thee with celestial fire,
Bid thee to his throne aspire.
When at length thy race is run,
And thy course of duty done,
Entering on the realms of day,
Mayst thou happy soar away,
And live, and triumph, and adore,
Where sin and death are known no more.

Coseley. B. H. D.

Irish Chronicle.

THE Readers of the Irish Chronicle will recollect, that a few months since the Letters of Correspondence mentioned a violent opposition, to some of the schools of the Baptist Society by the Roman Catholic Priests; and that this had been counteracted by the spirited conduct of Protestant Magistrates, so that the children were continued at school, notwithstanding all the fulminations of the Popish Clergy. The Grand Jury of the County of Mayo soon after published some spirited resolutions, declaring their opinion that the conduct of the Priests was illegal, and destructive to the peace and welfare of society. These measures have very much provoked Dr. Kelly, the titular Archbishop of Tuam, who has written several letters in the "Dublin Weekly Register" in opposition to the schools. He has also published the following singular documents, which are copied from that newspaper.

CIRCULAR.

Extract of the Pope's Letter to the Irish Prelates on the subject of Bible-Schools.

MY LORD,

THE prediction of our Lord Jesus Christ, in the parable of the Sower, "*that sowed good seed in his field; but while people slept, his enemy came, and sowed tares upon the wheat,*" is, to the very great injury indeed of the Catholic Faith, seen verified in these our own days, particularly in Ireland.

For information has reached the ears of *the Sacred Congregation*, that "Bible-Schools," supported by the funds of the Heterodox, have been established in almost every part of Ireland, in which, *under the pretence of Charity*, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the Masters, and infected with the fatal poison of depraved Doctrines.

It is further stated that the Directors of these Schools are, generally speaking, METHODISTS, who introduce Bibles, translated into English by "the Bible-Society," and abounding in errors,—with the sole view of *seducing* the youth, and entirely eradicating from their minds the TRUTHS of the Orthodox Faith.

Under these circumstances, your Lordship already perceives with what solicitude and attention pastors are bound to watch, and carefully protect their flocks from "*the snares of wolves, who come in the clothing of sheep.*" If the pastors sleep, the enemy will quickly *creep in* by stealth and sow the tares,—soon will the tares be seen growing among the wheat and choak it.

Every possible exertion must therefore be made—to keep the youth away from these destructive Schools—to warn parents against suffering their children, *on any account whatever*, to be let into error. But, for the purpose of escaping the "snares" of the adversaries, no plan seems more appropriate than that of *establishing schools*, wherein salutary instructions may be imparted to the paupers, and illiterate country persons. ***

In the name, then, of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence and all due discretion from those persons, who are in the habit of thrusting themselves into the fold of Christ, in order thereby to lead the unwary sheep away; and mindful of the forewarning of Peter, the Apostle, given in these words, viz. "*there shall also be lying teachers among you, who shall bring in sects of perdition,*" do you labour with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic Schools throughout your Diocese.

And, confidently trusting that, in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choaked by the tares, I pray the all good and Omnipotent God to guard and preserve you safe many years.

Your Lordship's most obedient
humble servant,
F. CARDINAL FONTANA, Prefect.
C. M. PEDICINE, Secretary.

Rome, Court of the Sacred Congregation for the propagation of the Faith, 18th September, 1819.

To the Roman Catholic Clergy and Laity of the Archdiocese of Tuam.

DEARLY beloved Brethren and Children in Jesus Christ,—To guard the sacred deposit of religion, and to promote the happiness of the flock committed to my care, are important duties imposed upon me, and the dearest objects of my pastoral solicitude. To these, my thoughts and labours are at all times directed. With this view, have I frequently visited the parishes of this extensive Archdiocese; *exhorting every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.*—Col. i. 28.

That I might be directed and strengthened to perform my duty to Christ, the supreme Pastor of Souls, and to you my beloved flock, I have implored the light and grace of Heaven by humble prayer, and I have sought the advice of my brethren, fellow-ministers in the Church of God, in whom I have found faithful co-operators in cultivating the vineyard of the Lord. I glorify God and the Father of our Lord Jesus Christ, for the abundant consolations that I feel, when I consider your progressive improvement in virtue and morality, your firm adherence to the religion of your ancestors, your fidelity and loyalty to your King, and your attachment to the civil constitution of your country.

I cannot conceal the consolation that I experience when I reflect on your temperate, peaceful, and consistent demeanour under trials and temptations. Drunkenness, so incompatible with your temporal and eternal welfare, is not now so prevalent amongst you. Morning and Evening prayer, that most essential duty of Christian piety, is universally enforced, and very generally observed. The Sabbath is no longer profaned by servile work, or by vain unprofitable or criminal amusements. Perjury, into which the ignorant in many districts have been too successfully seduced by the machinations of wicked and interested men, is now, and I trust for ever, at an end. I rejoice to see that you have thus rendered yourselves worthy of the approbation of your Pastor, and that your virtuous, loyal, and peaceable conduct is conformable to your religious principles, and to the instructions you have received.

The spiritual powers with which the ministers of your religion are invested, are held by them for the benefit of the flock. The faith, the discipline, the sacraments of our church, are the sacred deposits we are to guard, and the treasures of the mysteries of God that we dispense for the sanctification of the people. It must be therefore with us an object of primary solicitude to confirm and nourish in our hearts the spirit of obedience to the laws of God and of his Church, which he has commanded us to hear.—"*If thou wilt enter into life,* (said our Divine Lord,) *keep the Commandments,* Matt. xix. 17. And of his Church he said, "*He that heareth you heareth me, and he that despiseth you despiseth me, and despiseth him that sent me.*" Luke x. 16. If then we are anxious for the unrestrained exercise of our Spiritual powers, it is not from a spirit of domination or self interest, but that we may be free to administer to our people the treasures and blessings of religion. We inculcate obedience to the laws of the Roman Catholic Church in spiritual matters, from the same high motive that we inculcate obedience to the laws of the State in civil matters. We, as Pastors of the Church, require respect and submission from you, on the same principle on which, as loyal subjects, we respect our King in temporals. —For the same divine authority which commands, "*that you be subject to the King as excelling, or to the Governors as sent by him,*" 1 Pet. ii. 13; "*And that you pay tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour,*" Rom. xiii. 7; also commands, "*that you obey your Prelates, and be subject to them.*" Heb. xiii. 17; and menaces, *that he who hears not the Church shall be accounted as a Heathen and a Publican.* Thus we act on one common principle of a conscientious obligation, "For so is the will of God." 1 Pet. ii. 16.

Having said thus much concerning the principles of obedience and subordination, which are the firmest support of the Altar and the Throne, I deem it my duty to call the attention of each pastor to the moral and religious education of the youth committed to his care; and I will not hesitate to declare, that at no period of our existence did circumstances more unite to call forth our zeal and exertions in this particular than the present moment—a period when, under the semblance of a Christian education, every art and insinuation is resorted to, in order to make proselytes amongst the innocent and unsuspecting youth of our Communion. If the design of extirpating the Catholic Religion by violence and persecution has been in some degree abandoned; to it has succeeded one more likely to effect its purpose, because less apparent. Recourse is had to *seduction* and insinuation. An attempt is made to strip of its natural deformity

and turpitude the crime of tampering with the religious principles of the poor. The schools that are established, are embellished with a thousand specious names, but at the bottom the evil lies concealed. Proselytism is become the order of the day, and the enemies of our faith, like the serpent, creep and give death under *flowers*.

What is the consequence? Why, unless we establish and support Schools for the Education of Distressed Children of our Persuasion, the triumph will be eventually complete, the mystery of Iniquity will have absorbed the mystery of Holiness, and what the cruelty of Tyrants could not have completed in this Island of Saints, will be speedily accomplished by softer means.

In the mean time, until Catholic Schools can be established in each parish, the following Regulations are to be impressed on the minds of the people, and the observances of them strictly enforced by the Catholic Clergy:—

1st.—As Pastors of the Roman Catholic Church, you must have viewed with indignation and disgust certain puerile and ignoble efforts that have been lately made to diminish our influence, and mar our interference, in the religious and moral education, and instruction of the youth of our Communion; and though we deprecate as sincerely as any other body of men, any attempt to excite dissensions, or to make odious distinctions on account of religion, and have contributed most effectually to preserve the peace of the country, yet it is a duty incumbent on us, and from which we will never shrink, to oppose, collectively and individually, every attempt, however insidious, or from whatever source it may emanate, to tamper with the religious principles of the faithful committed to our care.

2d.—Impressed with the sacredness and importance of the obligation incumbent on us, to be vigilant and attentive to the religious and moral education of the people, the attention of the Roman Catholic Clergy is to be particularly directed to the Schools established in their respective parishes, and they are to exercise their spiritual authority in its full extent, in order to prevent Roman Catholic children from frequenting Schools where the Catholic Catechism is not taught, where Protestant Tracts are introduced, or where the moral conduct, or religious principles of the master are exceptionable.

3d.—Although the Catholic Church has never forbidden the reading of the Scriptures, yet the Bible cannot be allowed as a proper initiatory book of instruction among the illiterate persons of your respective congregations. *For in the Scripture there are many things hard to be understood, which the illiterate and unstable wrest to their own perdition.* 2 Peter iii. 16.

4th.—As the diffusion of knowledge, unaccompanied by Religious Instruction, cannot be encouraged by us, so neither can we countenance or encourage a system which would exclude us from the right to superintend the education of our people, a system, the abettors of which unblushingly declare they will oppose, should we directly or indirectly interfere in even the religious instruction of Catholic children; and as we deem such a system of exclusion tantamount to *religious persecution*, we protest against its injustice, and shall never submit to it.

5th.—In conclusion then, my dear and beloved brethren, I am confident you will not encourage or countenance Anti-Catholic Schools, or the distribution of Bibles among the very illiterate persons of your Communion. Rather procure for them a sufficient number of copies of the Catechism of the Four Archbishops, Kirwan's Irish Manuscript Catechism, the Catholic Christian Instructed, Reeve's History of the Bible.—From these abundant sources, Catholics will draw a purity of morals and doctrine, a confirmation of their Holy Faith, and the means of defending it in all meekness and modesty from the misrepresentation of malice and ignorance. *You, therefore, my brethren, knowing these things, beware, lest being led away by the error of the unwise, you fall from your steadfastness; but increase in grace, and in the knowledge of our Lord Jesus Christ, to whom be glory now, and to the day of eternity, Amen.* 2 Peter iii. 16.

OLIVER KELLY, R. C.
Archbishop of Tuam.

The following Account will show the very different sentiments and feelings entertained by Roman Catholic Bishops. It is extracted from a Mayo Newspaper.

"DOCTOR WALSH, Roman Catholic Bishop of Waterford, has lately addressed an Apostolic Charge to his Diocese, peremptorily enjoining every member of his communion carefully to peruse the holy scriptures, pointing out also, that the difference of translation between the Douay and English Bible should be no hindrance, as they are all alike in matter.

"The translation of the Vulgate, the authorized version of the Catholic

Church, is ordered to be printed for the purpose of circulation among the poor. It adds not a little to the pleasure we feel in communicating this fact—a pleasure in which all our readers, of whatever denomination, will, we are sure, bear a part, that the expense of a stereotype impression of 20,000 copies of the New Testament is borne by the Protestants, as well as by the Catholics of the empire. A Bible Society has been established in Dublin for this purpose, and we do not know that we ever felt a pleasure more deep and sincere than on finding, as we do by the Circular Letter now before us, that Protestant Peers and Gentlemen have taken a decided lead in this most salutary and charitable office; not that we think they would accomplish the object better than Catholics, but because it manifests an approximation between the two great religious classes in which Ireland is divided, and will by its operation tend ultimately to unite all ranks and orders of Irishmen in the bands of Christian love and brotherhood.

"The introductory paragraph in the Circular Letter merits particular attention:—

"'Whatever difference of opinion may prevail as to the indiscriminate circulation of the scriptures, there is one point upon which all denominations of Christians must be agreed, that it is desirable that the poor should be placed upon a footing with the rich, by having an edition of the scriptures at a price that will bring it within the attainment of those amongst them who may be desirous of reading them. Hitherto the poor Protestant has enjoyed this advantage, but as Roman Catholics entertain conscientious objections to the Protestant version, they are not in this respect on an equal footing: and it appears, therefore, desirable to place within their reach a version to which they will entertain no such objection. To forward this object, a Meeting of Gentlemen of both persuasions was held.'

"The Meeting was held at the Dublin Institution, on the 22d ult.—The Earl of Meath was in the Chair, and the Resolutions were moved and seconded respectively by Lord Lorton, Major Oliver, (Horse artillery.) Hon. J. Hewitt, Doctor Sadlier, the Fellow, Admiral Oliver, John D. La Touche, Mr. Disney, Rev. H. Moore, Mr. A. Guinness, Rev. J. Dunn, Mr. J. Scott, Rev. Mr. Singer, of the College, B. Guinness, Mr. Ferrier, Mr. Lyne, Rev. Mr. Evanson, Dr. Graves, Dean of Ardagh, Captain Gordon, R. N. These are all Protestants, *and they have all subscribed* for the publication of the Douay Testament. The Committee consists indifferently of Protestants and Catholics. The Secretaries are Mr. W. Disney, and T. M'Donnell; and the Treasurers, the Messrs. La Touche."

It is a scriptural axiom, that "whatsoever maketh manifest is light." May we not indulge the hope, that teaching children to read the scriptures, and employing pious men to read and explain them, have been means which "God, who commanded the light to shine out of darkness," has made use of to enlighten the minds of the native Irish, "to give them the light of the knowledge of the glory of God in the face of Jesus Christ." The prophecy is again fulfilling, "Upon those who sat in darkness and the shadow of death, light is sprung up." In vain will be the attempts of Bishops, or even Popes, to arrest the course of the "Sun of Righteousness," who has arisen upon Connaught "with healing in his wings." The long deluded people begin to perceive the value of the holy scriptures; they have found the "Pearl of great Price," and they will not part with it in exchange for the trinkets and baubles with which the Church of Rome has long been trafficking in the "souls of men." Of this even the enemies of truth seem to be aware, as they can think of no plan to destroy the schools, and therefore propose Popish schools, for teaching "the Catechism of the four Archbishops," &c. "Some preached Christ of envy" in the primitive ages of the church, and the apostle rejoiced even in this "because Christ was preached." And if schools are established in Connaught from a similar principle, if the children are instructed in them, especially if the Douay version of the New Testament is used, we too will rejoice; even in the establishment of such schools. The zeal manifested by the Roman Hierarchy, will, it is hoped, operate as a powerful incentive upon Protestants, and while such success attends our feeble efforts, the Institution will not be suffered to languish for want of funds; which are again exhausted.

Subscriptions received by Mr. Isimey.

Half the Amount of a Collection at the Rev. Mr. Ovington's meeting, Clapham Common	£3	0	0
Rev. Mr. Smith, Derby	1	1	0
John Parnell, Esq. Canterbury	1	1	0
Remitted by the Rev. J. Jarman, Nottingham	5	0	0

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

A COMMUNICATION from our brethren at this station, dated in February last, contains the following account of a young bride burnt with her betrothed husband.

SEVERAL months ago, in the vicinity of Chandernagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was hereupon held between the relations of the bride and the priests respecting the legality of the act; the result of which was, that in such cases the shasters considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

CALCUTTA.

From Mr. Penney to a Friend in England, dated

February 18, 1819.

LET me persuade you, (as your mind is so much exercised respecting the unenlightened heathen,) to think still more seriously respecting these parts, where every labourer is constantly repeating the Macedonian cry, "Come over and help us." Here is work sufficient to consume the zeal of angels; for multitudes are willing to hear the gospel and frequently express their conviction that the religion of Jesus will, ere long, fill the whole world: they say that the world at present is divided, but that this religion is calculated to cement the human race in one. Calcutta, and indeed the whole of Bengal, to the feelings of a true Missionary, whose heart is disposed more for work than success, must be viewed as an important field of labour. His eyes may behold in the highways, hedges, markets, and at the river-side, human beings hurrying on to destruction in the midst of awful darkness; and yet their movements are not so speedy but that they will wait with patience to listen to the angel now flying in the midst of heaven with the everlasting gospel, saying, "Fear God, and give glory to him." But, farther, for your encouragement, consider those good men who entered this field at the commencement, and have continued now about twenty-five years. Had labour only been their portion, they would have abandoned the field of action. But God has granted them great success, much beyond their most sanguine expectations. Reflect on the churches planted by them in Calcutta, Serampore, Cutwa, Chittagong, Monghyr, Patna, Dinagepore, &c. — the translations prepared for the various tribes of India, to send them "the wonderful works of God;" the vast number of the rising generation rescued from ignorance and stupidity, &c.—yet, notwithstanding so much has been done, there is no moral change in the bulk of the people. A breach only has been made, which will require a vigorous attack, by others press-

ing forward to the battle, to assist to demolish the high places raised by Satan, that every successive generation may be enabled to gain a larger triumph than their fathers, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. All these are given to the Redeemer by covenant, and by the signs of the times let us hope it is not far distant; we wait only for a greater out-pouring of the Spirit, before we shall hear a shaking of the dry bones in this valley of death.

Give my love to Mr. Ward, and say, that all at Serampore and Calcutta are well, and praying for his return for the good of the heathen. We are all, I hope, usefully employed; if not *usefully*, I can assure you we are *happily* employed. God grant we may be both.

Extract of a Letter from Mr. Adam, to Dr. Ryland, dated

Calcutta, March 22, 1819.

I HAVE just removed to the new station at Doorgapore, where I expect to remain six months, during the whole of which, if I succeed in obtaining any native assistance, I shall be able very actively to employ myself in preaching the gospel to the natives in this populous neighbourhood, as during this time there will be nothing else to call my attention away from the grand object. Without native assistance, I shall not be able to do much, on account of my imperfect acquaintance with the language; and it appears to me, that the most qualified of the native preachers, if standing alone, will be found unable to give a faithful representation of divine truth in all its parts, or to defend it with judgment against opposers, amongst whom are to be found in this country men of great research, learning, and ingenuity. But however unable to stand alone, place him by the side of an European, and he becomes a most important auxiliary; his prudence, his courage, his knowledge, are increased; his voice is heard with tenfold effect; he gives full scope to his imagination in representing divine truth under those images and metaphors which are so common, and so much liked, in this country; and thus while he preaches the gospel to his countrymen, instructs his European companion in the mode of applying it with greater effect to their judgments and consciences. On the other hand, a solitary European is almost as helpless as a native in the same circumstances. A stranger in a strange country, surrounded by people of a strange tongue, having to propose to them a message which awakens all their prejudices, and deprives them of all the hopes in which they have formerly trusted for salvation, as well as threatens the loss of all that is dear to them in this life, imperfectly acquainted (at least for the first few years,) with the language in which he has to address them, and therefore liable to render his meaning unintelligible, or perhaps even to excite some prejudice which might otherwise have lain dormant — labouring under these, and other disadvantages, his mind is oppressed by the responsibility of his charge, and his unfitness for the discharge of its duties. But when you place by his side one who has left all and followed Christ, who knows his own language, and is competent to assist him in understanding native idioms, and in expressing Christian ideas in a native form, who is acquainted with all their prejudices, and can guard him against unnecessarily offending them,— his hands are strengthened, his mouth is opened, and he engages in his work with a delight which he cannot otherwise feel; since much of the pleasure a Missionary enjoys, arises from the assurance that he is communicating good news to those who need it; an assurance which he cannot enjoy, if he has any ground to suspect that he has failed to put his hearers in complete possession of his meaning. Such are almost precisely the circumstances in which I find myself placed, after the lapse of a twelvemonth from the time of my arrival in India. It has fallen upon me to commence Missionary operations at the Doorgapore station, which it is intended that each of those among us, who are not prevented by other engagements, shall occupy for six months in rotation. My knowledge of the language is naturally very imperfect, and if I stood alone, I could not expect to be so useful for two or three years to come, as I now hope to be with the native assistance I shall obtain; but surrounded, as I am, entirely by natives, I am placed in circumstances the most favourable for increasing my acquaintance with the language, and qualifying me more for Missionary duties. Before, however, commencing my work here systematically, a good deal of preparatory work in building must be attended to, which, on account of the extreme ignorance, perverseness, and laziness of the native workmen, requires much time to be spent in superintendence and direction. A bungalow has been already built for us to live in; a house for morning and evening worship, at the side of the road, is now building; and also a house for Panchon, our native assistant; to which will be added, in the same line, three others for the reception of those who come from

any distance to inquire about the gospel. Besides these, we propose building two places of worship, or Bengalee chapels, in Boronagur, a neighbouring and very populous village, the expense of which will be defrayed by our American friends, and two others in those parts of Calcutta which are naturally included in the range of the Doorgapore station. For the reason which I have just mentioned, I have been able to go out but little among the natives on week-days; only twice or thrice with Panchon, early in the morning; but on the two Lord's-days that we have been here, our hands have been full of work. On the first of these brother Penney, and on the second brother Eustace Carey, came to assist me. By one means and another, I find that the spirit of inquiry is spreading, and that many are desirous of knowing what the gospel is. One, two, or three persons occasionally drop in at morning or evening worship, having come from some distance to satisfy themselves about us, and our object. Last night, six persons came to worship, two of whom remained two hours, and another, a learned Brahmun, three hours, and employed the whole time in asking questions, and obtaining information. The questions they proposed were, as far as I recollect, the following.—Where was Jesus Christ born? What form did he assume in becoming incarnate? What worship does Jesus Christ require? What will be obtained by worshipping him? All of which produced discussions into which I endeavoured to introduce as much of the substance of the gospel as possible. Our object, however, is in many instances not comprehended. Several persons have called, who supposed that we had come here for the purpose of keeping a school. These we have undeceived, and sent away with tracts, after communicating to them the message of the gospel. It is our intention, indeed, to attempt the instruction of a few native girls, when our influence may be such as to prevail upon the parents to send them. The schools amongst the natives for the instruction of *boys* are numerous, and of various kinds, but they have the most rooted antipathy against the education of the female sex, and the attempts made to overcome it, have been few, and only partially successful. Every fresh attempt, however, diminishes the quantity of ignorance, and weakens the strength of the prejudice.

We are all at present in good health. Brother Yates was lately very ill. Brother Lawson is indefatigable in his labours. Brother Pearce has accepted one of the Secretaryships of the Calcutta School Society. *Mr. Penney is also* actively engaged in schools. Brethren E. Carey and Yates are commencing the Persian and Hindost'hanee with the view of preaching to Mussulmen. The Rev. Mr. Corrie, now resident in Calcutta, and brethren Townley and Keith, who are zealously engaged in their work, have been reinforced by the arrival of two new Missionaries.

BENARES.

Extracts from Brother Smith's Journal.

August 8th. A durvesh called, who, after hearing the gospel, appeared much affected, and promised to call again. 9th. Lord's-day. Preached at Sicrole. From thence went to Ram-kuttora, where I collected a large congregation, who listened to the word with much attention. 10th. The durvesh called with a Mussulman; after hearing the gospel, he said, "My heart is much inclined to embrace the Christian religion; pray for me, that God may grant me the desires of my heart." 11th. Several persons called, to whom I read and explained the Scripture. 12th. Conversed with a sunyasee in the presence of many people at Pruhlad-ghat. From thence went to the Old Fort, and spoke to many. Brother Ram-Dasa conversed with a number of Brahmuns close to the Thuttera bazar; at the close, a Brahmun asked him, "Of what cast are you, that you are speaking against our religion?" Brother R. said, "I was formerly a Brahmun, but on hearing the gospel, I was led to discover the evils of heathenism; therefore, through divine grace, I have left the road that leadeth to destruction, and have believed on the Lord Jesus Christ, who came into the world to satisfy the justice of God by giving his own life in order to save mankind from sin and hell." The Brahmuns and others wondered, and said, "Truly, this is a good man." 14th. Went out with brother Ram-Dasa to the chowk,* where we saw in a shop a picture of our Lord on the cross. Brother R. on seeing it, burst into tears, saying, "Thus the Lord of glory suffered and died for our sins." From thence I went to the house of a rich native of Benares, who kindly received me, and heard the gospel with much attention. 16th. Lord's-day. Preached at Sicrole. The Brahmun who was present on the 26th ult. called again and appeared very much affected at the discourse. After worship, he clasped both his hands, and said, "Sir, ever since I heard the word of God, my mind has been

* An enclosed place; a market place.

much alarmed. I wished much to see you; and, agreeably to my promise, I called in town to see you, but not finding your house, I returned home. The following Sabbath I called at this meeting house very early, but not seeing you, I returned home very sorrowful. This morning, through the blessing of God, I have found you, and I hope you will take me with you, and instruct me in the knowledge of the truth: I am ready to forsake all for Christ's sake." When the dinner came on the table, I asked him to eat; he sat down, and said, "Why should I be bound in the pride of cast, while I am seeking my deliverance from sin?" The spectators wondered; they thought that the Missionaries gave the Brahmuns money; but now they see, that it is nothing but the love of Jesus which draws them to give up all. On my way home, I addressed the people in two places; the Brahmun followed me home, conversing on religious subjects. After a few hours, he took leave, requesting me to send brother Ram-Dasa to his village to-morrow morning, and that he would return with him with his brother. 17th. Early in the morning, brother Ram-Dasa went to the Brahmun's house at Lartara, about five miles from Benares; he found him conversing with his mother and brother on the gospel. On seeing brother R. he received him very kindly, and called all his friends and relations to hear the gospel, when a good number assembled. Brother R. read and explained a Hindee tract; many wondered, and one exclaimed, "These are the words which attracted our friend Maya-Dasa; on account of which, he wishes to leave his mother, brother, house, land, &c. Now all our persuasions will not draw his mind away." After a little more conversation, Maya-Dasa bade farewell to all his family and friends, and left his village: this brother accompanied him to my house. Maya-Dasa endeavoured to draw his brother from heathenism. His brother said, "My dear brother, say what you wish, but I cannot give up my cast;" and returned to his village. 25th. Maya-Dasa's brother called, to whom I explained the word of life, with which he appeared much affected, and requested me to go to his village next Sabbath-day, and preach to the Brahmuns. 26th. Preached in several parts of the town to crowds of people: many on hearing the gospel appeared much delighted. 27th. Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of the discourse, a Brahmun, said, "Your scriptures are quite contrary to ours; therefore I hope you will not speak much." The corpse and the woman were taken to Brumha-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flame touched her, she jumped off the pile, and fell into the water. Immediately the Brahmuns seized her, in order to put her again into the flames: she exclaimed, "Do not murder me; I don't wish to be burned." The company's officer being present, she was brought home safely. 30th. Lord's-day. Preached at Sicrole; after worship went with the two enquirers to their village at Lartara, where about fifty persons assembled, and heard the gospel with great attention. Several appeared much affected, and said, "Truly the English have the true plan of salvation." After our friends had given up their stone gods, &c. they left the village, saying, "We used to worship ignorantly these stones, instead of the living God."

DELHI.

Extract of a Letter from Mr. Thompson.
Dated, Sept. 9, 1818.

For the last six weeks, I have been visited by numbers of Afghans, the majority of whom were excellent Arabic and Persian scholars, nor least informed in their own language, the Pushtoo, or as they pronounce it, Pokhto. Some of these people were from Peshour, others from Cabul, and others from the banks of the Attock, and were all mouluvees, readers of the koran, &c. in the service of Meerkhan, the once predatory Rohilla. Among these descendents of the ten tribes I have at length been so happy as to distribute the stock of Matthew's Gospel in Pushtoo, long since sent up to me, and for which I sought in vain even one anxious reader, or worthy recipient at Lucknow. The Scriptures of Truth now first put into the hands of this interesting people, in Arabic, Persian, and Pushtoo, must afford a pleasing hope of good to their souls. Still do these Afghans continue to come for the book of David and of Jesus, and give many intimations of their esteem for the divine word. Some of them being on the eve of quitting Delhi for their respective countries, have more than once asked me to accompany them, with a supply of the word of God for their coun-

trymen, who, they say, will be very anxious to possess and search the writings of inspiration.

Nor are some Mahometans of this place less desirous of possessing the volume of revelation. Besides the mouluvees mentioned in former communications, another (quite a young man) has begged the loan of an Arabic Bible and other books. Some of equal, and others of less note, have either called on me or solicited the scriptures during my walks abroad: an aged and much respected Sha-jee* in particular professes great veneration for the sacred writings, as he terms them, of Moses, of David, and of Jesus; and a persuasion that they will prepare him for that eternal state of existence to which he feels he is hastening.

The visits of the Hindoos are more frequent, and the circulation of the divine word and tracts amongst them more extensive: my conversations too when at the ghats and other places of resort are confined (not from choice but circumstances) almost exclusively to them: sometimes very orderly and attentive sipahees, pundits, Brahmuns, &c. and not unfrequently viragees, gosaees, or the common people, compose my auditory. If I happen to have tracts in my hand, they are well received, after a discussion of Christian truths and Hindoo errors; otherwise they follow me home, or visit me the following day.

Thus am I going about sowing the seed of God's word, and endeavouring to give a free course to the waters of life through all the wilderness around me. Among the Europeans, I am happy to say there are some tokens for good in one; not produced by the late ministry of the word, but through a course of painful affliction, reading, (especially the Bible with notes), and the remembrance of what was long since heard from the lips of my highly esteemed pastors. Numerous are the remarks he brings to mind, and we comment upon them for our mutual profit.

As to books for Delhi, I beg you will send me the Divine word for *all* the neighbouring states. It is in my heart to visit with the words of salvation, whatever may be my reception, the whole continent of India; to traverse every country, and speak to every people, language, and tongue, beginning at Delhi, and proceeding gradually all around to the darkest and most distant provinces.

I remain, &c.

* Sha is a term implying greatness; jee, a term of respect, like Sir; here, Sha-jee, as applied to a religious mendicant, imports, that he is a distinguished person of this order.

MIDNAPORE.

Brother Domingo D'Cruz, (say the Serampore brethren,) has been to Calcutta for his family; has returned to this station; and has sent us his first Journal of labours at Midnapore. He describes the place as populous; and manifests a good degree of zeal in his conversations with the natives.

CAWNPORE.

Letter from Nriputa-Singha, a Native Preacher, to Mr. Ward.

Dated, Oct. 9, 1818.

One day on our return from preaching, a sipahee followed us, and asked me if the saheb came from Serampore (meaning Serjeant Lewis); I answered in the negative. He acknowledged having been at Serampore a long time ago, and having got a gospel there, which he said had taken much effect on his mind; and whereas he used to call Ram-Ram, &c. &c. he now calls Yisoo, Yisoo, a thousand times a day. He came with us to worship, and promised to attend; I met him on the road once since, and asked why he did not attend: he said that he was on duty.

A raja sent for me once last month. I went to him, and took brother Bahadur with me. He received us very kindly, and called for his pundit, and desired them to discourse with me; so they both asked me a few questions; but they told their master, that they were not able to talk with me, and they acknowledged that what I said was true. Why then, said I, do you go on in the wrong? they answered, it was for their bellies. They then read to the raja the 2d chapter of Matthew; after a while he took the book out of my hand, and read himself, and returned it to me, on which I offered the book to him, and some more, if he would accept of them. I am sorry he did not, but seemed very well pleased all the time. I staid there near two hours speaking of the Blessed Messiah.

I remain, &c.

SURAT.

The following Extracts are made from the Journal of Carapiet Chator Aratoon on his way from Agra to Surat.

February 17th. Early in the morning, marched with the troops, and arrived at Phute-poora, an old city surrounded by high walls, and containing the largest mosque I ever saw, built with fine marble. The greater part of the building is still in very good order; there are many rooms in it, above and below, for phukeers and pilgrims; but I saw none there except those who live there on alms. Not far from this famous mosque, is a very large palace which once belonged to some of the kings of Hindoost'han. It is built of red stone. The walls appear to be about a mile round. The palace is fallen down, though some parts are still standing, particularly one or two rooms which are in very good order. I went from thence to the market-place, and spoke with a few persons, and distributed 25 copies of Mark's gospel in Hindee, and 20 copies of scripture extracts in Persian. The people wanted more books, but expecting to go to Juya-poora or to Ajmeer, I thought those would be the best places in which to distribute them. *18th.* Arrived at Khana, and gave a shop-keeper a copy of Mark's gospel. *19th.* Arrived at Roodal, where I had an opportunity of distributing 20 scripture extracts in Persian. *20th.* After encamping close to Biana and Sekundur, I went to a village, and after a long discourse about the heart's being desperately wicked while without Christ, I distributed 25 copies of Matthew, 25 of Mark, and 16 copies of John in Hindee, and after prayer left them. *21st.* After our arrival at Sookoota, I went among the people; I had soon a large crowd round me, when I began to speak of the mercy and salvation of God prepared for perishing sinners. After my discourse, distributed 63 copies of Mathew, and 50 of Mark in Hindee, 10 scripture extracts in Persian, and in our camp 7 English tracts. *22d,* Arrived at Hindona, and distributed 2 copies of Mathew in Hindee. *23d.* At Pipuloda, after a long argument, distributed the scriptures among the people. I was obliged to go to my tent thrice for books. With great pleasure I supplied them with 54 copies of Matthew, 225 of Mark, 120 of the Acts and Romans in Hindee, 2 copies of the four Gospels in Persian, 35 copies of scripture extracts, 1 Hindoost'hanee New Testament in the Persian character, and afterwards in our *camp 3 English tracts. 24th.* Early in the morning at Sleta, after reading and explaining part of Matthew's gospel, I distributed 31 copies of Matthew's gospel, and 25 of Mark's, in Hindee. After this, arrived to Khooshalgur, where we encamped this day. After a short conversation with the poor dark Hindoos of this place, I distributed 185 copies of Matthew's gospel, 26 of Mark's, and 81 of the Acts, all in Hindee, and 24 copies of the four Gospels in Persian. *25th.* No marching to-day, for we had heavy rain. After breakfast went among the people, and was with them till three o'clock in the afternoon, and distributed among them 3 copies of the four Gospels, 22 copies of scripture extracts, 50 copies of Matthew's gospel in Persian; 57 copies of Mark's gospel in Hindee, and 2 Hindoost'hanee New Testaments in Persian character. During the day, a fine young man on horseback came to my tent with his servants, inquiring for me. I went out and received him into my tent, where we entered into a long conversation about true Christianity. He asked me what I thought of the Roman Catholic confession of sins to the priest, and of worshipping pictures. I told him, that any thing not found in the word of God, is not the command of God, but the tradition of men. He said, his name was Hoseen-Alee-Khan, and that he was one of Meer-Khan's chiefs. He said he had seen a good padree at Agra long ago, whose name was Chamberlain. He confessed that padree Chamberlain convinced him of his errors, and that he was going to give up his cast, and embrace Christ; for by the said padree's preaching he was made afraid at hearing of the state of the departed souls of sinners. He added, that he was obliged to leave Agra to attend his duty, therefore he was kept back. When I asked him of his present intentions respecting what was once in his mind, he said, "Certainly, I will think again on the subject." As a good proof of his sincerity, he said that he had come nearly eight miles on purpose to see me. As soon as I told him of the Hindoost'hanee complete New Testament, he seemed exceedingly happy, and jumped up from his seat. He begged me to let him have one, which he should think a very great favour. I accordingly gave him a copy, 2 copies of the four Gospels in Persian, 4 copies of scripture extracts, and a few copies of Matthew's gospel in Persian. He said that he took all these for himself and for his friends. At last he parted from me in the most friendly manner. *26th.* At Mainaroora I distributed 4 copies of the Persian four Gospels, 26 of Matthew in Persian, and 9 copies of Mark in Hindee.

JAMAICA.

THE health of Mr. Coultart having been considerably improved by his residence for some months in England, he returned to Kingston, with Mrs. Coultart, (late Miss Green, of Salisbury,) in the latter end of November.

We give a few extracts, in chronological succession, from letters received from our Missionaries in this island.

Mr. Kitching to Dr. Ryland.

Kingston, July 9, 1819.

OUR congregation, I think, continues as good as ever, and if any thing, it is on the increase; and had we a larger chapel, there is no doubt but more would attend. We have endeavoured to do all we can to accommodate such as wish to worship with us, but we find it impossible to do all we would wish in the present chapel. The enlargement we have made is temporary only, and it is a question whether it will be of any use to us or not in the rainy season. Nay, I do not know whether we shall be able to go to the chapel itself after heavy rain, or not, on the account of its situation.

I have been at Spanish Town three times since brother and sister Godden went thither to reside; the third time was last Monday. Brother Godden has taken a house, which, I think, will do both for a chapel and residence for a time. He expected to procure a license on the Tuesday, and though I have not heard whether he succeeded or not, yet I have very little doubt of it.

Extracts from Mr. Godden's Journal.

Spanish Town, Lord's-day,

July 11, 1819.

THIS morning, at seven, I began, in the name of the Lord, to tell the people of the *mercy of God*. We opened the service by singing a few verses composed on the occasion; read, and briefly expounded the 20th of Exodus, enlarging on the last clause of the 24th verse, by a few observations appropriate to our situation and circumstances. We then prayed, sang the Tenth Hymn in the First Book, and preached from Matt. xxii. 42; "What think ye of Christ?" In doing which, we inquired what were our thoughts of the dignity of his person —the perfection of his moral character —the extent of his authority—the design of his mission—the efficacy of his work—the plenitude of his grace—the prevalence of his intercession—the methods of his government, *i. e.* of the world and the church—and the dispensations of his Providence. The whole was applied to the conscience by suitable remarks rising out of the subject. I trust I felt my sermon—I certainly enjoyed much liberty, and great boldness in testifying of him, whom my soul loves supremely—our congregation rather large, and very attentive. At a quarter-past four, began again by singing—explained the 10th of Romans, pressed the 13th verse with all my might—and preached from Isaiah l. 10. The house, yard, piazzas, and windows, crowded. My coat, &c. were wet with perspiration. Some say more than 600 were present. The enthusiasm of the people, because of the ministry, is beyond all description—may it be effectual for Christ's sake.

Thursday, July 15.—Preached from Isaiah lxvi. 2, (last clause,) to a crowded assembly, chiefly coloured people, well dressed—very attentive. I feel quite happy in these laborious exercises, as yet—the general character rouses every power—engages every energy. But I use, all the delicacy, and tenderness, and plainness, and faithfulness, of which I am capable. Many Jews attend —may the glaring evidences of Christianity seize their souls.

Lord's-day, July 18. — Congregation small in the morning, on account of the rains last evening—felt dull—cold, and unhappy because *unholy*. In the afternoon, I felt otherwise—solemn—deeply affected—and willing to impart my very soul to the people, if by such means I could save any. I preached from Judges iii. 20: "I have a message from God unto thee." I did not forget the Jews, nor the English, nor the youth present—we had a large audience.

Mr. Godden to a Friend in England.

Spanish Town, Aug. 31, 1819.

THERE has been a sad mortality in Kingston lately, chiefly among the troops and the seamen. Mr. Adams, the Methodist minister at Spanish Town, died on the 18th instant. He was a healthy-looking young man, and obtained a licence to preach the day after we landed! Mr. Humberstone, minister in the church at Kingston, has fallen also into the chilly embraces of the King of Terrors. How thankful ought we to be, that health and cheerfulness are still afforded! Do, my brother, join your praises with ours

at the divine footstool. We shall produce no confusion—our Father can fully comprehend the meaning of every thankful expression, though blended in its ascent with millions from other persons and languages! How perfect is God!

It is my earnest and devout endeavour to preach Christ, and to keep self behind. I think I would suffer any thing rather than not preach him, who, I hope, is more lovely every way to my soul than all besides. I feel I am a poor sinner, a weak Christian, labouring under the intolerable weight of a body of sin—groaning as I creep towards heaven. But, my brother, I cannot help weeping now for joy, that I feel also the omnipotent Jesus supports me! I have no moral strength—but my poor soul, with all its sin, weakness, and meanness, is cast on Jesus; and I feel too, that hell, with all its horrors, ought to be my portion, for being destitute of the most perfect love to him for one moment!

You will be happy to hear my congregation continues to increase. We are in a fair way to do well—I think it a mercy. I preach twice on the Sabbath—in the interval I teach some young men to read and sing; on Thursdays, in the evening, I preach also. Last Lord's-day evening improved the death of Mr. Adams—place far too small for the congregation. I am willing to bear all things for the gospel's sake.

A later communication from Mr. Kitching, contains the mournful intelligence of the death of that excellent female Missionary, Mrs. Godden. This letter will appear in our next Number.

LONDON MISSIONARY SOCIETY.

Extract of a Letter from the Rev. Cornelius Traveller, dated

Madras, May 12, 1819.

THE Heathen are inquiring, becoming serious, and some are converted; one is united in Church-membership with us, and continues steadfast, notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will become a herald of salvation, and through him the Word of Life will be sounded forth in all the regions round about. The Brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language. I have given him your sermons to translate, some of which he has preached to native Christians, and heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with Divine truth. It will also teach him the method observed in the composition of sermons. I trust God will keep him faithful; his conduct, since under my care, has been consistent; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ. Pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer.

Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins, and others of different *castes*, besides a number of the descendents of Europeans. On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of inquiries with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmin's solution; and being unable to give satisfaction, on being urged repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision of the greater part of his countrymen who were present on the occasion.

TO CORRESPONDENTS.

THE obliging communication from J. B. St. Neot's, is duly received.

The thanks of the Committee are presented to Mrs. Moore, Heath-place, Hackney-road, for Eight Volumes Evangelical, and One Volume Gospel Magazine; and to Mrs. Flight, St. Mary Axe, for a number of School Books, &c. for the use of the Mission in India.

London: Printed by J. BARFIELD, 91, Wardour-street, Soho.

I hope the time will come when every poor Child in my Dominions will be able to read the Bible.

Engraved for the Baptist Magazine & Published by W. Whitmore, Palternoster Row, March 1824.

THE

Baptist Magazine.

MARCH, 1820.

His late Majesty George the Third.*

"George is the name, that glorious star;
Ye saw his glories beaming far;
Saw in the East your joys arise,
When Anna sunk in western skies,
Streaking the heavens with crimson gloom,
Emblems of tyranny and Rome,
Portending blood and night to come.
'Twas George diffus'd a vital ray,
And gave the dying nations day."† Dr. Watts.

The anticipations of our admirable Poet, respecting the blessings which would accrue to these nations from the defeat of those measures which were pursued during the last four years of Queen Anne,—measures which portended tyranny and blood,—have been fully realized in the secure enjoyment of civil and religious liberty under the illustrious reign of each successive Sovereign of the House of Brunswick; but in neither of the former reigns, in so marked and distinguished a manner as during that of our late august and lamented Monarch.

Feeling, as we do, that, as Protestant Dissenters, we are principally indebted for the continuance and enlargement of our religious privileges, to the justice and affection of the late King, we should be inexcusably criminal were we not to seize the present grateful opportunity of recording the gratitude we feel for his protracted reign, and the reverence we cherish for his memory. We do not use the language of unmerited eulogy when we say, that our late lamented Monarch exemplified the divine maxim of Government;—"He that ruleth over men, must be just, ruling in the fear of God;"‡—and also the truth of the observation, that "the memory of the JUST," and especially of just Monarchs, "is blessed."§

The Plate which accompanies this Memoir, is designed to represent the timely benignity of the late Monarch in patronizing the scriptural education of poor children.

It is a singular but well attested fact, that the act for the succession of the House of Brunswick to the Throne of Great Britain, in the reign of William III, was carried by a majority of *one vote only*. Joseph Paice, Esq. M. P. for Lyme, Dorsetshire, gave the casting vote. On this providential circumstance depended the expulsion of the *Stuarts*, popery, and tyranny; and the introduction of the House of Hanover, Protestantism, and Liberty. The medal given to Mr. Paice, in the beginning of the reign of Queen Anne, in commemoration of this event, is now in the possession of his great grandson, Frederick Nixon, Esq. of the London Docks.

* Isa. xii. ‡ 2 Sam. xxiii. 3. § Prov. x. 7.

... the Princess Augusta of Sax
as born on the 24th of May, 1738, which, by th
e style in 1752, became the 4th of June. His roy
the year 1753, when the late King was about thi
ge. It is probable, therefore, that his example pr
ıfluence upon the mind of the young Prince, as
ave been a friend both to morality and serious religi

It was happy for our late Monarch, that his ear
as intrusted to the excellent Dr. Ascough, afterwar
ristol. In a letter written by him to Dr. Doddr
'eb. 10, 1744-5, when his royal pupil was under six y
)octor A. says, "Good Sir,—I am obliged to you f
ratulations for the honour his Royal Highness has lat
a trusting me with the education of his children.
ensible of the difficulties, as well as the advantages
ion I am placed in. * * I thank God, I have on
ouragement to quicken me in my duty, which is, the
osition of the children intrusted to me: as an inst
nust tell you, *that Prince George* (to his honour and
d learned several pages in your little book of verse
y directions from me."

It appears too that the Princess Dowager, the King
s an excellent person, and much concerned that
)uld be well instructed, and that his morals should be
;ontaminated by the licentiousness of the age. In co
t. 15, 1752, with Lord Doddington, who made som
)ecting the education and disposition of Prince G
lied, that "I knew him almost as well as she did; t
y honest; that she did not believe the Prince took
rly to any about him, except Prince Edward h
she was very glad of

peated, "that he was a very honest boy, and that his chief pas-on seemed to be for Edward."†

The religious sentiments and feelings of the late King, while he as a minor, may be further judged of from the circumstance, that hen Dr. Leland published his "View of Deistical Writers," his oyal Highness, then in the bloom of youth, purchased a number f copies to the amount of £100, merely for distribution among s personal friends.‡

It was at a period when vice and infidelity had made terrible ıvages on the state of morals and the welfare of society, that is excellent Prince came, at the age of twenty-two, to the ritish Throne, his heart being yet tender, and his mind imbued ith a reverence for the Holy Scriptures, and a love to morality id religion. These dispositions were immediately displayed in is public acts, and that at a time, when a serious regard for ligion could not seem to promote the popularity of the overeign. The first address delivered by the late King to his arliament is a proof of these remarks. "Born and educated," iid he, "in this country, *I glory in the name of Briton;* and ıe peculiar happiness of my life will ever consist in promoting ıe welfare of a people, whose loyalty and warm affection to me shall consider as the greatest and most permanent security of y throne; and I doubt not, but their steadiness in those prin-ples will equal the firmness of my invariable resolution to here to and strengthen this excellent constitution, AND TO AINTAIN THE TOLERATION INVIOLABLE. The civil and ligious rights of my loving subjects, are equally dear to me ith the most valuable prerogatives of my crown: and as the *rest foundation of the whole*, and *the best means of drawing own the divine favour upon my reign, it is my fixed purpose to aintenance and encourage the practice of true religion and virtue.*"

This pious resolution was immediately carried into effect, by ıe King's issuing "A Proclamation for the encouragement of iety and virtue, and for preventing and punishing vice, pro-ıeness, and immorality." This royal document abounds with ıe most pious and well-expressed religious sentiments, but is too ng for insertion here. One extract will be sufficient to mark its ıcellence. "And we do expect, and require, that all persons f honour, or in place of authority, will give good example by eir own piety and virtue, and to their utmost contribute to the iscountenancing persons of dissolute and debauched lives, that ey being by that means brought to shame and contempt, for eir loose and evil actions and behaviour, may be thereby also nforced the sooner to reform their ill habits and practices, and at the visible displeasure of good men towards them may (as r as possible) supply what the laws (probably) cannot altogether revent." The King married Charlotte Sophia, Princess of ecklenburgh Strelitz, September 8, 1761, and on the 22nd f the same month, their Majesties were crowned together Westminster Abbey. On this occasion, when his Majesty ceived the sacrament, which is part of the ceremony, he

† *Letters of Bubb Doddington.*

‡ *Speech of the Bishop of Cloyne*, at the Bible Society Meeting in 1816.

advised with the Archbishop, if it were not proper to take off his crown during the solemnity. His Grace hesitated. The King immediately removed it, and placed it by his side, until he had partaken of the elements which represent the death of HIM, who is King of kings and Lord of lords. It is said too, that the same night, when he retired to rest, his Majesty composed a solemn prayer, imploring a blessing on his future reign, which was seen on his table the next morning.

Some of our readers will recollect the period, when it was first intimated to the public that his Majesty's intellects had become disordered by the terrible malady of insanity. This was in November, 1788. It pleased, however, the Father of Mercies to grant him a restoration of his reason, and an ability to execute again the powers and prerogatives of royalty. The writer well remembers the joy which pervaded all parts of the community, when, in grand procession, his Majesty went to Saint Paul's Cathedral, April 23, 1789, to return thanks to Almighty God for his gracious interposition.

This malady returned in 1811, from which period the late Monarch has ceased to exercise the functions of royalty. During this gloomy seclusion, the Royal Family has been visited by repeated strokes of affliction, which could he have known and felt, would have harrowed up the feelings of his heart with the most painful emotions. Our readers will know that we allude to the deaths of Her Royal Highness the Princess Charlotte of Wales, Her Majesty the Queen, and His Royal Highness Edward, Duke of Kent, &c. For upwards of nine years, the late King has been confined to his royal palace at Windsor, and shut out from the eyes of his people; but he retained the same place in their affections, and shared in their prayers. Never perhaps did any Monarch, who had reigned so long, so entirely enjoy the confidence and possess the affections of the millions of his subjects. An anecdote of the King, told in any company, marking his regard for his people, or his reverence for religion, would fix every one's attention, and draw forth the most lively expressions of loyalty and regret. He was universally recognized as possessing, in an eminent degree, all the characteristic features of a PATRIOT KING. It was a happy event for promoting the instruction and comfort of the lower classes of society, that Joseph Lancaster, so soon after he had commenced his improved mode of education, was introduced to his Majesty at Weymouth. The King no sooner heard of his plan for cheap and universal instruction, than he resolved to patronize and support it; which he did by subscribing 100 guineas annually. It was on this occasion, in presence of the late Duke of Kent and other branches of the Royal Family, that His Majesty uttered the pious and benevolent expression, "*I hope the time will come when every poor child in my dominions will be able to read the Bible.*"* The publicity which was given to this desire of the King, gave a powerful impetus to the exertions of all ranks in promoting the scriptural instruction of the poor. And the cir-

* *These were the precise words uttered by His Majesty, as they were related by the late Duke of Kent to the Rev. Dr. Collyer.*

cumstance of the royal patronage being given to a Protestant Dissenter, (a Quaker,) was probably the chief cause of rousing the clergy of the established Church to found the "National Institution for educating the children of the poor according to *the principles of the established Church;*" a society which will doubtless do much to remove ignorance, but which, from its exclusive system, either expels the children of Dissenters, or forces them to learn and respect principles abhorrent to the sentiments of their parents. It is highly probable that, but for the zeal of his late Majesty in this noble work, neither of the large Institutions for national instruction would have existed; and we much fear that the death of the King, through the loss of his subscription and of the influence of his name, will be fatally felt by the "British and Foreign School Society," (formerly the Lancasterian;) a society which all classes of Protestant Dissenters are loudly called upon to support. The attention which his late Majesty paid to what he heard in public worship, and his rigid regard to his promises, cannot be better illustrated than by the following anecdote, which we extract from a pamphlet, entitled "The King," by the Rev. C. E. De Coetlogon, Rector of Godstone, Surry, published in 1818. "At the York Assizes, in 1803, the clerk to a mercantile house in Leeds was tried on a charge of forgery, found guilty, and condemned to death. His family at Halifax was very respectable, and his father in particular bore an excellent character. Immediately after the sentence was passed upon the unfortunate young man, a dissenting minister of the Baptist persuasion,† who had long been intimate with the father, presumed to address His Majesty in a most moving petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hope of success; but contrary to his expectation, his petition prevailed, and the reprieve was granted. That the solicitation of a private individual should succeed, when similar applications, urged by numbers, and supported by great interest, have uniformly failed, may excite surprise, and deserves particular attention. The following circumstances, however, the veracity of which may be relied upon, will fully explain this singular fact. In the year 1802, a dignified divine, preaching before the Royal Family, happened to quote a passage illustrative of the subject, from a living writer, whose name he did not mention. The King, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for an inquiry. At the conclusion of the service he asked the preacher, from whom his extract had been taken; and being informed that the author was a Dissenting Minister, in Yorkshire, he expressed a wish to have a copy of the original discourse. The Royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense which the writer entertained of the

† This was the late Rev. Dr. Fawcett, of Ewood Hall, Halifax. The good sense of this amiable man would, if possible, have kept this affair secret; but *he was not able to do so.*

honour conferred upon him.* His Majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man, shortly after, afforded this amiable and disinterested minister an opportunity of supplicating at the hands of the Monarch, the exercise of his Royal Prerogative. That the Sovereign, after having voluntarily given the general assurance of his favour to an obscure but meritorious individual, should be induced rather to depart from an established rule than violate the sacredness of his promise, displays a dignity of mind, and a benevolence of heart, which cannot fail to elevate his character above all panegyric."

It only remains that we state the few circumstances which have transpired, relative to the lamented death of our late Monarch. The following bulletin announced this event. "It has pleased the Almighty to release His Majesty from all further suffering. His Majesty expired *without pain*, at thirty-five minutes past eight o'clock this evening. Windsor Castle, Jan. 29, 1820." The Gazette of Monday, Jan. 31, states, "On Saturday afternoon, at thirty-five minutes past eight o'clock, our late Most Gracious Sovereign King George the Third, whose strength had gradually declined for some weeks, expired without the least apparent suffering, at his Castle at Windsor, in the eighty-second year of his age, and the sixtieth of his reign. *No Sovereign ever possessed in a higher degree the veneration and affection of his subjects; and their grief for his loss is only abated by the unhappy malady which has precluded His Majesty from directing the measures of his government during the nine latter years of his glorious reign.*"

The funeral of his late Majesty took place at Windsor, in a cemetery fitted up some years since under his own directions, on Wednesday, the 16th ult.

On Monday the 31st of January, His Royal Highness George Prince of Wales, who has for nine years past executed the high office of Regent, in the name and behalf of his Majesty, was proclaimed by the title of George IV. The following extract from his present Majesty's declaration to his Council at Carlton-Palace, must prove gratifying to all his subjects.—"The experience of the past will, I trust, satisfy all classes of my people, that it will ever be my most anxious endeavour to promote their prosperity and happiness, *and to maintain unimpaired* THE RELIGION, LAWS, *and* LIBERTIES *of the kingdom.*"

Since his Proclamation His Majesty has been attacked with a severe and dangerous disorder, from which, through the Divine mercy, he is now restored. May his reign be long, prosperous, and happy! May "GOD" of his infinite mercy SAVE THE KING! May the last words of the sweet Psalmist of Israel, "the man who was raised up on high," be fulfilled in his life and reign. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out *of the earth by clear shining* after rain." 2 Sam xxiii. 3, 4.

* *This was a small treatise entitled,* "An Essay on Anger."

HIS LATE ROYAL HIGHNESS

Edward Duke of Kent,

&c. &c. &c.

" Farewell to growing fame. I leave below
A life not half worn out with cares;
I leave my country all in tears;
But Heaven demands me upward, and I dare to go." WATTS.

A single month records the death of a venerated Monarch, and of a Son who possessed no small share of his virtues.

His Royal Highness was born November 2, 1767; and in 1789 was created Duke of Kent and Strathearn, and Earl of Dublin.

The principal part of his life was spent abroad; and it was not until a few years past that his worth was known to the people of England, since which time his character has been established as the active Supporter of Public Institutions, and the Friend of civil and religious Liberty.

Whilst residing with his Duchess and infant Daughter at Sidmouth, his Royal Highness took cold, and in a few days breathed his last, January 23, 1820.

We are indebted in part for what follows to a larger account in a respectable weekly paper, which we suspect to have been written by an eminent Dissenting Minister, who was honoured during twelve years with the confidence of the Royal Duke.

" The latter years of the Duke of Kent were distinguished by the exercise of talents and virtues in the highest degree worthy of a beneficent Prince and of an enlightened gentleman. There was no want nor misery which he did not endeavour to relieve to the extreme limits of his embarrassed fortune. There was no public charity to which his time, his presence, or his eloquence, were not willingly devoted, nor to the ends of which they did not powerfully conduce. The traces of his intercourse with the inhabitants of this great metropolis on occasions of a salutary tendency to the morals and happiness of his poorer fellow-creatures, will never be effaced from the grateful hearts of those who saw and heard him. And since his Royal Highness has retired to Devonshire, we understand, the affability, the kindness, and the benevolence he discovered, have equally attracted the love and admiration of all ranks of society around him."

" It was impossible to make the privacy of life more valuable to the public, than he made his. With a distaste for the boisterous and fatiguing scenes of public meetings and entertainments, he was ever present at the call of humanity, or where art or talent were to be encouraged and sustained. With lips scarcely moistened, or only moistened with water, he sat and seemed to share the convivial excitation around him. With a strong sense of the value of time, and a disposition to a methodical distribution of it, he ever sacrificed his own arrangements, when he could be useful to his fellow-creatures. To this he applied talents of no common order. He was eloquent—deeply eloquent—without seeming to have ever studied eloquence, or to be conscious that he possessed it. In politics he took no prominent part, but all parties allowed him to possess the enlightened and constitutional

principles of a British Prince. His Royal Highness was rather tall in stature, of a manly and noble presence. His manners were affable, condescending, dignified, and engaging; his conversation animated; his memory exact and retentive; his intellectual powers, quick, strong, and masculine; he resembled the King in many of his tastes and propensities; he was an early riser; a close economist of his time; temperate in eating; indifferent to wine, though a lover of society; and heedless to slight indisposition, from confidence in the general strength of his constitution; a kind master, a punctual and courteous correspondent, a steady friend, and an affectionate brother."

We have reason to hope that the circle of benevolent persons who were honoured with the patronage and assistance of the Duke of Kent, will not desert the cause to which they were invited by his example, but will proceed in the great work in which they had united with him. "The LORD liveth; and blessed be our rock."

"The amiable Princess, who continued to the last to share his sorrows and afflictions, has in her hands the presumptive hope of England, the infant Princess, who will probably possess in the hearts of Britons an interest not less than that of the long-lamented Princess Charlotte.

"The mournful sympathy which now exists between Prince Leopold and his illustrious sister, though doubtless in many respects painful, may perhaps be said to unite them still closer in affection, and consequently to afford to the Duchess a more heart-felt relief from her sorrows."

Since the death of his Royal Highness, many of the Institutions which he honoured with his patronage have paid the most affectionate tribute to his memory. Among these are the British and Foreign Bible Society,—the British and Foreign School Society,—the Royal Institution, established in North-street, Finsbury-square, for the education, upon the British system, of 1000 boys and 500 female children, of all religious denominations, under the special patronage of his late Royal Highness the Duke of Kent, Patron; Her Royal Highness the Duchess of Kent, Patroness; and the Right Honourable Earl Darnley, President, &c. &c. From these testimonies of the most affectionate regard we can only find room for that of the last-mentioned Institution.

"At a monthly meeting of the committee to this Institution, held at the Quest-house, Cripplegate, London, in February, 1820, it was unanimously resolved, that the members of this Institution, established for the education of the poor on liberal principles, and without an exclusive regard to any particular religious denomination, cannot but cherish the most profound attachment to the great principles of civil and religious liberty, which, by such instruction on such principles, they hope to promote. That with those sentiments they blend a loyal and affectionate regard to the Royal Family, who to those principles are indebted for their elevated rank. That to his late Royal Highness the Duke of Kent—the original and constant Patron of their Institution, and its real, intelligent, active, and liberal friend—they therefore felt all the respect and love which his Royal birth, his personal virtues, and his devotion to such great principles, could not fail to inspire. That his labours for the intellectual, moral, and religious improvement of the people, were well worthy of a wise and patriot Prince. That the concurrence of his noble mind in the designs of this Institution sanctioned the judgment of the founders, whilst his encouragement and co-operating efforts cheered their exertions, rebutted calumny, gave energy to zeal, and created assurance of success. And that as Britons, regarding knowledge and piety as the best bulwarks of the State, and the true protectors both of the people and the Crown, they cannot but feel his death, especially at the present period, to be a great and afflictive loss, which they can never cease to deplore.

"And that, to his Illustrious Consort, Her Royal Highness the Duchess of Kent, the distinguished Patroness of the female branch of this establishment, they offer their respectful and sincerest condolence; and express their hopes that the consolations of religion, and the unabating reverence of the British people, may mitigate her sufferings, and irradiate, if they do not dispel, the mourpfulness and *gloom that must now impend* over her prospects, and oppress her heart."

THE

DECLINE OF TRUE RELIGION IN THE NETHERLANDS,

Traced to its Causes.

(Concluded from page 56.)

THIS accommodating system found the readier entrance, by means of *a third evil*, which began at this time to diffuse its influence on mankind. I allude to that *conceit and self-sufficiency* which occupied the minds of men. In consequence of the increase of knowledge, and of the means of attaining, with facility, a superficial acquaintance with it, a smattering of science inflated with self-importance the minds of men, and they fancied themselves to *be rich and increased in goods, and to have need of nothing;* believing nothing less than that they were *wretched, and miserable, and poor, and blind, and naked.* How could such persons be persuaded, that it was by faith in the sufferings and death of a crucified Nazarene that they were to be at peace with God; and that they must become new creatures by the irresistible grace of the Holy Spirit? The depravity in morals, however, could not be denied; but it was ascribed to the detestable influence of superstitious opinions: and, under this epithet, the doctrines of revelation were particularly included. No effects, consequently, were neglected to condemn them, notwithstanding they are the wisdom of God, and not only the source of consolation to a Christian in life and death, but also the origin of all the virtues that dignify the character. A gospel that promises an entrance into the kingdom of heaven to the person who distinguishes himself by exterior morals, and religious deportment, on no other ground than, and in no mode different from, that in which it states the same promise to base publicans and profligate sinners, was not to be endured. A system, therefore, deduced from the principles of natural religion, and appealing to the example of Jesus himself, was exhibited as that which would speedily improve and perfect the world. Thus, the religion of reason was placed on the throne, and Jesus, especially as the crucified, was placed on the back ground. This confidence in their own wisdom prevented them from embracing any thing as truth, that did not come within the grasp of their own understanding; which it could not fully comprehend; and which reason did not bring out of its own treasury. And now every thing of the supernatural and the miraculous in the sacred scriptures was blown away as chaff, by the winnowing sheet of their critical powers. If any one dared to oppose this spirit of the times, he was denounced as *a blind devotee to the old opinions; a silly creature; an enemy to the light;* and he was exposed to public ridicule. Moreover, a confession of our wants to God, a humble prostration before him, and a thirst after a happy immortality, were accounted hostile to the elevated state of our nature. The writings of these illuminati, in the close of the last century, were introduced into our provinces from Germany, and were highly acceptable to persons who exalted themselves above the simplicity of their ancestors.

A *fourth evil* blended itself with these in our country. Al-

though the greatest harmony originally prevailed in the Netherlands on the topic of sovereign grace in election, effectual calling, justification, sanctification, and final perseverance; it is well known that as early as the beginning of the seventeenth century, differences of opinion prevailed in some points. This produced painful results. The doctrines of eternal predestination, &c. which, although scriptural, are strong meat rather than the milk of divine truth, were every where placed in the front ground. Personal piety was estimated rather by a zealous attachment to the received opinions, than by a holy life. In order to avoid the charge of heterodoxy, preachers kept too much in the shade those equally revealed truths, which respected the necessity of holiness to an entrance into eternal life; the rewards by grace of good works; the disgrace which indulgence in sin heaps on the Christian character; and finally, the practical tendency of regeneration to promote virtue, piety, &c. Most pernicious inferences were avowedly deduced from the favourite doctrines, which extinguished all zeal for sanctity of character, and prepared the way for a religion that might enjoy a toleration from the age. This evil, though attacked by Lodenstein, Witsius, and other great men, gained ground in the eighteenth century.

Hence it followed, *fifthly*, that many mistaken persons yielded themselves to orthodox opinions, and to a feeling of pleasant or disagreeable impressions wholly detached from an operative faith, as furnishing satisfactory evidence of an interest in salvation; that many real Christians sought to assure themselves of the truth of their election and calling rather by a constant retrospect to the impressions which sealed their first conversion, than by giving all diligence to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; that many persons could not endure to hear earnest exhortations to duty, although founded on evangelical principles, but considered them as proceeding from a legal spirit, and an ignorance of human inability; and lastly, that many, to disguise their ignorance and dulness in the search after truth, fell into the notion of the enthusiasts, that the word of God himself, which he calls *a living word*, is *a dead letter*, calumniating those ministers and Christians who urged an acquaintance with the truth which is according to godliness, as *letter slaves*, whilst they only were in popular esteem who were ignorant of scripture doctrines, and of the connexion between the holy truths of God, but who, in their opinions, were taught by the Holy Spirit alone to speak to their hearts.

And what was the effect of all this upon the public instructions in religion? In the *sixth* place, some preachers, either from an inexcusable ignorance of the true evangelical doctrine, or from a wish to obtain the applause of the erring multitude, bent their force too much in this direction, and thus extinguished zeal for the furtherance of knowledge, faith, virtue, and piety; whilst others, beholding with pain this conduct, set themselves against it. But this opposition to error was not always conducted, as in the case of Lodenstein, according to the apostolic pattern; so that, instead of merely opposing the

abuse of these doctrines on evangelical principles, they too much set aside, or at least weakened the truths of human depravity and inability,—of justification by faith in Jesus Christ on the ground of his sufferings and death,—and of the necessity of the perfect conversion and renewal of the sinner, and of the efficacious influence of the Holy Spirit in combination with his word, in the conversion, preservation, and entire preparation of the children of Adam for the heavenly state. Finally, they who wished to steer, by the compass of the holy scriptures, the vessel of the closely combined truths of the gospel, doctrinal as well as moral, thus battered and shaken by multifarious opinions, lost in a considerable degree their influence with the churches, which preferred to be comforted some other way.

You, my dear hearers, can call to mind how many other divisions arose in the 17th century: and, in the 18th, not only tore asunder the bands of brotherly love through the whole country, to the great injury of genuine religion, but so obscured the true interpretation of the scripture, that the torch which had been enkindled by the great Calvin and others, was nearly extinguished, and the light subsequently diffused over the sacred pages by our *Schultens, Schroeders, Hemsterhuizes, Valkenaars, Ernests,* and others, has penetrated but slowly through the mist, and effected but a very gradual, though blessed improvement, during the close of the former, and the commencement of the present century.

Other calamities ensued. A *rational religion* having ascended the throne, its votaries remarking the prejudicial consequences of the abuse of the doctrines of the scriptures, imputed these consequences to the doctrines of Christianity itself, and laboured to counteract the salutary influence of a just interpretation, by the introduction of rules, novel, groundless, and extremely pernicious, devised for the more effectual accomplishment of their scheme of confuting the Bible from itself.

There is the *seventh* and last evil, which I cannot prevail on myself to conceal, namely, the feeble participation taken in the last century, in the interests of the kingdom of Christ, which must be considered as one of the greatest sins of the Netherlands in that age. Thousands of our countrymen toiled in our service in the east and in the west, in order to provide us with many of the accommodations of life, and numerous were our national advantages in consequence of the possession of distant lands, and the trade carried on with the inhabitants; yet, neither did love to God our Benefactor, nor to Christ our Saviour, nor regard to those who toiled in our service, produce a cordial interest in their true and eternal welfare. We coolly prayed that *the fulness of the heathen might be brought in, and all Israel be saved;* and with this we satisfied ourselves, although the blessings of peace and accumulated wealth supplied the Netherlands with the finest opportunities of rendering great service in diffusing the knowledge of Jesus Christ in the world.

Truly affecting is this sketch of our religious efforts in that day; nevertheless you, my hearers, will not venture to deny, that such was the supineness in

which all Europe, as well as our country, was sunk, when the flames of that war were enkindled, which has subsequently devastated Europe. You, my brethren, can fill up this picture, in your thoughts, with other evils which are now present to your minds.

And is there an individual present who acknowledges the purity and justice of the Ruler of the nations, who will deny that great wrath rests upon us on this account? on persons who thus distinctly embrace and profess the doctrines of salvation, and yet estimate them so slightly, and indeed hold the heavenly truth so much in unrighteousness?

The contempt of the gospel confided to us, and this declension in religion, have produced likewise many political evils. For it is religion, and above all the religion of Jesus, which increases the authority of municipal law; which renders it beneficial to the commonwealth; which cherishes all virtues, and especially those of the social order; which restrains the turbulence and power of vice; which unites in the closest manner the rulers and the subjects, procuring security to every one in the place he occupies in civil life; and which disposes men zealously to labour in the station in which they are placed, to promote the general good. Hence it follows, that, with a dereliction of religion, the bands of civil society are broken, the laws and wise ordinations of our ancestors are trampled under foot, the social virtues are abandoned, and, together with every species of vice, controversies, divisions, and animosities, are cherished to the subversion of the people.

Under the ordination of a holy Providence, as we now see, must France suffer the evils which it has inflicted on other nations. France, that gave law to both the moral and polite world;—France, that produced such numerous despisers of God, and generated, and diffused in every direction, writings and societies so prejudicial both to the authority of princes and the tranquillity of their subjects;—France, that, by sowing divisions in other countries, sought to confirm its own greatness;—France is now, all at once, shaken and harassed in the eyes of all the nations, approximating to its own ruin, and unexpectedly suffering the scourge of the nations which had drunk the empoisoned cup which it had presented to them.

What was the issue? did the inhabitants of the world, did we Netherlanders learn righteousness?—By no means.—LUXURY, and a long train of vices, diffused themselves more and more. THE EVILS WHICH SAPPED THE VERY FOUNDATION OF RELIGION gained likewise the upper hand, and INDIFFERENCE IN THE MOST IMPORTANT CONCERNS presented itself under the beautiful garb of toleration. Every one was stigmatized as low bred, who dared to attend to his eternal interests, or to speak on the subject of religion in fashionable society. DISPUTES AND DIVISIONS concerning the causes of our decline, and the means of restoring our political prosperity, multiplied from one end of the land to the other; whilst our moral and religious depravity was overlooked, or at least unimproved to purposes of humility and reformation. ATTENTION TO RELIGIOUS SUBJECTS in the domestic circle, and in the meet-

ings of friends, was more than ever laid aside. The spare hours of the statesman, the man of literature, the merchant, the mechanic, the farmer, the grazier, the day labourer, and others, formerly devoted to the perusal of the Bible, and other useful works, or to private devotion, prayer, retired contemplation on divine truth, and mutual exhortation and edification, were now given to the reading of newspapers, political tracts, new laws and regulations, debates, and political assemblies. DISSATISFACTION and SOURNESS arising from the loss of dignity and property filled the hearts of many, and caused them either to relinquish public worship altogether, especially if they were not exactly of the same opinion with those who conducted the worship on subjects of a political or religious nature; or, if any attention to public and family worship continued, it was performed without devotion or reflection.

This was particularly the case, when after many shocks, we were immersed in the Great Nation. The acquisition of a foreign language, with the study of its laws and customs, required much time. Discontent was universally diffused in consequence of the expenditure in property and blood, which was compelled in support of the throne of the then powerful ruler. Our liberty was every where injured. Religion was converted into a mere political farce. And numbers of ministers were deprived of the necessaries of life, or plunged into debt, who yet sought to discharge their ministry, although many churches, through the small interest in religion, did not regard the distresses of the ministers, nor supply their necessities.

Not only did France and Germany at this time export to our land writings which tended to extirpate the most important doctrines of religion, but even our own soil produced such as excited doubts concerning these topics, under the pretext of SIMPLIFYING the same, or of regulating Christianity ACCORDING TO THE STATE OF THE TIME. This, however, I must observe to the praise of the ministers, in Friesland at least, where I am most known, that their writers, and their pernicious writings, by far the greater part (I must perhaps except a few) were condemned and despised.

The Holy Spirit, in the mean time, grieved by the contempt of revealed religion, visibly withdrew his influence. — The righteous, whose souls were vexed by the increasing depravity, were taken away.—But few heard the gospel; and it was of rare occurrence that the sinner stopped in his course, and inquired after the good old paths where the soul finds rest. We heard occasionally of some awakening in this or the other church; but it was too much like the early dew, which swiftly passes away. And among the friends of Jesus that remained, we heard sad complaints of leanness and want of vigour.

What occasion have we to fear the continued displeasure of God, unless we speedily return to him and his service! And how much it should be an object of prayer, that some young zealous preacher of repentance may arise to lead back our wandering hearts to the religion of our fathers, lest the Lord should come and again smite the land with a curse!

Upper Holloway, 5th of Dec. 1819.

BAPTIST CHURCHES,

BUCKS.

To the Editor of the Baptist Magazine.

YOUR number for July contains a plan for a yearly view of the Baptist Churches in Britain. It would be gratifying and useful: but it requires a movement more consentaneous than unhappily our denomination is accustomed to exhibit. If, however, we cannot attain all the advantages of such a measure, we may perhaps gain a part. In many districts, if not in all, some one may probably be found, able and willing to send you an account of the churches in *his own county*. These separate statements will be agreeable articles of intelligence as far as they go; and if procured from all parts of the country, they would furnish a view of our denomination, far more general and accurate than any which has hitherto appeared.

This idea was suggested by Mr. Fuller, who furnished an account of the churches in Northamptonshire, and expressed his hope that similar statements would be given respecting other counties. (B. M. 1813, p. 228.) Mr. Fuller added "Remarks," some explanatory, and others practical; which, though valuable, increased the difficulty of furnishing corresponding articles.

Should this plan meet your approbation, you will perhaps find room for a short account of the churches in that county, during a residence of six years in the centre of which I endeavoured to collect information respecting its churches. I know my brethren there well enough to rest assured, that by this communication I shall not offend them, though it is taking the work out of their hands.

In the following list, Column 1, contains the names of the places where churches of our denomination meet;—2. the date of the formation of each church, where I could ascertain it;—3. the name of the pastor;—4. the year of his settlement; and 5. the association to which each church belongs. B. stands for Bucks: N. for Northamptonshire.

Amersham	1783	J. Cooper	1819	—
Aylesbury	—	W. Hopcraft	1813	—
Chenies	1760	W. Lewis	1811	—
*Chesham	1717	W. Tomlin	1811	B.
Colnbrook	—	S. Rowles	—	—
*Crendon	1802		—	B.
Fenny Stratford	1805	J. Crudge	1817	N.
*Gold Hill	1806	D. Dossett	1806	B.
*Haddenham	1810	P. Tyler	1810	B.
*Ivinghoe	1805	G. Clark	1805	B.
Little Kingsall	1814	T. Jourdan	1814	—
*Missenden	1776	B. Godwin	1816	B.
Newport Pagnell	—		—	—
Northall	1812	W. Johnson	1812	—
Olney	—	Simmonds	—	N.
*Penn	1802	J. Dolling	1805	B.
*Quainton	1817	D. Walker	1817	B.
*Risborough	1708		—	B.
Speen	1814		—	—
Stony Stratford	—	J. Goodrich	—	—
*Swanbourn	1809	W. Collett	1809	B.
*Waddesdon Hill	1787	G. Williams	1809	B.
Winslow	—		—	—
Wycombe	—		—	—

The number of members is about 1500; the hearers about 6000. A disposition to hear the gospel is very prevalent in the central part of the county, where our churches are most numerous; and village preaching is carried on to a considerable extent.

All the churches destitute of pastors, excepting that at Risborough, are very small. I am not certain whether the churches at Newport Pagnell, Winslow, and Wycombe, are not extinct; they have long been nearly so.

The Buckinghamshire Association was formed about nine years ago. It contains eleven churches in Buckinghamshire, to each of which is prefixed an asterisk, and one in Hertfordshire, viz. that at New Mill. Its meetings have been in general well attended, and have proved advantageous. The Secretary for the present year is the Rev. P. Tyler of Haddenham.

There are also three General Baptist churches, viz. at Chesham, Ford, and Wendover.

W. G. JUN.

January 14, 1820.

ON HYPOCRISY.

"The joy of the hypocrite is but for a moment." *Job* xx. 5.

SINCERITY and integrity are indispensably necessary in the character of a good man. In the description of some distinguished personages of antiquity, sincerity is a prominent feature. "Noah was a JUST man, and PERFECT in his generations." "Job was a PERFECT man, and UPRIGHT." If then integrity be so estimable in the sight of God, hypocrisy must be exceedingly odious to him.

What are its features?

1. *Hypocrisy courts observat*
In giving alms, the Pharis
wished a trumpet to be soun
before them. Their chief de
was, that men might know w
they were doing, and repay th
by attributing to them op
heartedness and generosity. Th
also wore phylacteries, or pie
of parchment sewed to th
upper garments, with such s
tences as, "Holiness to
Lord," &c. written in large lett
that men might extol their pi
They also prayed in public pla
with much tautology, to insp
the idea of their extraordin
zeal, and devotional temp
"They loved the praise of m
more than the praise of God."

2. *The hypocrite regards o*
the externals of religion. T
outside of the cup and plat
was cleansed by the Pharise
but within it was full of cursi
and bitterness. Like a paint
sepulchre, the deceiver has a f
exterior; but the inward parts
full of corruption. He pra
when he is heard; but if he
tends to religious duties in p
vate, it is only as an ACTOR, th
he may appear to more adva
tage in public. Amongst the
rious, he is serious; but at hon
and where detection is not a
prehended, the mask is la
aside. He pays tithe of all
possesses; but the weight
matters of the law, judgme
mercy, and faith, are totally d
regarded. He has the image
God in his face, and the ima
of the wicked one on his hear

3. *Hypocrisy can live only*
the sunshine of prosperi
When, by an apparent sancti
of manners, the hypocrite c
devour widows' houses;—wh
a good name is attached to t
christian character—when wor

ly advantage or honour can be obtained by it—many will avow their cordial attachment to the ways of piety. But if afflictions arise for the word's sake, they are offended; they leave religion behind, and flee from the paths of righteousness. Honour and emolument are the shrine before which a hypocrite pays his devotions.

4. *The hypocrite is the man of all companies.* With the serious professor, he dwells with rapture on the excellency of true religion; — talks of prayer;— relates his experience; — discusses doctrinal truth; and insists on a life of genuine piety.— But he is equally fluent at an ale-bench. He talks on subjects of an obscene and immoral nature, and endeavours to excite admiration. Vertumnus like, he assumes all forms; he flows in the wave, or walks on the plain: with the saints, he is a saint; or a fiend with fiends.—Yet, detestable as is his character,

5. *A hypocrite is not without his joys.*

He rejoices when he obtains honour. He wishes to be thought a good man; a man of reading, of wisdom, and of judgment. By appearing zealous in the ways of religion, by giving his support to the interests of piety, and by taking the lead in public worship, the hypocrite is noticed, and is looked up to as a man of importance. His vanity is gratified; the incense exhilarates his soul.

He rejoices also when he increases his wealth. Is he a servant and his master a professor? By professing to be religious, he can secure a good situation, and obtain patronage and support.— Or is he a tradesman? under the garb of a professor, he acquires credit, passes as a man of integrity, and is relied on in concerns of trade and merchandize. Thus he imposes upon the unwary, sells a bad article, or often accumulates property to which he has no claim. It is almost unnecessary to add, that such persons often become bankrupts, and flourish more when many of their creditors are ruined, than ever they did in their days of public credit. — These are the sources from which spring the morbid joys of a hypocrite. However,

6. *The joy of the hypocrite is but for a moment.*

God has in mercy so ordered it, that a man can seldom succeed long in religious artifice and fraud. You come upon the hypocrite when he does not expect you. He drops a sentence, or is overtaken in some immoral act, which betrays the man, and discovers his cloven foot. In such a discovery, you murder the joy of a hypocrite. His credit is lost amongst the friends of true piety, who look upon him, when unmasked, with horror. In addition to this, he is compelled to endure the taunts and scoffs of the openly profane, who say to him, "Art thou also become as one of us?"

But if he could wear his mask till death, and even enter eternity undetected, his exposure will immediately follow, and will be consummated in everlasting woe. Whilst he was alive, and appeared a friend to religion, his very acts of seeming piety emitted a *Luciferian stench* odious to God; but now he is driven from his presence as insufferably detestable. When our Lord would describe the extreme misery some would endure in eternity, who were sinners above the common class, he assigns them a portion

with HYPOCRITES and UNBELIEVERS, plainly intimating that such experienced aggravated damnation.

My reader! are you a deceiver? If so, you are in an awful state! Flee, Oh flee to Christ for pardon. Yours is the most wretched and miserable condition, but Christ CAN pardon YOU. At his feet confess your guilt, and seek a new heart, while there may be hope. Or are you a man of Christian integrity? Then, bless God for it. You trust not in your uprightness, but in the Lord Jesus, for salvation; yet it will afford you joy and consolation under reproaches and afflictions, that you have the testimony of your conscience, that in simplicity and godly sincerity you have had your conversation in the world. But perhaps some individual may cast his eye over this paper, and please himself with reflecting, that if he is not a professor of religion, yet he is no hypocrite. To such a one I would say, Hypocrisy is but one way to hell. You are not in this way; but are you not in another, which will as certainly lead you thither? The proud, the covetous, the lascivious, and the malicious, are all excluded from the kingdom of heaven.—The Lord give you a new heart, and renew a right spirit within you. Then, when the hypocrites' hope shall perish, you shall exult in everlasting life.

J. M.

Shipley.

SUNDAY-SCHOOL TEACHERS.

1. QUALIFICATIONS. Vital religion—Extensive and accurate knowledge of divine truth—Regard to the temper of the children—Wisdom in suiting the instruction to the mind and capacity of the scholar—Simplicity and familiarity in teaching—Gravity mixed with kindness—Unwearied patience—Discrimination in rewarding—Caution in punishing—Dignity united with mildness—The talent of reproving by a look—Early rising on the Lord's-day morning—Secret, habitual, and fervent prayer—Constant attendance—Perseverance—Keeping the children in strict order during divine service, and that without any trouble—The not being discouraged by the bad tempers of the children—Cultivation of affection towards the other teachers, prayer for them, and meeting for prayer with them—Avoiding dispute with the officers of the church—Requesting the occasional assistance of the minister, in the way of advice and exhortation, at which time the parents should be present.

2. MOTIVES to excel. Importance of Sunday-schools to society—The value of the soul—The honour of being an instrument in the conversion of children—The approbation of the Saviour at the last day.

AB—T.

ON THE LETTER H.

MR. EDITOR,

MY ears are frequently offended with the aspiration of the letter H, in words where it does not occur, and the omission of it where it ought to be sounded. I lately heard from the pulpit, "*He his hall hand hin hall.*" Such improprieties deprive me of the pleasure (if not the profit) of hearing.

AB—T.

ly advantage or honour can be obtained by it—many will avow their cordial attachment to the ways of piety. But if afflictions arise for the word's sake, they are offended; they leave religion behind, and flee from the paths of righteousness. Honour and emolument are the shrine before which a hypocrite pays his devotions.

4. *The hypocrite is the man of all companies.* With the serious professor, he dwells with rapture on the excellency of true religion; — talks of prayer; — relates his experience; — discusses doctrinal truth; and insists on a life of genuine piety.— But he is equally fluent at an ale-bench. He talks on subjects of an obscene and immoral nature, and endeavours to excite admiration. Vertumnus like, he assumes all forms; he flows in the wave, or walks on the plain: with the saints, he is a saint; or a fiend with fiends.—Yet, detestable as is his character,

5. *A hypocrite is not without his joys.*

He rejoices when he obtains honour. He wishes to be thought a good man; a man of reading, of wisdom, and of judgment. By appearing zealous in the ways of religion, by giving his support to the interests of piety, and by taking the lead in public worship, the hypocrite is noticed, and is looked up to as a man of importance. His vanity is gratified; the incense exhilarates his soul.

He rejoices also when he increases his wealth. Is he a servant and his master a professor? By professing to be religious, he can secure a good situation, and obtain patronage and support.— Or is he a tradesman? under the garb of a professor, he acquires credit, passes as a man of integrity, and is relied on in concerns of trade and merchandize. Thus he imposes upon the unwary, sells a bad article, or often accumulates property to which he has no claim. It is almost unnecessary to add, that such persons often become bankrupts, and flourish more when many of their creditors are ruined, than ever they did in their days of public credit. — These are the sources from which spring the morbid joys of a hypocrite. However,

6. *The joy of the hypocrite is but for a moment.*

God has in mercy so ordered it, that a man can seldom succeed long in religious artifice and fraud. You come upon the hypocrite when he does not expect you. He drops a sentence, or is overtaken in some immoral act, which betrays the man, and discovers his cloven foot. In such a discovery, you murder the joy of a hypocrite. His credit is lost amongst the friends of true piety, who look upon him, when unmasked, with horror. In addition to this, he is compelled to endure the taunts and scoffs of the openly profane, who say to him, "Art thou also become as one of us?"

But if he could wear his mask till death, and even enter eternity undetected, his exposure will immediately follow, and will be consummated in everlasting woe. Whilst he was alive, and appeared a friend to religion, his very acts of seeming piety emitted a *Luciferian stench* odious to God; but now he is driven from his presence as insufferably detestable. When our Lord would describe the extreme misery some would endure in eternity, who were sinners above the common class, he assigns them a portion

with HYPOCRITES and UNBELIEVERS, plainly intimating that such experienced aggravated damnation.

My reader! are you a deceiver? If so, you are in an awful state! Flee, Oh flee to Christ for pardon. Yours is the most wretched and miserable condition, but Christ CAN pardon YOU. At his feet confess your guilt, and seek a new heart, while there may be hope. Or are you a man of Christian integrity? Then, bless God for it. You trust not in your uprightness, but in the Lord Jesus, for salvation; yet it will afford you joy and consolation under reproaches and afflictions, that you have the testimony of your conscience, that in simplicity and godly sincerity you have had your conversation in the world. But perhaps some individual may cast his eye over this paper, and please himself with reflecting, that if he is not a professor of religion, yet he is no hypocrite. To such a one I would say, Hypocrisy is but one way to hell. You are not in this way; but are you not in another, which will as certainly lead you thither? The proud, the covetous, the lascivious, and the malicious, are all excluded from the kingdom of heaven.—The Lord give you a new heart, and renew a right spirit within you. Then, when the hypocrites' hope shall perish, you shall exult in everlasting life.

J. M.

Shipley.

SUNDAY-SCHOOL TEACHERS.

1. QUALIFICATIONS. Vital religion—Extensive and accurate knowledge of divine truth—Regard to the temper of the children—Wisdom in suiting the instruction to the mind and capacity of the scholar—Simplicity and familiarity in teaching—Gravity mixed with kindness—Unwearied patience—Discrimination in rewarding—Caution in punishing—Dignity united with mildness—The talent of reproving by a look—Early rising on the Lord's-day morning—Secret, habitual, and fervent prayer—Constant attendance—Perseverance—Keeping the children in strict order during divine service, and that without any trouble—The not being discouraged by the bad tempers of the children—Cultivation of affection towards the other teachers, prayer for them, and meeting for prayer with them—Avoiding dispute with the officers of the church—Requesting the occasional assistance of the minister, in the way of advice and exhortation, at which time the parents should be present.

2. MOTIVES to excel. Importance of Sunday-schools to society—The value of the soul—The honour of being an instrument in the conversion of children—The approbation of the Saviour at the last day.

AB—T.

ON THE LETTER H.

MR. EDITOR,

MY ears are frequently offended with the aspiration of the letter H, in words where it does not occur, and the omission of it where it ought to be sounded. I lately heard from the pulpit, "*He his hall hand hin hall.*" Such improprieties deprive me of the pleasure (if not the profit) of hearing.

AB—T.

Juvenile Department.

TWO ANECDOTES
OF MR. DOOLITTLE.

MR. DOOLITTLE took great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage. Accordingly every Lord's-day, he catechised the youth and adults of his congregation; and this part of his labours was attended with the happiest effects. Of this we have the following striking anecdote. The question for the evening being, "What is effectual calling?" The answer was given in the words of the Assembly's Catechism. This answer being explained, Mr. Doolittle proposed that the question should be answered by changing the word *us* and *our* into *me* and *my*. Upon this proposal a solemn silence followed. Many felt its vast importance; but none had courage to answer. At length, a young man, about twenty-eight years of age, rose up, and, with every mark of a broken heart, was enabled to say, "Effectual calling is the work of God's spirit, whereby convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and enable *me* to embrace Jesus Christ, freely offered to *me* in the gospel." The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation were bathed in tears. This young man had been converted by being catechised, and, to his honour, Mr. Doolittle says, "Of an ignorant and wicked youth, he had become a knowing and serious professor, to God's glory, and my great comfort."

The other Anecdote is strongly characteristic of the non-conforming ministers of that age. Being engaged in the usual service on a certain occasion, when Mr. Doolittle had finished his prayer, he looked around upon the congregation, and observed a young man just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. D. feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him aloud, "Brother, do you repent of your having come to Christ?" "No, Sir, (said he,) I never was happy till then: I only repent that I did not come to him sooner." Mr. D. then turned towards the opposite gallery, and addressed himself to an aged member in the same manner, "Brother, do you repent of your having come to Christ?" "No, Sir, (replied he,) I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said; "Young man, are you *willing* to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down, and hid his face. The person who sat next him, encouraged him to rise, and answer the question. Mr. D. repeated it, "Young man, are *you* willing to come to Christ?" With a tremulous voice, he replied, "Yes, Sir." "But when, Sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, Sir." "Then, stay, (said he,) and hear the word of the Lord, which you will find in 2 Cor. vi. 2. 'Behold, now

is the accepted time; behold, now is the day of salvation.'" By this sermon God touched the heart of the young man. He came into the vestry, after service, dissolved in tears. The unwillingness to stay, which he had manifested, was occasioned by the injunction of his father, who had threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and being unable to conceal the feelings of his mind, he was afraid to meet his father. Mr. D. sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother, and son, were together received, with universal joy, into that church.

THE SAINTS SHALL JUDGE THE WORLD.

"Do ye not know," saith the apostle, "that the saints shall judge the world?" 1 Cor. vi. 2.

Now the world hateth them, even as it hated their divine Master, John xv. 18; and they suffer reproach and persecution. But when the dead, small and great, shall stand before God, and the books shall be opened, and the dead shall be judged out of those things which are written therein, according to their works, the saints shall be assessors with their Lord. This honour will have all his saints. Ps. cxlix. 9. Parents will then sit in judgment upon children, and children upon parents, husbands upon wives, and wives upon husbands.

The judgment at that day will and must be just. 1. The Judge is infinitely holy. 2. The wicked will be self-condemned. 3. They will be condemned by their peers, who will unite with the Judge in the sentence. 4. The assessors in judgment will be persons, against whom no challenge can be made as prejudiced against them.

But will not this act of uniting with the Judge against their own relatives and friends afflict the righteous? No; they will bow to the will of the Judge. Or rather, his will being infinitely righteous, holy, and wise, and they being like unto him, his will and theirs will perfectly accord. Whatever he approves, they will approve; and whatever and whomsoever he dislikes and condemns, they will dislike and condemn also. His friends will be their friends; and his enemies, their enemies. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments." Rev. xix. 1, 2.

V.

ANECDOTE OF A PIOUS *MOTHER.*

THE pious mother of an unworthy son, whose misconduct had brought upon her a broken heart, sent for him to her death-bed, and thus addressed him:—"My dear Charles, how tenderly I have loved you is but too evident from the state to which you now see me reduced; and so long as I remain in this body, I shall not cease to love you, and to pray for you, with a mother's anxiety: but the period is approaching when I shall hear the sentence of even your eternal destruction with a majestic composure and an entire complacency, arising from a feeling identified only with perfect purity and infinite rectitude."

The impression this appeal made, was never effaced: it was the means of effecting a permanent change of character.

THE FOLLY OF SIN.

"THORNS *(vexations)* and snares *(dangers)* are in the way of the froward." Prov. xxii. 5.

The FROWARD disobey their parents—murmur against family religion—hate religion on account of

its humiliating and holy tendency—are proud, perverse, and selfish—if rich, are oppressive—if poor, are envious and malicious.

THORNS. 1. Undutiful children frequently die young, a prey to sensuality and wickedness. 2. Haters of religion are mortified to see it flourish; and are vexed by the holiness of the godly, which condemns them. 3. The proud will always be mortified, and the envious miserable.

SNARES. One sin leads on to another. Instance, Saul king of Israel.

Alas! that men should travel to eternal misery by a thorny road, and "take it as it were by force."

G——s.

Obituary.

MR. JOSEPH ANGUS.

MR. JOS. ANGUS, of Somerfield, in Northumberland, was born in Hexhamshire, in that county. He was a farmer, and his life was spent far from the bustle and fashions of the world. But although it does not contain many interesting incidents, his humility, patience, and heavenly mindedness render it unnecessary to apologize for recording some particulars concerning him. His ancestors had for some generations been Baptists. There is a tradition, that before the Act of Toleration was passed, they used to assemble privately in a wood. The family has now become numerous, and forms a part of two or three Baptist congregations. Of the early part of his life I have not been able to collect much information. He removed with his father about the year 1779 to Summerfield, not far distant from the Baptist Church at Rowley, in the County of Durham, where he continued till his death.

Brought up under the influence of pious instruction, he did not frequent the polluted haunts of vice, which are the bane of so many youths. Happy they whose parents fear the Lord! His great diffidence rendered him reserved in speaking of the early progress of grace; but in the warm simplicity of an upright heart, he would frequently praise God for his distinguishing love. The piety of a true convert can scarcely articulate its feelings, or describe the marvellous change: it is hypocrisy alone that is noisy, for it has nothing solid. He joined the Baptist Church at Rowley, in 1790, and continued a member of it till his death. He adorned his profession by the integrity of his dealings, and the meekness of his spirit; by his calm resignation, and his unassuming deportment. In all the affairs of the church his lips were not opened but to promote peace and love. With what affection would his eyes brighten in saluting a brother member at the door of the Sanctuary; and with what tender solicitude would he converse with the young! In him was exemplified the Apostle Paul's exhortation, "in honour preferring one another." He was married in 1779, and has left a widow and eight children, the eldest of whom, Mr. William Angus, is one of the deacons of the Rev. Mr. Pengilly's church at Newcastle. Two others are members of the same church; and three have been united to the church at Rowley. In 1816 his health began rapidly to decline, and then it was that his Christian graces shone with superlative splendour. On a visit at his house, where hospitality and affection were ever ready to receive the stranger and the friend, he intimated the important change which he felt in his mortal frame; but expressed his reliance in Christ to support him here, and to receive

him hereafter. From that time till his death, June 10, 1817, he underwent great bodily suffering. He took his leave of the writer of this short narrative a few days before his death with tears; and, disclaiming all merit of his own, looked to the Lamb of God who taketh away the sin of the world.

"In my visits," says an intimate friend, "I always found him patient, and resigned to the will of his heavenly Father; though desirous of departing to be with Christ."

We are not however to suppose that his sky was continually serene. That sense of his sinfulness, and that jealousy over his own spirit, for which he was so conspicuous, would sometimes weaken his hopes; and the malice of Satan is perhaps never more exerted, than when he sees a believer ripening for glory.

The doctrines of grace were the burden of his song through life, and they had a happy influence in supporting him through his last illness. While others admired the brightness of his graces, and his spiritual growth, he was secretly mourning over his unfruitfulness, and the hardness of his heart. This watchfulness and knowledge of his heart made him frequently exclaim, "O if ever I am saved, it must be through grace!" For a few days before his death, not a cloud obscured his sight of the heavenly Canaan, and he rejoiced with joy unspeakable and full of glory in the prospect of his dissolution. "Let me die the death of the righteous, and let my last end be like his."

N. S. Sept. 19, 1819. R.

MRS. ELIZABETH WIGHTMAN.

THIS pious female, after bearing almost unparalleled pain with exemplary patience, exchanged this transitory life for immortality, February 6, 1819, in the thirty-first year of her age. She was the third daughter of Mr. Edward Hunter, who was long a respectable member and active deacon in the Baptist Church of Killingholm, Lincolnshire, and soon after the lamented death of its aged minister the Rev. John Hannath was chosen pastor. Her mind was formed, and her understanding cultivated, by a due course of pious instruction. The timely admonitions of parental wisdom, accompanied by the persuasive influence of piety, soon won her tender heart. After the premature death of her mother, who was suddenly snatched from her infant family, the compassionate Saviour smiled on the instructions that had been given and received with mutual esteem, and blessed the mother's death to the bereaved family. The subject of this memoir was, in childhood, so affected with the thought of her mother's instructions, piety, and death, that she frequently wept and prayed, saying, "O that I could die, and go to heaven to my mother!" We may date from this period, the operations of true religion on her mind. In the 20th year of her age, her piety shone forth with more than ordinary brightness. She would often say, "O that I possessed an interest in eternal things! to them the weight of present affairs is as the *small dust of the balance.*" Her conversation was accompanied with a propriety of expression, and a suavity of temper, which made it highly profitable. Her habitual seriousness and amiable deportment engaged the attention of her pious acquaintance, who urged the propriety of an open profession of the faith of which she evidently had been made a partaker. She was easily persuaded of her duty, every impediment yielded to the force of this conviction, and *she arose and was baptized,* and was received into communion with the Baptist Church, at Collingham, in Nottinghamshire, under the care of the Rev. William Nichols. This happy connexion continued till she was removed from them by death. Nothing promotes piety more than Christian communion. Four years previous to her death, she removed to a considerable distance from this much-esteemed society. This separation was more painful, as she met with no intimate Christian acquaintance in her new situation; but her love to

private devotion, a contemplative turn of mind, and the presence of her Redeemer, enlivened her solitude. Her memory often lingered on past scenes, when *she walked to the house of God in company;* but a cheerful acquiescence stilled every murmur. About twelve months before her dissolution, she was afflicted with a disorder which menaced a fatal close. In her situation, and at her age, life had many charms. Neither the blast of adversity, nor the frost of age, had impaired her pleasure. She was surrounded with a lovely family, by whom she was tenderly loved; but she looked forward with sweet composure to the time of her departure. The length and weight of her conflict gave room for the operation of Christian consolation and hope, with which she had long enjoyed a happy familiarity. The present object, to which her soul adhered with the tenderest ties of love, was her infant family. Whenever she looked at them, she wept; but she was enabled at last to commend them to him who was the guide of her youth, and patiently to wait and calmly meet the awful moment of separation. From the day she knew the grace of God in truth, she had been distinguished by a meek and quiet spirit; and in the presence of death it shone with a superior lustre, as *gold tried in the fire.* While she stood on the verge of eternity, adorned with the beauties of holiness, waiting for her Lord from heaven, she was much in prayer. Her views, feeling, and behaviour, were the genuine effects of the hope of immortality. She often prayed that her last end might not be doubt and darkness; and at *evening-time it was light.* In her was exemplified the saying of the prophet, "The righteous has hope in his *death.*"

February the 9th, 1819, her mortal part was committed to the dust, in the common burying-ground, at Worksop. Many who attended, and in whose affection and memory she will long live, will, it may be hoped, emulate her virtues, and participate in her blessedness.

C. HUNTER.

Bichmond, July 1, 1819.

WILLIAM WILLIAMS,
AGED TEN YEARS.

THIS child was a son of W. Williams, Newport, Monmouthshire. He completed his tenth year, April 12, 1819, having lost his affectionate mother two years before. His improvement was not neglected by his father, who survives to mourn his loss: he was a regular attendant on his school, till within two months of his decease, when he was prevented by that illness which terminated in his dissolution. He was remarkable for his apprehension of things above the capacity of children in common. This was remarked by all that knew him, particularly by his master, Mr. W—s, who said to me, "I never knew a child of so quick an understanding, and so retentive a memory."

His health began to decline about two months before his death, when he said:—

W. W. Father, I am afraid to die.

Father. My dear child, I hope you will recover.

W. W. No, no, I shall not. What shall I do? I fear death.

A week after he said,

W. W. Father, I am not afraid to die now.

Father. Why *now*, my dear?

W. W. Because Jesus Christ has forgiven all my sins, and I shall go to him ere long, and I long to be with him from this miserable world.

June 2, he said to Mrs. W—t,

W. W. When will our society* be?

Mrs. W. Next Tuesday; why do you ask, Billy?

W. W. Because I must go to it; but it is a long while to wait: could we not have a society sooner?

Mrs. W. Yes; Mr. M—s is to preach this evening.

* A society is a meeting held in most of the Welsh churches, in conformity to the custom and practice of the primitive Christians, in which the friends converse freely and familiarly with each other respecting their experience of divine things, and their progress in the Christian life. In those meetings they examine candidates for church-membership.

W. W. I should like to see Mr. M.

Being sent for, I went and found the child anxiously waiting to be instructed in the things pertaining to the eternal world to which he was fast hastening. After a pleasing conversation, I requested him to come to meeting that evening. The public meeting being ended, and the friends having remained in their places, I placed the child on the table, to the pleasing astonishment of all present, and asked him,

Do you believe that there is a God?

W. W. Yes, and a good God too; and he is a Spirit, and they that worship him must worship him in spirit and in truth.

M. What do you think of yourself? are you a sinner?

W. W. A sinner? yes, a great sinner.

M. You cannot be the chief of sinners, only ten years of age?

W. W. I have sinned too much against my Jesus. I have sinned enough to perish for ever.

M. Through whom do you expect to be saved?

W. W. Through Jesus Christ, and Jesus Christ only. Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.

M. Do you know that we baptize by immersion?

W. W. Yes, and that is the reason that I am come to you, that I may follow my Jesus.

M. Was Jesus baptized?

W. W. Yes, he was baptized in Jordan.

M. Who told you that, my dear?

W. W. The New Testament.

M. Would you not be ashamed to follow him to the liquid grave?

W. W. No, it is my shame that I have not professed him earlier?

M. What is the chief thing that you desire of God?

W. W. Forgiveness of my sins, and to know Jesus to be my friend.

This was a happy society indeed; and all present were filled with heavenly joy mixed with tears of gratitude, and *exclaimed in their own* excellent language, "*Bendigedig fyddo Duw, O enau plant bychain a rhai yn sugno y perffeithiaist foliant.*" "Blessed be God; out of the mouths of babes and sucklings thou hast perfected praise."

Friday, June 4, he was confined to his bed. In the evening the Rev. John Harris,* a few of the friends, and myself, went to see him. He kissed us all, and desired me to read him a chapter, adding, that his eyes were very weak. I read Luke xv. "I know (said he) that chapter all." I asked him, Who do you think is the prodigal son? He replied, "A sinner returning to God," and read Dr. Watts, Book 1. Hymn 123.

Mr. H. Would you like to be in your Father's house?

W. W. Yes, I long to be with him.

Q. What sort of place is heaven?

W. W. A place of rest, and without sorrow; and I shall be there without pain.

Q. What will become of your body?

W. W. My body must lie in the grave till my Jesus shall come at the last day. I long to be with my dear Jesus.

Q. Would you like to go to-night?

W. W. No.

Q. Why not to-night?

W. W. I must profess my Saviour openly in baptism before I die.

Q. If not, that will not keep you back from your Jesus?

W. W. No, no, it will not keep me back from my God; but I hope I shall be baptized first.

Q. Do you believe that the water can cleanse you from your sins?

W. W. No; the water cannot.

Q. What then?

W. W. The blood of Jesus Christ; but it is my duty to follow Jesus.

Saturday, 5, I asked him how he felt himself that day.

W. W. I feel myself very comfortable indeed.

M. What is your greatest comfort?

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* J. H. was ordained, Jan. 1, 1819, assistant to Mr. M.

W. W. My blessed Jesus is with me, I feel a great deal of pleasure in meditating on the passage, which says, "The Son of man is come to seek and to save that which was lost."

Lord's-day, 6. It was as much as they could do to persuade him not to rise, that he might go to meeting. I was sent for, and endeavoured to dissuade him from going out that day on account of his great perspiration.

Monday, 7. Confined to his bed.

Tuesday, 8. He revived a little, and requested that I should be sent for. He asked me to sing and pray with him: some friends being called in, we sang his favourite hymn (Book 2. Hymn 110.) of Dr. Watts's. Prayer being ended, he said, "I am very happy; Jesus Christ hath forgiven all my sins." You may well be happy (said I) if Christ has forgiven all your sins. "Yes," replied he, "I am not afraid of death."

Wednesday, 9, he asked me, when he should be baptized. I replied, that I was afraid he was too weak to go into the water, adding, that after he should recover a little, he should be baptized. "I hope," replied he, "that I shall not die before I am baptized. I know that I shall not recover."

Thursday, 10, he could speak but little.

Friday, 11, I found him so weak that I could hardly understand a word, except "Jesus." This was the last time I saw him. In the evening Mr. H. asked him how he was.

W. W. I am very comfortable.

Mr. H. Have you prayed to-day?

W. W. Yes, all day; but none doth hear me but my God.

Mr. H. What do you pray for, my dear?

W. W. That my Lord would forgive all my sins, and receive my spirit: I long to be with him.

The following morning, 12, at 9 o'clock, he expired in the bosom of his dear Jesus. Monday, 15, he was buried in the ground attached to the Baptist Chapel. Mr. Harris preached from Heb. ix. 27. "And it is appointed unto men once to die, but after this the judgment."

July 4, I preached his funeral sermon to a large congregation, from his favourite text, Luke xix. 10. "For the Son of man is come to seek and to save that which was lost."

T. MORRIS.

Newport, Monmouthshire.

Review.

Lectures to Young People, and an Address to Parents. By T. Morgan. Longman, &c. 8vo. 1819.

WE ought to apologize to the worthy author of these discourses for having delayed so long to notice them. Several causes have concurred to produce this delay, over which we had no control.

The subjects of these addresses are judiciously selected, as the reader will see when he is informed that they relate to "A minister's affectionate concern for young people—the importance of being decided with respect to religion—the evil *and danger of procrastination*—the pleasures of a religious life—the advantages of early piety—the choice of companions — amusements and recreations—reading—an address to parents."

The style is simple, tender, and engaging, strongly tinged with scripture phraseology, and every where breathing that spirit which becomes a minister who cannot but be most affectionately desirous of winning his young friends to Christ. We see much in these lectures to improve the understanding, and much to interest the heart. The imagination is not altogether neglected, but, in our opinion, they

would be more useful if they were made more entertaining. And this the author can easily accomplish from the stores of his own mind, when the public shall call for another edition. It is but justice to say of these lectures, that they are eminently serious, and that the most striking feature is, the indication of the writer's desire to make a powerful and successful appeal to the conscience. Some of them are elaborated with great care and exactness of method. The divisions and subdivisions assist the memory, without encumbering it. On the whole, we feel it our duty to recommend them in the warmest manner to Christian parents, and before they put them into the hands of their children, we advise them to read the last in the series, which is founded on *Eph.* vi. 4.

The passage subjoined as a specimen is taken from the first Lecture, pp. 8, 9.

"I can imagine, that at some future period, if Christ be not formed in you, you will enter into this place of worship, when reflections like the following will rush upon you. 'In this seat, I well remember, sat my aged father. With what attention did he listen to divine truth! what devotion sat upon his countenance! By his side was my venerable mother: frequently did the silent tear steal down her cheek, while the love of Jesus was shed abroad in her heart. In that pew my beloved parent often stood up to pray, and the holy fervour of his soul will not be forgotten by me, while memory holds her seat in my bosom. How did he pray for the church! for the world! and for me! that Christ might be formed within me, and that when he should be gathered to his fathers, I, his child, might occupy his place, and call the Saviour blessed. But alas! for me, here I am, with no more devotion in my soul than the seat I occupy. The sons of strangers have come and joined themselves to the Lord in a perpetual covenant; but I, who seemed to be as one of the children of the kingdom, am in danger of being cast out for ever. How intolerable will be my anguish in a future world, if I should lift up my eyes, and behold my beloved friends with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the impassable gulf forbids the hope of my ever joining *their blessed society.*'"

Personal Religion briefly explained, and earnestly recommended. By Reynold Hogg. Boards, 12mo. 141 pages, 2s.

THIS treatise, written in a style suited to the subject, is evangelical, practical, and experimental, and is calculated for general usefulness. The following quotation may be considered as a fair specimen.

"16. Once more, to enforce the necessity of Personal Religion, let us contemplate *a vast eternity before us.* The stream of time is conducting us constantly, though all most imperceptibly, to that vast ocean. What is this transient moment of time, when compared with eternity! 'The things which are seen are temporal;' let this thought loosen our grasp of earthly things. Let us neither be elated by prosperity, nor too much dejected by adversity; both the one and the other will soon be over; but, 'the things which are not seen are eternal.' (2 Cor. iv. 18.) What an immense importance does this give to those invisible things yet to come! An heir of eternity! Yes, that is your character and mine: but whether of a blessed or miserable one is the grand question. However, it is certain, that we shall be either eternally happy, or eternally wretched: and this eternity may be just at hand. The solemn portals into it, may be now opening for our passage. Our winding-sheet may now be in the loom, and ready to be cut off! The grave is nearly ready for us, and it will require but a small effort to prepare this bed for our reception. O eternity, eternity! in heaven, or in hell! Can we ever forget the solemn thought? Every step is a step nearer to that awful world. Every moment wafts us nearer to, or farther from, God. We are constantly moving towards an eternal world of infinite joy, or inexpressible and endless woe. 'The wicked, says our Lord, shall go away into everlasting punishment; but the righteous into life eternal.' (Matt. xxv. 46.) One of these must be the state of every one that reads these lines, and of all mankind."

The author succeeds, at Keysoe, Bedfordshire, the late Rev. W. Brown, whose Memoir we gave in our Magazine for September. We have noticed a small error in page 61:—33 ought to be 27.

Character essential to Success in Life: addressed to those who are approaching Manhood. By Isaac Taylor. 188 pp. boards, 5s.

We do not know a family to whom both children and parents, the rising generation, and they who are ready to leave the stage of action, indeed persons of all ages, ranks, and descriptions, are so much indebted as the highly favoured and distinguished family at Ongar. We know none of them personally; we know them only from their writings; but those we love and admire.

This excellent work may be considered as a third volume, though it does not assume that form, and though it is not necessary that the two former should be read in order to understand it. The first volume is, "Self-cultivation recommended, or Hints to a Youth leaving School, 5s." in which, "the sole endeavour is to place the *principle of Self-cultivation* in a forcible light, and under a variety of agreeable aspects; such as may attract the youth's attention, and convince him, that this is the very thing requisite for his own benefit, and the furtherance of his future prospects in life." The second is, "Advice to the Teens, or Practical Helps towards the formation of one's own character, 5s." It "details some of those modes and principles of action, which are important to be regarded by any one whose aim is to pay this unceasing attention to himself; whose noble ambition rises to the becoming his own tutor, and regulating, guarding, stimulating himself to every honourable mode of distinction." The present volume "sets before the youthful mind the object at which all these exertions aim, evincing the value of that best of treasures, *character*. If the exertions are not small which are required of the young incessantly, they are even in that case only appropriate; for the object in view is not small; but excellent in itself, important in its influence, and absolutely necessary for such as would enter life to advantage, or pursue successfully some path to honour and respectability, to well-earned *wealth, or fame.*" PREFACE.

We cannot, in our opinion, render to our readers a greater service than by recommending to them in the most earnest manner these three volumes, the last of which does not yield, in point of excellence, to either of the former. If our young readers will attend to the wise counsels contained in them, those counsels will be "an ornament of grace unto their head, and chains about their neck;" and if they will "write them upon the table of their heart, they will find favour in the sight of God and man."

Harry's Holiday; or, The Doings of one that had nothing to do. By Jefferys Taylor. Second Edit. 146 pages, boards, 2s. 6d.

We are glad to see that our young friend's work, which we recommended in a former number, has arrived at a second edition. It will continue to afford our young readers, who are passing from childhood to youth, both pleasure and instruction.

Remarks on the Foreknowledge of God; suggested by Passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms. 99 pp. sewed. Hamilton.

One of the most difficult problems in theology is the reconciliation of the certainty of human actions with the freedom of the agent. Yet that cannot be the object of either the divine predetermination or foreknowledge which is not certain. The difficulty therefore applies equally to the system of the Predeterminarians and to that of their adversaries, so long at least as the latter maintain the doctrine of the Divine Omniscience. "The prescience of God," says Bishop Tomline, "as extending to every instance of human conduct, is a fit object of our belief; but we are utterly incapable of comprehending *how* this prescience consists with the other attributes of the Deity,

and with the free agency of man: nor can we conceive how those future contingencies, which depend on the determination of the human will, should be certain and infallible; and yet that they are so, is fully proved by the accurate accomplishment of prophecies." *Tomline on the Articles.*

The forcordination of all events, including those which depend on the determination of the human will, has been maintained by the most learned and celebrated divines of the Primitive, the Catholic, and the Protestant churches, who argue that forcordination is so far from being opposed to liberty, that without it liberty could not exist. How, say they, can there be liberty without motive; how can there be the influence of motive without necessity; and how necessity without forcordination? They therefore argue, that it accords no less with reason than with scripture, that "God turneth the hearts of men whithersoever he will," so that they, whilst acting freely, do "whatsoever his hand and his counsel determined before to be done."

The more sensible Pelagians and Arminians have always been aware that the divine predetermination and prescience must stand or fall together, and have therefore denied both. See Corvinus ad Molin. cap. 5. sect. 9. Episcopius, Disput. 4. sect. 10. Vorstius de Deo, page 451. See also Archbishop King's Sermon before the House of Lords. Dr. Clarke does the same. "It does not follow," says he, "because God *can do all things*, that therefore he *must do all things*. God is omniscient, and "can *know all things*: but does it follow from this, that he *must know all things?*" To such reasoning Jerom replies, "To deny the foreknowledge of God, is to deny his Deity. Cui præscientiam tollis, aufers Divinitatem." Hieron. ad: Pelag. lib. 5.

If our readers are disposed to behold a decided literary victory, we recommend to them this well-written pamphlet, wherein the denial of the Divine Foreknowledge has, in our opinion, received a mortal wound.

The Death of Patriotic Princes, a Subject for National Lamentation. A Sermon preached at Eagle-Street Meeting-House, on Lord's-day Morning, Jan. 30, 1820; occasioned by the Death of his Royal Highness Edward, Duke of Kent, &c. &c. With an Appendix. By Joseph Ivimey. Whittemore, &c. Price 1*s.*

THE death of the Duke of Kent must be contemplated as a public calamity. And at the next Anniversary Meetings of some of our most public and valuable Institutions his absence will be severely felt! We think our zealous friend, Mr. Ivimey, has done well in publishing this sermon. His text is taken from Psalm cxlvi. 3—6. "Put not your trust in princes," &c. After a brief, but highly interesting account of the much-lamented Prince, he discusses the doctrine of the text, viz. "The superior blessedness of those who have God for their friend." He remarks 1. Princes may have sometimes promised what they never intended to perform; but the God of Jacob has never done so. 2. Princes may promise more than they have ability to perform, through a mistaken idea of their own influence; but the God of Jacob has infinite ability. 3. Changing circumstances may lead princes to alter their minds, or to forget their promises; but the God of Jacob is immutable in his nature and therefore unchangeable in his purposes. 4. The life of princes is uncertain, and therefore their promises must be left unaccomplished; but the God of Jacob lives for ever. These particulars are amplified and illustrated with very considerable force and felicity of expression.

We have read some 30*th January* sermons which breathe a very different spirit. We cordially concur with Mr. Ivimey in the warm encomium he has written on the late Royal Duke's ardent attachment to the great cause of civil and religious liberty. And we are confident that if there should be no monument of marble raised to his memory, there will be a permanent memorial of him in the heart of every patriotic Englishman.

We subjoin the following passage from p. 7—10.

"You have heard that Death has again entered our palaces. This grim messenger of the King of kings does not wait for any formal introduction to the palaces of princes; he demands instant admission; he presses through the guards; he passes uncourteously the antechambers, enters abruptly the room of state, and draws back unceremoniously the curtains of the royal bed; he throws his dart at a prince; he cares not for the shrieks of a widowed princess, or of the fatherless unprotected infant, though destined perhaps to fill a throne; but lays hold of the royal victim, and with his cold hand drags him away, regardless of the skill of physicians, and the tears of attendants, to 'the house appointed for all living.'

"Such has been the scene witnessed at Sidmouth, during the last week, when his Royal Highness Edward Duke of Kent, &c. &c. was brought to what may be called a premature death, and an untimely grave. Judging from his majestic person, his firm constitution, his sober habits, his being inured to different climates, and the hardships inseparable from a soldier's life, we should not have expected that a little snow water penetrating his boots would convey the mortal poison to his heart. The royal sufferer did not expect it. When he felt the symptoms of a cold, it is reported that he said, 'A good night's rest will remove all this.' But his time was come to die, and therefore the poison could not be expelled from the system, and he fell before the angel of Death. Yes, that noble minded prince is no more. He is no more, who was foremost in patronising our benevolent institutions, especially those for the universal circulation of the Bible, and for the scriptural instruction of the rising generation; he, who rising above the clouds of prejudice, suffered no religious distinctions to impede the march of his philanthropy; he, who nobly dared to break down the middle wall of partition between Episcopalians and Dissenters, and received them without distinction to his friendship, and his influence; he, who was ever ready to advocate the cause of the poor and needy, and to use his powerful exertions to carry into effect the patriotic and godlike desire of his royal parent, '*I wish that every child in my dominions* may be able to read the Bible.' On several occasions I have heard the late Prince declare the correctness *of the above statement, and his* knowledge of the zeal which had been expressed by his Majesty to promote the welfare of the society which contemplated the education of every class of his subjects. Methinks I now see his majestic countenance beaming with affability and kindness towards the children of the poor,—the picture of our now departed and lamented monarch, the family portrait of the House of Brunswick, the resemblance of the ancient Romans.—But I forbear; I am reminded by my text not to speak too highly even of princes; 'Put not your trust in princes,' &c. &c."

LITERARY INTELLIGENCE.

Just Published.

FUNERAL Sermon for his late Majesty. By the Rev. Mr. Churchill.

Funeral Sermon for the Duke of Kent. By the Rev. J. Ivimey.

Elegies for his late Majesty, and Duke of Kent. By the Rev. T. Beck.

Orient Harping, a Poem. By John Lawson, Missionary, Calcutta, in one vol. 8vo. Also Ed. 3 of the Maniac, &c.

Toller's Evidences of Christianity, Edition 2.

Rev. J. Townsend on Prayer, Ed. 3.

Crump's Defence of the Inspiration of the Scriptures.

National Sympathy, a Funeral Address, occasioned by the lamented Death of His Most Excellent Majesty King George III. delivered Feb. 16, 1820, at the Chapel in Keppel-street, Bedford-square. By George Pritchard.

In the Press.

Morell's History of England to the Death of George III. Vol. II.

Life of Miss Lecce, by the Rev. H. Stowell.

Jolliffe's Letters from Palestine.

Scripture Portraits. By the Rev. R. Stevenson, Vol. 3 and 4.

Memoirs of M. Obelin, a Lutheran Minister. By the Rev. Mark Wilks.

Brainerd's Life. By Dr. Styles.

Burnham's Pious Memorials, with Additions. By the Rev. George Burder.

Hanbury's Research concerning the most ancient congregational Church in England.

The Retrospect: or an Attempt to sketch the Prominent Features of the Religious Character of his late Majesty George III. A Sermon preached at the Meeting-house, Eagle-street, Feb. 16, 1820, with Notes illustrative and explanatory. By Joseph Ivimey.

Intelligence, &c.

NEW CHURCHES FORMED.

GLASGOW.

In January, 1819, Mr. A. Perrey commenced preaching in a room every Sabbath evening. After a little time, the congregation increasing, the room was too small. The Trade Hall was engaged at fifty-two guineas per annum, and in April we commenced worshipping three times every Lord's-day. The congregations, particularly in the evening, have been very large; the blessing of God has attended the word; and a church has recently been formed, consisting of about thirty members. Mr. Perrey was chosen pastor, and Jan. 20 he was publicly ordained. Mr. Mack of Edinburgh commenced the service with reading and prayer; Mr. Pengilly of Newcastle, stated the nature of a Christian church; and asked the usual questions. Mr. Anderson of Edinburgh prayed, and gave the charge. Mr. Sample concluded with an address to the church. In the evening Mr. Anderson preached again.

Next day we all, with the exception of Mr. Mack, went down to Greenock, and ordained Mr. Edwards over a Baptist church recently formed there. Mr. Sample commenced with reading and prayer, and Mr. Barclay of Kilwinning, addressed the church. The rest of the services as before. In the evening Messrs. Pengilly and Sample gave a double lecture in the Burgher Meeting house. As our friends from England and Edinburgh staid with us till the following week, we had several other meetings for religious purposes. The attendance was good. The unanimity and zeal, the spirituality and love, which pervaded our assemblies, afforded ineffable delight, and have I trust left impressions on many which will never be effaced. The grand desire was for the down-pouring of the Holy Spirit; and though we have not yet witnessed any of his more striking and abundant communications, we are still anxiously expecting that he will be poured out upon us from on high.

The hall will contain about eight hundred hearers; but it has no proper seats, nor any baptistry, nor can we use it during the week, as it is employed for other purposes. This last circumstance prevents many from attending who would have no objections to be found in a chapel. A most excellent chapel, seating about a thousand people, may be got for £1000. We can do something ourselves, and we are quite certain that the whole denomination could not lay out its money better than by making the purchase. If, Sir, by publishing the above or by any other means you can induce any one to make the bargain, or to assist us in doing so, you will greatly oblige

Dear Sir,
Your most obedient servant,
A. P.

ROSS, IN HEREFORDSHIRE.

Oct. 6, 1819, a new Baptist Meeting house was opened at Ross in Herefordshire, when three sermons were preached —in the morning by the Rev. T. Waters of Pershore; in the afternoon by the Rev. Micajah Thomas of Abergavenny; and in the evening by the Rev. H. Hawkins of Eastcombes.

This place of worship, the erecting of which was probably as desirable as any which has been built for many years, in the centre of a populous town, where only one small congregation of Dissenters existed, and where the awful neglect and prophanation of the Sabbath spoke loudly the need of religious instruction. The house itself is at once a monument of the piety, the economy, and the good taste of those engaged in the erection.

On Lord's-day, Dec. 19th. Twelve persons who had obtained their dismission from the church at Ryeford, a village about three miles distant, were formed into a church in the usual way, in which they were assisted with the advice and prayers of the Rev. W. Winterbotham, pastor of the Baptish church at Horsley. The congregation were through the whole day good, and in the evening crowded. The prospects before this infant church are peculiarly pleasing.

N. B.—This is the third church formed from the parent Stock at Ryeford.

AVENING, GLOUCESTERSHIRE.

On Sunday Oct. 31st, 1819, a branch of the Church at Shortwood, Gloucestershire, consisting of eight persons, was formed into a church at the neighbouring village of Avening, by Mr. Hawkins, of Eastcombes, after a sermon from Acts ii. 47. In the afternoon eight other persons were baptized by the same minister, in the adjoining river, before a numerous assembly, whose appearance and orderly behaviour were truly encouraging. On returning to the Meeting-House, the baptised persons were received into the church, and the Lord's Supper was administered. Mr. Aldum preached in the evening from Matt. xvi. 24. The whole of the services were most profitable, and anticipations of further usefulness are entertained.

ORDINATION.

ISLEHAM.

November 3, 1819, Mr. John Reynolds (late of Stepney Academy) was ordained pastor over the Baptist church, assembling in the old Meeting-house, at Isleham, Cambridgeshire. The services commenced with singing, after which the Rev. R. Compton of Isleham, read the scriptures and prayed. The Rev. S. Green of Bluntisham, stated the nature of a Christian church, asked the usual questions, and received Mr. R's. confession of faith. The Rev. R. Roote of Soham, offered up the ordination prayer.

The Rev. T. Griffin of London (Mr. Reynolds's pastor), delivered a most affectionate and impressive charge from Jer. xxvi. 2. The Rev. C. Dewhirst of Bury St. Edmunds, addressed the church in an excellent discourse from 2 Cor. i. 12. The Rev. G. Norman of Soham, concluded with prayer.

In the evening Mr. Griffin prayed, and Mr. Green preached from Isa. xxv. 10, 11, 12.

The day was remarkably fine, the congregations large, and the services peculiarly interesting and profitable.

BETHEL SEAMEN'S UNION, *BRITISH AND FOREIGN.*

This institution for promoting religion and morality among seamen in general, was formed Oct. 29, 1819, at the large Lancasterian School Rooms, White's *Grounds*, Horsely-down, the Rev. G. C. *Smith of Penzance in the Chair.* The appearance of the place was impressive. Over the platform where the Provisional Committee sat, was spread a white ensign from a three-decker, festooned in front. At the back of the chairman, and on each side this spacious place, were British Union Flags from line-of-battle ships. Facing the entrance, and before the chair, were suspended in full view, three large flags from the merchant-ships on the Thames, with BETHEL in large letters, a star rising in the east, and a dove bearing an olive. These are the signals inviting sailors on board for religious instruction and prayer. This institution will proceed in harmony with the Port of London (or Floating Chapel) Society. The meeting was uncommonly interesting. The chairman professed his ardent concern for the welfare of British seamen. He was followed by several respectable ministers, and officers of the navy. It was argued that by the opposing of infidelity, and the teaching of the important truths of Christianity, mutiny and piracy would be suppressed, and genuine heroism and loyalty secured. An aged captain greatly interested the meeting with an account of his voyages. He had distribnted Bibles and religious tracts at Smyrna, Thessalonica, Mars'-hill (Athens), and many other places. In his last voyage he sailed about 40,000 miles.—A sailor alluded with great modesty to Nelson's motto, "England expects every man to do his duty;" described his recent shipwreck; and, in the name of seamen, thanked the meeting for their good intentions.

On Friday evening, Nov. 12, a general Meeting was held at the City of London Tavern, Sir George Mouat Keith, Bart. Commander in the R. N. in the chair, supported on his right hand, by C. A. Fabian, Esq. Captain in the Royal Navy, and surrounded by several naval officers, merchants, captains of merchant ships, and gentlemen who had been engaged in various marine services for many years. About two hundred seamen and cabin boys were also present.

The gallant chairman opened the business of the meeting with a most able address, urging attention to the immortal interests of sailors.—The Rev. G. C. Smith of Penzance, explained the objects of the Society.—First, to unite and extend the prayer-meetings now established in various ships, on the River Thames.—Secondly, to ascertain the state of British seamen in every seaport-town throughout Great-Britain, both in the navy and merchant service, and adopt such measures, in connexion with friends in maritime towns, as may best conduce

to their moral and religious interest.—Thirdly, to establish foreign correspondence, and solicit information and direction as to the best means of doing good to foreign sailors, that the limits of their society may be the circumference of the globe.—Fourthly, to publish a Sailor's Magazine, monthly, for the improvement of seamen, and the communication of general information, concerning this interesting portion of the human race.

The Rev. Mr. Irons of Camberwell, the Rev. Mr, Ward, (Missionary from Serampore,) and the Rev. Mr. Allen, deeply interested the meeting with their remarks. C. M. Fabian, Esq. as an officer of long standing in His Majesty's navy, furnished a noble testimony to the value of pious officers and seamen, and added his hearty wishes for prosperity to this excellent institution. He was followed by the Rev. Mr. Brown, (formerly of the navy,) and Captain Orton, and Lieutenants E. Smith, and J. Arnold, all of whom powerfully advocated the cause of seamen.

Captain Wilkins described the rapid progress of religion among seamen. G. F. Angus, Esq. of Newcastle, as a merchant and owner, considered the Society fully entitled to the countenance and support of every gentleman interested in shipping.—Stevens, Esq. strongly recommended the Institution.—Mr. T. Phillips related some interesting anecdotes.—Black, Esq. (a gentleman who had been for many years at sea,) added his testimony. And Mr. Smith closed with the relation of a most affecting anecdote concerning the humanity and heroism of the crew of the Robert and Margaret.—One of the crew being present, he was requested to stand up, when the cheerings of a most numerous and respectable meeting was astounding and protracted.

On the whole, this meeting went off with an energy and interest that promised extensive usefulness to an institution that contemplates the present and eternal welfare of all those who "go down to the sea in ships" in Asia, Africa, Europe, and America.

All communications, we understand, are to be addressed to the Secretaries, the Rev. Mr. Brown, and Mr. T. Phillips, Cox's Quay, Thames Street.

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

THE extracts from the correspondence up to *Dec. 31, 1819, are highly* interesting. There are most pleasing accounts from many towns in England, from the Netherlands, from various parts of France and Spain, from Russia, Siberia, the Ionian Islands, Malta, Nice, Genoa, Tuscany, Lombardy, Naples, Madeira, Buenos Ayres, the United States, &c.—The following pleasing fact has been communicated. The son of a respectable tradesman had been placed at several schools; but he learned scarcely any thing, and his health appeared so impaired, that he was sent into the country for its improvement. Whilst there, his parents obtained permission for him to attend a school on the British system. It then appeared that the only thing wanting was APPLICATION; for in consequence of the regular discipline, and the habits of strict order, from being scarcely able to read a word of two syllables, he soon became a good reader. His mind is now at rest, and his health is re-established.—There is a very pleasing report from a society at Paris, the Duke de la Rochefoucault in the chair. They seem to set up the English societies for their model. Schools are organizing in various parts of France. At Groslay, June 21, a lady gave an entertainment to the children; prizes were distributed to twenty of the most meritorious. Each child received a printed sheet, containing the *Sermon on the Mount;* and the Curé, Mayor, and a great number of respectable inhabitants were present at the examination.—The King of Spain has by a decree "authorized the establishment of schools upon the LANCASTERIAN SYSTEM THROUGHOUT THE KINGDOM." His Excellency the Duke del Infantado writes as follows to the Secretary, "I have impatiently waited, and now eagerly embrace this opportunity, to assure the members of the British and Foreign School Society, of my sincere gratitude for the honour they have been pleased to confer on me, by electing me an honorary member of that charitable and patriotic institution, an honour that I esteem much more than I can express." The Marchioness of Villafranca is president of a female Society at Madrid, for superintendig a central school for girls. Capt. Kearney, who studied the British system at the Central School in the Borough-road, is appointed Director General for the schools in Madrid, with a salary of 16,000 rials.

There are petitions from every part of the kingdom, begging permission to open Lancasterian schools.—The intelligence from Russia, Italy, &c. is equally encouraging.

Poetry.

ELEGY

ON THE LAMENTED DEATH OF HIS LATE MAJESTY

KING GEORGE III.

HARK! 'tis the tolling bell arrests my ears:
Britannia groans amidst a nation's tears.
She mourns a noble PRINCE for ever fled,
And England's MONARCH number'd with the dead.
Their mortal parts among their fathers sleep,
While all the various ranks of Britons weep.
O could a nation's love, a nation's tears,
Have held the Star which gilt our earthly spheres,
Could ardent wishes have prolong'd its stay,
Far distant far, had been the mournful day,
When George, the best of kings, should yield his breath,
And all his honours, to the tyrant Death!
But Death, the tyrant, feels his conqu'ring power,
Nor will he wait beyond th' appointed hour.
Unaw'd by pomp, he rules with sov'reign sway,
And kings must yield, and princes must obey.
Nor time nor place nor rank his power restrain,
Nor human skill can check his boundless reign.
With cruel speed he plung'd his fatal dart,
First in the Prince's, then the Monarch's heart.
Before the SON had reach'd his final shade,
Or time had heal'd the recent wound it made,
Fearless he pass'd the royal guarded gate,
And ventur'd boldly to the bed of state,
Drew back the curtain, show'd his warrant seal'd,
That sentence pass'd which could not be repeal'd;
Then seizing rudely on his destin'd prey,
Without respect he bore the SIRE away,
Far from the cheerful scenes of life and light,
To dreary dungeons of perpetual night.
Where dust resumes its kindred dust again,
And reptile worms rule o'er the dark domain.
There's no distinction there; the royal head
Must mix and crumble with the meaner dead.
But still the Christian soars beyond the gloom:
Thus George, victorious, triumphs o'er the tomb.
Great George, thy name, by various ties endear'd,
Thy name so much belov'd, so long rever'd,
Thy glorious name shall sound from shore to shore,
Till earthly monarchs rule the world no more.
Long have thy virtues all refulgent shone,
The brightest gems that grac'd the British throne:
Still shall they live, by memory's power impress'd,
In grateful lines, in ev'ry English breast.
Trembling, the plaintive Muse attempts to sing
Of Albion's pride, her Father, and her King.
Some abler hand shall strike the tuneful lyre,
And sweet melodious strains the notes inspire;
While faithful History will record his fame,
And ages yet unborn revere his name.
For since illustrious Alfred's glorious days,
Which of our monarchs merits equal praise?
May gracious heaven in mercy long permit
Such pious kings on Britain's throne to sit!
His was the heart to feel another's woe,
And bid the streams of mercy freely flow.
His bounty fed the poor, reliev'd th' oppress,
And lov'd and sm'l'd to see his people blest.
For threescore years he wore the regal crown,
And sought the nation's comfort as his own;
With wisdom, power, and love, the sceptre sway'd,
Nor ever once our lawful rights betray'd.
Fearless he walk'd throughout his wide domain:
No pompous guards compos'd his royal train.
Thus was our gentle Monarch often seen,
Attended only by his faithful Queen.
He felt secure on England's happy ground,
Where loyal subjects hail'd him all around.
Not so the fear'd, but hated, tyrants:—No!
They justly tremble ev'ry step they go;
Laden with crimes and guilt of deepest dye,
Afraid to live, yet more afraid to die.
Now let the haughty tyrants wisdom gain,
And learn from George the Third how they should reign,
Open their dungeons, cast their chains away,
And give fair Liberty her native sway.
Before our King all Persecution fled.
And Toleration o'er the land was spread.
He knew that conscience was the Lord's alone,
A sacred subject of the heavenly throne.
He took the Bible for his constant guide,
That holy book which infidels deride.
Here he beheld the wonders of the cross,
For which he counted all things else but dross.
He knew the value of redeeming love,
And all his best affections soar'd above.
These pious thoughts that noble wish inspir'd,
Which all have heard, and millions have admir'd:—
That ev'ry child might read the sacred page,
That guide of youth, that sure support of age.
When health declin'd, he felt its cheering ray;
It gilt his last expiring streak of day.
When Death approach'd, no sting for him he wore.
But prov'd a friendly guide to Canaan's shore.
How sweet, from outward gloom and mental night,
To wake in realms of glory and of light!
How sweet in peace to lay his honours down,
And change an earthly for a heavenly crown!
Triumphant now his happy spirit reigns,
And ranges o'er the wide etherial plains,
Where heavenly fruits on trees of life abound,
And Jesus looks and smiles on all around.
No sorrow, sin, or pain, can enter there,
But love divine perfumes the balmy air;
And there to golden harps he sweetly sings,
And casts his crown before the King of kings.
Then let the mourners wipe their tears away,
And trace the path he trod to endless day,
While saints adoring raise their praises high,
For Christ, the King of grace, can never die.

M. A. G.

Irish Chronicle.

Letter from the Rev. R. Dunlop, one of the Society's Ministers, dated

Athlone, Jan. 22, 1820.

Dear Sir—I have the gratification to inform you, that our congregations, ever since the meeting-house was enlarged, exceed my most sanguine expectations. At night the present house is as full as the former one used to be. Some of the soldiers come out latterly: I think we had fifteen of them last Sabbath evening—some of them come to my room to converse with me. The number of resident friends is on the increase, although I was apprehensive that my collecting for the meeting-house might be detrimental, or operate against my usefulness. Where I visit, I avail myself of the opportunity to expound the scriptures, and pray for the influence of the Holy Spirit to cause the word to take effect in my own soul, and in the souls of those who hear me. The school has not been large since Christmas. Last week Matthews had about thirty scholars. I expected to hear from Mr. M'Carthy this day, but did not; therefore I do not know precisely how he is at present. Through mercy, I have been well this winter, and much better than I had been for a considerable time.

As there are many tracts published at present in opposition to delusion, I wish we could get some good ones here, either on that subject, or any other.

I am, as ever, yours affectionately,

Robert Dunlop.

P. S. Remember the extremely barren inhabitants of Athlone in your prayer-meetings. Pray that the gospel may come to them in the Holy Ghost, and in much assurance; in demonstration of the Spirit, and with power.

Letter from the Rev. J. M'Carthy, to the Rev. J. West, of Dublin, dated

Tullamore, Jan. 6, 1820.

My Dear Brother,—We never can appreciate the blessing of health sufficiently, nor know its invaluable worth, until we experience the loss of it. From Thursday the 16th ultimo, until the 26th, I was confined to my bed in a state of excruciating pain, and was often in a high fever. On Christmas-day I had given up every hope of life, but found my soul indescribably happy in the love of Jesus: insomuch, that I could say, "I long to be with Christ, which is far better." I truly found these cheering words of the Redeemer fulfilled in my own mind, "They shall not walk in *darkness*, but have the *light of life*." That night I was relieved from a quantity of bile, which produced a very salutary effect, as my head-ache, and every other pain soon after subsided, until yesterday when the doctor again restrained me from every kind of animal food. I thought I had nothing to do but mend rapidly, and even wrote to some of my friends I expected my affliction was at an end; but in the night I was exceedingly bad, though I find myself something better this morning. The doctor has paid me unremitted attention almost twice a day since I had the pleasure of seeing you here.

I thank you for the "Irish Chronicle," and I am much obliged to you and the Committee for your kind attention in my affliction.

I should be glad to know if you sent the purport of my letter to Mr. Ivimey; as he may think me negligent in not answering his kind letter to me.

I suppose you have seen the account in the newspaper, of our friends at Croggan being visited by men looking for fire-arms. Mr. Horn, one of our members, and husband to Mrs. H. who teaches the school, and some others of our people, apprehended two of them, who are now in prison. *The thanks of the Mayor, and magistrates of the county, have been returned to the brave loyal Baptists!*

My dear companion unites in love to you and Mrs. West.

Yours affectionately,

J. M'Carthy.

We are happy to inform the friends of the Society, that Mr. M'Carthy, their worthy zealous Itinerant, is nearly recovered.

Letter from the Rev. Josiah Wilson, to the Secretary, dated

Ballina, January 15, 1820.

My Dear Brother,—Yours of the 7th instant arrived yesterday; I am happy to hear that "Zion's cords are lengthening;" that you are saying, "The place is too strait for me;" may the number be abundantly increased, of whom it shall be said, they "were born there." I should be glad to be present at the re-opening of your chapel.

I sincerely hope you will soon find another minister to send here, for there is a great deal of work here to be done: I have been here for several Sabbaths, almost successively, and have had very good congregations. I was at Castlebar, and preached on Christmas-day, and on the Sunday and Monday following; and at Watport on Tuesday and Wednesday; and as usual was well attended. In the former place there are some persons in respectable stations in life.

I will now endeavour to comply with your request, in giving a more comprehensive view of the schools, &c. than I do in my quarterly accounts. The particulars respecting the progress of the children must be deferred till after the next inspection: which I begin next week, but which will not be concluded till about the middle of March.

There are now fifty-eight schools in my circuit, which number will be increased before the close of the quarter.

Twenty-six of those teachers have entered the service of the Society since July, 1818, there being twelve more schools than there were at that time; and the other changes occurred either by the masters being dismissed, or their resigning through fear of the priests. In the schools, the children are taught to spell, read, write, and cast accounts. As soon as they can read tolerably well, all of them commit portions of the New Testament to memory, of which I take an account at every quarterly inspection; rewarding the most meritorious, (for which purpose I very much wish for some Bibles, as do the *parents* and the *children* also,) with a Bible, some writing paper, religious tract, or something out of my own pocket.

The children are in the schools in the summer-time, when they can attend, nearly six hours, and in the winter between four and five hours.

Of the Teachers. The contract with them is, that if they are able to procure a school and continue it, worthy the notice of the Society, they are to receive *eight* pounds per annum; and according to the number and progress of the children, this will be *ten* or twelve pounds. Hence *no* master, who has been engaged since I took charge of the schools, has *more* than *twelve* pounds per annum.

This plan experience proves to me, by the schools being constantly visited by gentlemen in the neighbourhood, and the inspectors, secures all the advantages of that pursued by another Society, with greater satisfaction to the masters, and without *exposing them to temptation*. When a master is engaged, ability to teach, and correctness of moral character, are all that is regarded, as religious profession, be it what it may, is no barrier to his being employed. But as you wished me to be more precise, I will mention them individually, noticing them in the order in which they were placed in my last return.

A Letter from the Rev. S. Davis of Thurles, dated

Clonmel, Jan. 22, 1820.

My Dear Sir, I think you will hardly expect to hear that I am itinerating at this remarkably inclement season; but one of our good friends at the Hills, brought a horse for me to Thurles, on the 15th, and I returned with him to that dreary place, and preached twice on Lord's-day, and administered the Lord's supper to the little church. About fifty attended each sermon, and twelve commemorated the dying love of the dear redeemer. The preaching was at Bonliegh in the morning, and Renaghmoor in the evening. Next morning I gave a short lecture to about a dozen grown persons, and rode over to P. Cole's school; and notwithstanding it was piercing cold, and the snow very deep, and the poor children in general barefooted, and half naked, sixty-six were collected together! and some had learned ten, others five, and others near two chapters, since the last monthly inspection. I also examined the first class in spelling and reading, to my great satisfaction, with the scholars, and the master. I could not examine Mrs. Cowan's school this day, on account of the distance, and I had spent a considerable time there the last visit.

I went the same day to Ballingarry, where two of our friends reside, who are more properly members of the Dublin church; and some neighbours came to a lecture in the evening.

Tuesday, I obtained a horse to Callan, but the evening was so unfavourable that I was persuaded to defer public preaching till the next day, and content myself

with seeking the edification of a few friends with the family.

Wednesday morning, I visited and prayed with a poor man, aged sixty-seven, who has been a paralytic thirty-five years! He had been a soldier, and has been a pensioner from 1785. His speech is so affected, that I could not understand him, but he appeared pleased with my visit, and I was greatly affected, and the friends that accompanied me. I then visited the Lancasterian School, which is chiefly under the direction of the Roman Catholics. They are supplied by the Society for the Education of the Poor in Ireland," and it appears by the books that about one hundred and sixty frequently attended last summer, but there were very few present this day. In the evening I preached to about thirty persons, in an empty house exactly opposite the Romish chapel; and Mr. L. the schoolmaster from K. was there, and staid that night. I had much conversation with him that was very agreeable, and I expect he will write a letter shortly for the Committee. The next morning a Roman Catholic lent his horse for me to come eleven miles on the road to this place, and I walked from the five-mile stone. It was a tremendous day, but the wind and snow were in my back. The cold has greatly affected my bowels, and I feel very sore with so much travelling this severe weather; but I was enabled to preach here last evening, and hope to do so twice to-morrow, and on Monday, after which I shall return home as soon as the weather, &c. will permit. We were much annoyed last evening, and two pains of glass were broken while I was preaching; but the females were more composed than I expected.

I suppose you will hear of the daring attempt made the other evening to rob the mail coach near this, and a poor old man has just been murdered about four miles off, supposed by some of his own tenantry! from whom he was seeking his rent. Fear seems to be very general, from the nightly depredations, &c. of lawless men, and the very unprotected state of the country from the withdrawment of the military to England. But I feel no very unpleasant apprehensions: the 121st Psalm is often a comfort to me. Pray for us in this dark and wicked land. I suppose you have seen the late ravings from Rome. It is a sign good is doing, or there would not be this opposition; Jesus must reign.

I am yours devotedly,

S. Davis.

A Letter from W. Moore, to the Rev. J. West, dated

Kilmactige, Jan. 19, 1820.

Dear Sir,—In my last, I had great hopes of favourable accounts from Coran, but providence has so ordered it that I have not been able to go to that part of the country since, on account of going to Balina the 1st instant, and from thence a direction I never travelled before, in consequence of Mr. Wilson appointing a school between Balina and Forford; and, if ever there was a school necessary surely that is the ground. The schoolmaster is a very rational man, and an excellent Irish scholar. I had some conversation with some of the people the first day I went there, and promised to call at the place in a few days after as it was thought that the school would be opposed on the first onset. Accordingly I went there last week, spent a day and night, and more civility I never experienced; I promised to call often. I was another day in Foxford; from thence to the often mentioned Rowleys, where the greatest jealousy prevailed, that I could scarcely get them reconciled in consequence. I had been at two different times in the country, and did not call on them in their sore trials. I satisfied them it was not in my power; but it is most remarkable as many as the cabin could contain old and young thronged in, and with great attention heard, with the exception of a few, which must always be on such occasions. What makes this so very remarkable, there is not living a more determined enemy to the Gospel than the priest of this parish. Notwithstanding, I can certify there are Testaments in every part of his parish, and readers both in English and Irish. I now have been eight days amongst them, and have to repeat what I often have, were they extricated from the sorceries of the priests, a more loving, hospitable, tender people does not exist. I have to add to the glory of our Heavenly Father, by what is stated, that the darkness is in a great degree dispelling. Another instance. There lives a man where I am now writing, who has declared all his worldly substance is *one cow*, and that cow he would give if he was never to taste a drop of milk to the day of his *death*, that all his fellow-parishioners knew as much of the Testament as he does, adding, though he knew but little. Another man that lives in a very different part of the mountain, and no inhabitants near, but who in his youth received

a little education. No doubt from his residing on that mountain, the Lord, as by an impulse, directed him last year to Bryan Brenan, of whom he craved an English Testament. Brenan procured him one, he read it, and hearing Brenan reading the Irish, begged an Irish Testament also; from the strength of his understanding and capacity, he is now able from comparing both, without help or instruction, to read the Irish; he read a chapter for me. I prayed the Lord would seal the truth of what he read on his heart, to which he fervently said amen. I also remarked to him, that the Lord found him out in that backward mountain, and sent him the word of life. I am rejoiced I have been so long unexpectedly detained in this place, for I could not believe had I not seen how it could be possible for the Testament to be as it were making way secretly through the Brenans on the one hand, and poor Mary Rowley on the other, who earnestly contends for the faith. *Her* abilities are great, she is able to answer any objection at the twinkling of an eye, and from scripture maintain the truth, without fear or dread; but poor girl I believe the Lord will soon ease her from the sore trials of this world, as she is falling into a consumption. She never could read, and now I believe never will.

Letter from R. P. to the Rev. J. Wilson, Ballina, dated

January 20, 1820.

On the 6th, I exhorted at a Mr. C.'s, about six miles below Sligo. We had a very respectable congregation, and though they had only about two hours' notice, I think there were near sixty. They requested that I would give them notice whenever I should pass that way, and that there would be nearly double the number. I have been informed by Mr. H. that the gospel has been scarcely preached these five years past in that neighbourhood, though there are so many that would attend. The next night I exhorted near D. and we had nearly seventy; they listened with the greatest attention, several of them made me promise to stop with them whenever I should pass that way. The night following I gave an exhortation at a place called C. C. in the county of Leitrim; we had about eighty. The Lord's-day following, I spoke from the scriptures twice; in the morning we had about forty, and at night we had about one hundred and fifty. A kitchen and two large rooms were full, and though it freezed very hard, there were some outside the door, that could not get in. I was much delighted to see so many, but grieved to find them so ignorant of the gospel-plan of salvation. I believe I might not hesitate a moment to say, there were scarcely any in that number that knew what the gospel meant. About forty of them stopped after the service. I endeavoured to explain both the law and gospel, and to shew the use of both; they seemed to be very well pleased. I never saw any people possessed of less prejudice than they were.

A few nights after, I slept near C. at Mr. O.'s place; he and his family believe the gospel. He informed me that there are some believers in that neighbourhood. I exhorted the next day in a dissenting meeting-house. We had only about thirty, as the notice was short, and the houses were far scattered.

I had an opportunity of explaining the gospel in several places, as I went along. I read and explained a chapter in a gentleman's house; there were only a few to hear. I hope he is convinced of the truth; his name is Anderson. I have a general invitation to his place; he requested I would stop, and that he would gather a congregation, but I had not time. The Lord is opening the hearts of many to hear his word. There is an open field for usefulness in the county of L. This is a thing we have too often to lament, that the labourers are very few when compared with the harvest.

The Committee will feel obliged to any of the friends of Ireland, who will assist the Society in recruiting its exhausted funds. Subscriptions received by William Burls, Esq. Treasurer, 56, Lothbury; or Mr. Ivimey, Secretary, 20, Harpur-street.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

At the request of our friend Mr. Ward, we insert a second Letter in reference to the Missionary College at Serampore.

Missionary Funds and Lives saved, and, under a Divine blessing, the spread of Christianity in India hastened by Centuries.

The population of Hindoost'lan, it is supposed, amounts to not less than 150,000,000 of souls. Of these more than 60,000,000 are British subjects. Except a few heathen, recently converted to Christianity, all these are "lying in wickedness," and destitute of Christian teachers.

The care of these Sixty Millions Divine Providence has, in a peculiar manner, committed to British Christians; but what have they hitherto done for them? There does not exist at present in India one Christian teacher for each million of souls, notwithstanding the command of the Saviour—"Go ye into all the world, and preach the gospel to every creature;" —"Go, teach all nations."

It is further evident, that British Christians never can, by their own *individual* exertions, teach all these tribes, speaking more than fifty different languages, or dialects; for this would require, if half the sixty millions could be brought under instruction, not less than *sixty thousand* Missionaries, giving five hundred souls to each Missionary. Where shall sixty thousand Missionaries be found?—and if they could be found, from what funds could they be supported?

From hence it is manifest, that if the heathen in India should ever be called, they must be taught by converted natives; and that upon the converted natives themselves the great weight of this immense cultivation must rest.

Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the Christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance, even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native Missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and "taught the way of the Lord more perfectly." It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the divine word, and of the foundation principles of the system of redemption, which is absolutely necessary to a Christian teacher, and without which the hope of real good from him is small indeed.

Mr. Ward has begun to solicit the aid of British Christians; a few of them have come forward with great liberality:—the object appears to all to be of vast importance, yea, of primary necessity, if we would obey the command of Christ, "Go, teach all nations;" or if we feel a Christian compassion for all these millions "perishing for lack of knowledge."

It is not intended, as at first proposed, that the sums raised in England and Scotland, should be applied to the erection of buildings, but be formed by the Society into a fund, and placed by them in the hands of Trustees, remitting the interest to Serampore every year; and that this interest shall be applied in giving scriptural preparation, not a learned education, to as many native Missionaries as possible. Ten pounds, or the interest of only £200, would send one native Missionary into the harvest every year; and £15 a year would maintain him perpetually; and to

what nobler object could a donation or a legacy to this amount be applied? In what way could a person appropriate such a sum, and receive from its application such a high gratification? Did a native Missionary possess the same knowledge and the same grace as an European one, he would be worth ten of the latter. In the knowledge of the language, in access to the natives, in a capacity of enduring the beat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life—there is no comparison. Still, however, the English Missionary, *at present*, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the General Objects of the Mission, to the Translations, or the Schools. These cannot be diminished without impeding the work. The object of this Address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help, till we see hundreds in the field gathering in the glorious harvest. In a late visit to Frome, Mr. Ward had the happiness of seeing a number of friends come forward to raise £200, that Frome might send forth one labourer annually; another friend there has engaged to send to the Treasurer the sum of £200 for the same purpose, that he may send into the work a native Missionary annually, thus returning to the Saviour a small acknowledgment for eternal mercies, and for temporal prosperity; and hopes are also entertained that another gentleman in that neighbourhood will follow so excellent an example.

By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Jugunnat'h, and on the roads to the sacred places all over India, and of all those children smothered, strangled, or thrown into the mouths of the alligators by their own mothers; yea, *by the cries of all these millions perishing* without Christ, and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

London, Feb. 1820. W. WARD.

Foreign Intelligence.

SERAMPORE.

BY a Letter from Calcutta, which has been received by a friend in the course of the last month, we have heard the painful intelligence of the death of Mr. Joel Randall, who has, for several years, superintended the manufacture of paper at Serampore for our senior brethren. Besides the great service which he rendered the Mission in this department, he was zealously engaged, in various ways, in promoting the spiritual welfare of the natives around him; so that his removal will be a very serious loss. We have no particulars of his illness, nor any direct information of his death; but the quarter from which the information is transmitted, is such as to forbid the hope that the statement may be premature.

CALCUTTA.

Letter from the Junior Brethren to the Society, dated

Calcutta, April, 1819.

BELOVED BRETHREN,

As you informed us of your determination to print a monthly Circular, for the information of the friends of the Society, to accommodate our communications to this arrangement, we intimated in our last our intention of transmitting you a monthly letter, instead of a quarterly one. Though our communications will thus be rendered shorter, by becoming more frequent, it will be more than compensated by our communicating a number of incidents that would otherwise escape the recollection.

We consider it a duty incumbent upon us to communicate every thing to our Society, that connects itself with our Missionary engagements, and the prospects of usefulness that are opening before us, and likewise fully to acquaint you with the sources of discouragement which we

feel; we have no doubt while you rejoice in the one, you will as readily sympathise in the other. These discouragements, are different, as we meet them in actual Missionary combat, to what they are when viewed only in distant prospect, and are such as require strong faith in the Divine promises to overcome. One of the first that presents itself is the acquisition of a foreign language; and after it is so far mastered as for a person to begin to address the natives upon religious subjects, from a paucity of words, and the difficulty of making easy and idiomatick arrangements of what he has acquired, it is necessarily a long time before divine truths can be delivered with any degree of precision and force. The very great obduracy and depraved state into which the natives of this country are sunk, present an obstacle still more affecting, and which seems to bid defiance to human exertions.

While in all countries in which idolatry exerts its influence, it produces in the human mind, cruelty, lust, hatred to God and divine things, which completely justifies the description given us of the heathen character in the word of God, it is our lot to labour among a people in whose characters are united all the above features, and added to cunning and fraud, which render our work peculiarly painful. So complicated is the falsehood which attaches itself to the Hindoo character, and they practise lying so habitually, and with so little idea of guilt, that it becomes almost instinctive. In consequence of this, though they are a people, when compared with many other heathens, who discover a degree of polish in their external deportment, yet they will, according to human appearance, require more of the patience of labour than perhaps any other people in the world. We can never feel ourselves justified in believing a native, simply because he declares a thing to be so, but are obliged to withhold assent, and wait for the most satisfactory evidence; and it frequently happens, (as you will see by our letters,) that the most promising appearances, after exciting anticipation, result in disappointment, and are only profitable, as they supply fresh reasons for sole dependence upon God, whose power alone can render our work successful. In the commencement of last month, our expectations were raised by a very respectable man presenting himself to us, as a serious inquirer after the way of salvation. He first met with us at the Bengalee chapel in Kalingah; after attending several times, he one evening intimated to our native brother Paunchoo, a desire of entering into some conversation upon the subjects he had heard discussed. Having given him one of the Tracts we had with us for distribution, he went home with Paunchoo, and spent some considerable time with him, inquiring respecting the gospel. For the three succeeding days he paid us a visit at some length; and the way in which he received our answers to the inquiries he put to us, and the frankness which shewed itself in his deportment, gave us great satisfaction, and induced us to hope he was in earnest. He professed himself to be a Jemadar (landholder,) and to have come from beyond Patna to Calcutta, upon some public business pertaining to a native Rajah, whom he stated to have received a New Testament from Mr. Thompson, and who was also very desirous of obtaining more information upon the subject of Christianity, and had desired him to make all possible inquiries when at Calcutta. The third time he came, he brought a Moonshee, and also one of his servants; the former of these seemed an intelligent man, and professed to feel greatly concerned to find out the way of salvation. When they took their leave, they said they had business that would necessarily detain them for some days, but that they would call again as soon as they possibly could. We, however, have seen no more of either of them. Notwithstanding, we are thankful for the opportunity it afforded of their hearing many things respecting the way of life, which they might never have heard before, and hope, should they read the Tracts they have received, they may yet promise some good.

There is with us at this time a Telinga Brahmin, who, we hope, is concerned about his salvation. He can read the scriptures in Telinga, Hindoostance, and English. He came from Cuttack to Calcutta, and for six or eight months attended the Benevolent Institution, to improve himself in English. Brother Penney, who has had an opportunity of observing him all this time, entertains great hopes of his sincerity. He is a man of considerable discernment, and of great simplicity of manners. Should he prove a genuine disciple of Christ, we have every reason to hope he may, in the course of time, prove a blessing in calling others to repentance. During the whole time of his being with brother Penney, at the Benevolent Institution, he was very punctual in his attendance on the Sabbath at our Bengalee chapels, although for several months he could understand very little of the Bengalee language. He is now residing upon our premises, and gives us great satisfaction.

Respecting preaching in Calcutta, we are very thankful to state, that the attendance at the chapel this last month has been equal, if not superior, to any former time, and we are now taking steps for obtaining ground for two additional places of worship in the very heart of Calcutta. It is now more than twelve months since we commenced this method of making known the name of our blessed Redeemer in this city; and though we never intend it should supersede preaching in the open air, yet it recommends itself to us very forcibly by its affording us an opportunity to put off discussions to the end of the service, to possess a quiet and an attentive audience, whom we can address in rotation for an hour or two without cessation, and by intermingling prayer and singing, we are able to impart to our exercises more of the air of solemn Christian worship. Last Sabbath a person made himself known to brethren Adam and Penney, as a religious inquirer, who professed to have received serious impressions, from having attended worship some time ago at our Mullungah chapel. They had some very pleasing conversation with him, and after putting him in possession of a number of Tracts, he took his leave of them, and promised to come again; but nothing can be calculated upon from promises made in this way. Though little fruit at present appears, yet we confidently hope the Lord will attend these efforts, however feeble in themselves, with his blessing, and cause us to triumph in Christ, by making manifest the savour of his knowledge by us.

We informed you in our last of our having taken a piece of ground, about three or four miles from our Calcutta residence, for the purpose of forming a station as entirely native as possible. The Bungalow is now completed, and brother Adam has taken up his residence there for the first six months. This place, in point of situation, is very advantageous for Missionary purposes. It is so far out of the city, as to possess all the quiet of the country, and yet so contiguous, that in ten minutes we can get into the thickest of the population. The front of the ground borders on an excellent road, that serves as a great thoroughfare between Calcutta and a number of very populous villages. On this road numerous congregations are collected every day, and no interruption has at all been offered, and Tracts are distributed in considerable numbers. We are now constructing a chapel for Bengalee worship, on the edge of this road, where we hope worship will be conducted once or twice a day; and an additional house for inquirers is also nearly finished. About a mile further on the above road, at a very populous village, Boronagore, a parcel of ground has been this month secured for erecting a place of worship, and the building of it will be immediately commenced. At this village a native school is erecting, to be supported by the liberality of our highly esteemed American friends, who, we believe, are about forming themselves into a kind of Auxiliary Society, for the purpose of contributing permanently to the education of the natives, and to objects of a Missionary character. Before we dismiss the subject of the Doorgapoor station, it becomes us to mention one circumstance, which in prospect affords us matter of considerable thankfulness. Brother Adam has just obtained permission to address the workmen engaged in an extensive establishment of the Company's, (about half a mile distant,) every Sabbath: these people amount to 700. If this privilege should be continued, we trust the Divine blessing may attend it; for we cannot but look upon it as a very providential opening. The raising of the Doorgapoor station has of course pressed hard upon us in a pecuniary point of view, it having already cost us nearly 700 rupees, besides the erection of the house for inquirers, and the place of worship, which will be defrayed from the funds of the Auxiliary Society. Still it appeared a matter of such paramount importance, while our places of worship in the city should be attended to, that we should possess some station in the suburbs, where one brother, being entirely devoted to that particular station, might pursue a course of daily preaching, and be better able to afford a suitable asylum for inquirers, and attend to the daily instruction of those whom we might be the means of awakening and calling from amongst the heathen, that we were convinced no time should be lost in attempting such an establishment.

Within the last month, brother Pearce has been appointed joint Secretary to the Calcutta School Society, and brother Yates Secretary to the Calcutta School-book Society. These two kindred Societies are both very liberally supported by the public, and the funds of each of them are likely to average from 12,000 to 16,000 rupees a year, (£1,500 to £2,000). The Calcutta School Society is divided into three Sub-committees, having each its respective Secretary, one for the Schools, immediately supported and superintended by the Society; another to improve the system of education in the Schools already established by the natives themselves, by donations of various

books, &c.; the third is for the introduction of Schools among the natives, and improving those already established, in the English language. The second department has fallen to brother Pearce, which we hope may prove of considerable benefit to us in a Missionary point of view, as it will make us more intimately acquainted with the absolute moral condition of the natives, and will bring under a degree of Missionary influence nearly the whole of the Native Schools in Calcutta, which we find by a late return to amount to 200. The Calcutta School-book Society was formed about two years ago, for the purpose of supplying books in the English and native languages. This Society is now divided into four Sub-committees, with a Secretary to each. One for the Persian and Arabic department; one for the Bengalee and Sanscrit; one for Hindoostanee; and one for English. Brother Yates is appointed to the Bengalee and Sanscrit department, which we hope may be the means of increasing the number of useful books in both these languages.

Though we would be thankful for opportunities of usefulness, of the nature above-named, we wish so to view them, as to estimate their importance by the relation they may bear to our usefulness in a Missionary point of view, and contemplate them as auxiliary only to our appropriate work as Missionaries. We are messengers of salvation to the heathen, and while we hold it a duty to seek their intellectual improvement, and to pray for the success of all efforts of this kind made by others, we wish our time and strength to be so applied, as for spiritual objects to give the prominent character to our engagements. If men are taught to think properly upon natural subjects, it is matter of thankfulness, as it may prove a blessing to them through life, by shewing them the folly of their ancient system, and exciting them to investigate matters of higher concern; but if through the preaching of the gospel, Christ is formed in them the hope of glory, they are not only blessed for this life, but for that which is to come. And we feel a confident persuasion, that if our Society, who labour to support the Mission at home, and we who are sent forth to carry into effect its designs abroad, make the preaching of the cross of Christ the simple and steady object of pursuit, the Mission will be succeeded of God, who never withholds his blessing from his own institutions. By this it may not be splendid, but it will be useful and venerable. It may possess less of public applause, but will receive the blessing of those who are ready to perish, and be enriched with the smiles of the great Head of the church, to whom it must be considered proportionably acceptable, as it subserves the purposes of his dying love.

We have now been united in Calcutta for upwards of fourteen months, and though we can say nothing of absolute success, yet we doubt not that in due time this will be granted. The more we contemplate this scene of Missionary operation, the more it rises in importance: and the more we are able to enter into Missionary engagements, the more our minds are overwhelmed with the immensity of the prospect of what needs to be done. Here are condensed within the circumference of a few miles, at the lowest calculation, a million of souls, all, with a few exceptions, devoted to a degrading superstition. Here your Missionaries have to meet in the higher ranks either the grossest sensualities, or all the pride of human intellect. Here philosophy, falsely so called, shows itself in all its sophistry of argument, and in all its enmity against God and his truths; and here, in a vast and deluded multitude, idolatry, in all its frenzy, in all its lewdness, and in all its frightful cruelties. *"This is a people robbed and spoiled, and none saith, Deliver."*

Accompanying is a Journal, commenced by brother Adam on his removal to Doorgapoor, which we hope to send you monthly. We leave it to you to make what use of it you think proper.

We rejoice in the arrival of brethren Hampson and Trawin, from the London Society, as an accession to the labourers of this part of the vineyard. Our Independent brethren are actively engaged in their work, and have lately formed a Missionary station similar to that at Doorgapoor, in an opposite direction of the city.

We remain, beloved Brethren, your affectionate brethren and servants for Christ's sake,

JOHN LAWSON.
EUSTACE CAREY.
WILLIAM YATES.
JAMES PENNEY.
WILLIAM H. PEARCE.
WILLIAM ADAM.

In our next we shall give Mr. Adam's Journal entire, persuaded it will prove highly interesting to our readers.

BATAVIA.

From Mr. Robinson, to Dr. Ryland.

Welterreden, near Batavia,

Sept. 28, 1818.

After preaching the word with scarcely any success for a long period, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's-day, in the presence of a great concourse of spectators. The place of baptism was a river, which runs just withoutside the old fortifications of Batavia, and on the opposite bank stands that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Malays and Chinamen. The two latter behaved with sufficient decorum; but it was evident that the two former came for the purpose of making sport. Perceiving from their countenances, that their object was ridicule, I began, by telling them that we had scripture authority for what we were about to do, and gave them chapter and verse; and keeping my eye upon them nearly all the time, those that stood near were restrained from much indecency of behaviour. After we came up out of the water, we went into a Malay house to change our clothes, and it was with difficulty the crowd were kept from forcing their way in at the door, for they had an idea that I was going to cut the Chinaman's tail off, and dress him in the European fashion, and they were exceedingly anxious to see this wonderful ceremony. I had told them in my address at the water-side, that he would neither change his dress nor his name, as neither of these were required in scripture, but they could not be persuaded that he would appear in his Chinese dress again, till they had ocular demonstration of the fact. His name is T'he'an, which, in the Chinese language, signifies heaven, a name surely by no means improper for a Christian. He seems to be a truly converted man, and gives very gratifying evidence of a real work of grace upon his heart. I have not only been pleased with his conversation, but several times very agreeably surprised at some of his remarks. He has attended only nine weeks, and considering that he never heard the gospel before, and is unable to read the Bible, his knowledge of divine things is very considerable. He has, I hope, been taught of God, and his mind *seems to be* quite imbued with the spirit of the gospel. I should not have baptized him so soon, had I not been fully satisfied that he was a man of genuine piety. His prayers are very satisfactory; he prays for himself with much apparent humility, and for his countrymen, under the appellation of his blind brethren; nor does he forget to offer up his petitions for the Governor. He has heard me pray for the Governor, but as I had never spoken to him on the subject, I could hardly believe that he meant what the phrase that he used imported. I, therefore, after hearing him express himself nearly in the same way in two different prayers, inquired what he meant by such an expression; and the answer which he gave me fully satisfied me that he clearly understood the import of the phrase which he had used. I then told him that he had done very right, and that it was the duty of all Christians to pray for their Governors, for so we were commanded in the scriptures. He speaks both the Chinese and Malay languages, but cannot read much of either; he has good natural parts, but, poor man, he has received no education, except in the schools of ignorance and wickedness. He is learning to read Malay in the Roman character, and is anxious to make progress, that he may be able to read the Bible for himself. Several Chinamen have attended of late, but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be made to become Dutchmen. I hope this alarm will in time subside, and I intend to go with T'he'an in the course of this week, to visit some of his old friends, in order to explain matters to them, if they will give us a hearing, and to convince them that he is still a Chinaman, and has as long a tail as before.* There are still, however, two Chinamen, who have not taken the alarm, and they both say that were they fit for baptism, they would not scruple to be baptized. I have some slight hopes of these men, mixed with many fears; but I must pray for them, the Lord hears prayer, and I doubt not but both you and many others will put up your petitions for the poor Chinamen. I have also some hopes of a poor Mahomedan slave, but have many doubts whether he can be baptized, should he hereafter wish it, as I think it is in the power of his master to prevent him; there being a law, requiring every slave who becomes a Christian, to be liberated.

* A Chinaman's tail commonly reaches to the calves of his legs, and sometimes lower.

CEYLON.

THE following intelligence respecting the American Missionaries in this island, is contained in a letter lately addressed by Mr. Charles Mault at Bombay, to a friend in England.

July 12, 1819.

MR. BARDWELL, a Missionary here, has had a letter from Jaffna, in the island of Ceylon, a few days ago, which communicates some very pleasing intelligence concerning the conversion of several at that station. One of them, named Gabriel, is a very interesting young man, of superior talents, and considerable influence, and has given a decided evidence of his attachment to the gospel of Christ. Mr. Bardwell was acquainted with him during his residence on the island, and he speaks of him as being one of the most interesting young men, considering his advantages, he ever met with; but at that time as proud as Lucifer, and wedded as firmly as possible to his superstitions. It appears that reading the scriptures, and the conversation of the Missionaries, have been the means of bringing him to the knowledge of the Saviour, and humbling his proud heart to the dust. Humility appears to be a particular feature in his character. After having felt the grace of God on his own heart, he began to declare the infinite love of Christ to every person he met. To speak after the manner of men, many such persons must be raised up among the natives, who can bear the heat and the fatigue of a vertical sun, before this desert will blossom and rejoice as the rose. Another instance of the power of God in the conversion of one of their schoolmasters is equally pleasing. He also is zealous for the glory of the Lord God, and the downfall of Idolatry. With tears in his eyes, and the love of God in his heart, he is daily preaching to the children the unsearchable riches of Christ; and the result has been that many seem deeply affected with the things that make for their peace.

List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1819, *to February* 1, 1820.

FOR THE MISSION.

	£	s.	d.
Kent Auxiliary Society, by T. Brindley, Esq. Treasurer	112	8	8
Eastcombes, Collections and Subscriptions, by the Rev. H. Hawkins	15	15	0
Leith Juvenile Bible and Missionary Society, by Mr. Sherrock	5	0	0
Anstruther, Auxiliary Missionary Society, by the Rev. W. Innes	1	1	0
St. Peter's, Isle of Thanet, Collection, by the Rev. Mr. Cramp	10	0	0
Sharnbrook, Auxiliary Society, by the Rev. Joseph Hindes	6	2	6
Hants and Wilts Assistant Society, by Mr. Long, Treasurer	442	2	9
Bristol Auxiliary Society, for the Year ending November, 1819	563	12	7
Anonymous, from Scotland, by the Rev. W. Innes	50	0	0
Bocking, Collection at the Rev. T. Craig's, by the Rev. W. Ward	56	0	0
Devizes, Collections, by the Rev. W. Ward,			
At the Rev. J. Biggs's £15 17 0			
At the Baptist Meeting 6 5 6			
	22	2	6
Harwich, Friends at, by the Rev. W. Hordle	3	0	0
Lewes, Sussex, Collection at the Baptist Meeting, by the Rev. W. Ward 14 0 0			
Penny a Week Society, by Mr. Pewtress 6 0 0	20	0	0
Loughton Missionary Association, by the Rev. Mr. Brawn	8	0	0
Worstead, Collection and Subscriptions, by the Rev. J. Kinghorn	18	0	8
Hemel Hempstead, Female Missionary Society, by the Rev. Jas. Clark	10	5	1
Perthshire Missionary Society, by the Rev. Mr. Willison	15	0	0
Canterbury, Union Chapel Juvenile Society, by the Rev. Mr. Blomfield	7	10	0
Hammersmith, Auxiliary Society 34 17 10			
Collection, by the Rev. W. Ward 19 0 0			
	53	17	10
Sutton, Church at, by the Rev. Mr. Payne	5	7	6
Amersham, Auxiliary Society, by the Rev. W. Button	9	5	9

	£	s.	d.
Berkshire Auxiliary Society, by the Rev. John Dyer, Newbury ..... 46 7 1 Reading ..... 104 4 8 Wallingford 33 4 0	183	15	9
Eye, Suffolk, Quarterly Subscriptions, by Mr. John Branch	6	4	6
Northampton, Small Society, by the Rev. T. Blundell	19	0	0
Hardingstone, Friends at, by ..... Ditto	1	4	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin	15	19	0
Ridgmount, Bedfordshire, by the Rev. Mr. Cuttriss	1	10	0
Bewdley, Collection, by the Rev. George Brooks	3	0	0
Beckington, Collection and Subscriptions, by James Evill, Esq.	16	4	9
Glasgow, Auxiliary Society, by Mr. James Deakin, Treasurer	260	0	0
Ditto, Youths' Auxiliary Missionary Society, by Mr. John Penman	35	0	0
York and Lancaster Auxiliary Society, by W. Hope, Esq.	65	0	0
Coventry, Baptist Church, by Mr. Thomas Oswin, Secretary	20	0	0
Derby, remitted by the Rev. C. E. Birt	9	7	6
Nottingham, by the Rev. John Jarman	6	1	0
Thomas Key, Esq. Water Fulford, York	100	0	0
B. W. Anstie, Esq. Devizes	49	10	0
J. H. and S.	5	5	0
Robert Davies, Esq. Walthamstow	300	0	0
Kennaway, Sir John, Bart. Escot (Don. 10 10 0 Sub. 5 0 0)	15	10	0

FOR THE TRANSLATIONS.

East Lothian Bible Society, two Donations, by the Rev. W. Innes	40	10	0
Bristol Auxiliary Society, by John Hart, Esq. Treasurer	129	17	9
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Goddard	25	0	0
Hammersmith, Auxiliary Society, by Mr. Hanson, Treasurer	2	10	0
Newcastle, Penny Societies, by Miss Sarah Angas	21	15	6
Wigan, Penny a Week Society, by Mrs. Brown, Treasurer	10	0	0
Birmingham, Produce of Young Ladies' Leisure Hours, by the Rev. Thomas Morgan	2	7	6
A Friend, by the Rev. W. Button	10	0	0
B. W. Anstie, Esq. Devizes	49	10	0
Robert Davies, Esq. Walthamstow	50	0	0
Rev. John Evans, L.L.D. Islington, Donation, by the Rev. J. Hinton	5	5	0

FOR THE SCHOOLS.

Banff Association for promoting Foreign Missions and Schools, by the Rev. W. Innes	15	0	0
Edinburgh, Penny a Week Society, by Ditto	17	0	2
Bristol Auxiliary Society, by John Hart, Esq. Treasurer	27	1	0
A Friend to Schools in India, under the Care of the Serampore Missionaries	20	0	0
Sunday School Children, at the Rev. James Upton's	0	5	0
Hon. Charles Noel Noel, by the Rev. Joseph Hughes	50	0	0
B. W. Anstie, Esq. Devizes	49	10	0
Dr. Lushington	3	3	0
Robert Davies, Esq. Walthamstow	50	0	0

THE thanks of the Committee are presented to Mrs. Emery, of Islington, for several Numbers of the Evangelical Magazine, &c. for the service of the Mission.

TO CORRESPONDENTS.

IT is requested that all communications on Missionary business, intended for the Rev. John Dyer, may be addressed, not to his residence at Battersea, but to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.

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THE

Baptist Magazine.

APRIL, 1820.

MEMOIR OF MRS. ANN HOPPER.

MRS. ANN HOPPER, late wife of Mr. Richard Hopper, was born at Bishop Burton, near Beverley, Yorkshire, July 13, 1737. Her parents were Dissenters; though not decidedly serious; but her grandmother was an eminently pious woman, from whose instructions and example she derived some advantages in early life. It pleased God to call her into the fellowship of his Son, under the ministry of the Rev. Mr. Cunningham, who preached at that time to the Independent congregation in Dagger-lane, Hull. She afterwards saw reason to change her views relative to the Ordinance of Baptism, and was baptized at a small village near the place of her residence. In 1769 she removed to Nottingham, and was admitted a member of the church, meeting in Friar-lane, over which Mr. Hopper presided as pastor. During the long period of *sixty-two years*, she, through divine grace, maintained a most exemplary character, highly honourable to her religious profession. She was indeed one of the excellent of the earth; and feared God above many.

Mrs. Hopper faithfully discharged the duties of a minister's wife. This was manifested not only by her diligence and economy in conducting her domestic concerns, but by her promoting the work of the Lord; by her friendly visits, and her edifying conversation. Her attention was peculiarly directed to the young in the congregation, and she discovered much solicitude to lead them to the knowledge and love of the Saviour. Whenever she observed the indications of any good thing in them towards the Lord God of Israel, she not only rejoiced exceedingly, but, like the chief Shepherd, "gathered the lambs in her arms, and carried them in her bosom." By her judicious views of divine truth, and the gentleness of her disposition, she was peculiarly fitted to encourage and stimulate the young inquirer; and there are some now living who remember with gratitude the aid they derived from her in the first stages of their Christian life.

She was distinguished by holy cheerfulness of temper; equally removed from sullen gloom, and unprofitable levity. Indeed her faith in Christ; her hope in the promises of God; and her firm reliance on his all-wise and gracious providence, imparted peace and joy to her own heart; and enabled her to exhibit religion

under the most attractive and inviting aspect. This holy serenity was apparent not only in health, and outward comfort, but in seasons of deep affliction. In her long pilgrimage, she had many trials to encounter, and some of them peculiarly severe. But she not only manifested a spirit of cheerful resignation to the divine will, but a grateful sense of the goodness of her heavenly Father, notwithstanding the bitter ingredients with which her cup was sometimes mingled.

The subject of this memoir maintained a constant regard to the duties of the closet. Like Enoch she walked with God; and spent much time every day in secret prayer: nor would she suffer any ordinary circumstances to deprive her of these sacred seasons of communion with God. It was her practice to set apart the first day in the year for fasting, and extraordinary prayer. She lived much with God in private, and reflected his image in her spirit and conduct in no ordinary degree. — Nor did she ever make her regard to the duties of the closet an excuse for neglecting those of the sanctuary. She anticipated the return of the sabbath with sacred pleasure— was early at the house of God— and when there, "like a child at home." The spiritual refreshment she enjoyed in communion with God and his people, frequently called forth the warmest expressions of gratitude to God; especially for the privilege of commemorating the dying love of Christ at his table. Her steady, serious, and devout attention to all the means of grace, was worthy of the imitation of all the professed followers of the Saviour.

The word of God was her delight, and the man of her counsel, of which she gave the most unequivocal proofs, by the frequency with which she read it, and her desire to be conformed to its dictates. She could say with Jeremiah, "Thy word was found of me, and I did eat it, and it became the joy and rejoicing of my heart." When, owing to the growing infirmities of age, her sight failed, so that she could no longer read the word of God, she deeply regretted the privation; but was thankful she was still able to listen to the joyful sound of salvation, through a crucified Saviour. She was warmly attached to the doctrine of free and distinguishing grace, and was ever ready to acknowledge this to be the source of all the good she possessed here, and all she hoped for in a future world. Yet her love to the word of God was impartial and universal. She was equally pleased to hear the precepts, the counsels, and the cautions of scripture illustrated and urged, as well as the doctrines, promises, and privileges exhibited. The whole word of God did her good, as it does all those who walk uprightly. Her faith in the gospel did not consist in empty speculation, or unholy confidence, but was a vital active principle, which not only pacified her conscience, but purified her heart, elevated her affections to things above, and regulated her life. Her attainments in religion did not puff her up with spiritual pride; but were accompanied with lowly thoughts of herself, a constant sense of her imperfections, and of her daily need of an application to the blood of Christ.

Mrs. Hopper was eminently distinguished by a kind and af-

fectionate spirit. She had imbibed much of the loving spirit of her Lord. The law of kindness was on her tongue. She never spoke evil of any one; and if others did so in her presence, she evinced her disapprobation; not only by her silence, but by the evident symptoms of uneasiness which she manifested. If she had just occasion to refer to the faults of others, the reference was always accompanied with expressions, not of affected, but real regret. When her own feelings had been wounded by unkindness, she readily forgave the offender, forgot the injury, and never mentioned it afterwards. She had much of that "charity, which hopeth all things, believeth all things, endureth all things, and rejoiceth not in iniquity but in the truth." To her Christian friends her love was sincere and ardent; and she was anxious to promote the comfort and usefulness of her pastor, who will ever retain a lively sense of her kind and encouraging deportment towards him. Her uniform kindness and affection, rendered her highly esteemed by others, and her *singular prudence* in the most difficult circumstances, contributed not a little to increase and confirm the attachments of her friends to her. Her prudence did not degenerate into low cunning: it was the wisdom of the serpent, blended with the innocence of the dove. "Simplicity and godly sincerity" were the qualities, which pervaded and dignified her whole character.

In short, her religion was of a character so decided, so conspicuous, and so uniform, that there was but one opinion entertained of her, both in the church and in the world, viz. that she was a truly pious woman. She was an instance of the deep impression, which a steady consistent profession of the gospel produces in the minds of men, even where it is not accompanied with eminent intellectual endowments, or outward splendour.

From the connexion which God has established between the obedience and comfort of his people, we might expect he would not leave one of such distinguished piety without some special tokens of his favour. Such was the happy experience of our departed friend: she had an abiding sense of her acceptance with God, and a good hope through grace: for many years she never expressed a single doubt of her final state. But the anticipation of a lingering affliction, the pain of parting from near and dear relatives and the pangs which usually precede and attend the hour of dissolution, rendered death an object of fear, which even her steady hope of future happiness did not vanquish. She has often been heard to say to her friends, "*I should wish to slip away from you.*" He who knows our weakness, and sees our rising fears, was pleased to order the circumstances of her death so as to indulge her wishes. Without any previous illness, and without a sigh or groan, she suddenly and unexpectedly fell asleep in Jesus, Dec. 2, 1819, in the eighty-third year of her age.

Reader, what a transition! To a person so habitually prepared for death and eternity, no doubt a joyful one. Her sudden death was sudden glory. Absent from the body, present with the Lord. May this event awaken slumbering professors, and may all see that their loins are girded, and their lamps burning, and they like men waiting for their Lord.

—Her death was improved by her pastor, in a funeral discourse from John xiv. 19, "*Because I live ye shall live also;*" a text of her own selecting for the purpose long before her decease.

Her memory will long be cherished with affectionate esteem and veneration, not only by her relations who deeply regret her death, but by all who knew her, and had an opportunity of appreciating her sterling worth. May her relations and friends tread in her steps, and follow her as she followed Christ; that at last they may be re-united to her in the new Jerusalem above—and thus evince their real respect for the memory of one so deservedly dear, and their gratitude for such a pious relative, who, in addition to many fervent prayers offered for them by her instructions and example, pointed them to God and heaven.

THE BAPTIST CHURCH *AT LEOMINSTER.*

THE history of this church, with some references to other societies, is in a good measure involved in the following account of its Ministers, drawn up by the pen of the late excellent and venerable Joshua Thomas.

1. *Mr. John Tombes, B. D.* was remarkable for his learning, public disputations, &c. He was for some time Vicar of Leominster, and raised a Baptist Society there about 1652.* In the year 1653 he was appointed to be one of the *Triers* of ministers. He laid down the ministry about 1660, and retired to Salisbury.

2. *Mr. R. Harrison* was a very respectable and popular preacher. He was a cotemporary of Mr. Tombes, and lived at Hereford, where he formed a Baptist Church about 1651; but, like Mr. Tombes, he preached in the Established Church, and received its stipends. Many of the Baptists both in Hereford and Leominster, judging this to be wrong, formed themselves into a separate church in the year 1656.

3. *Mr. Edward Price* was the

* "Many testimonies may be produced to his character, learning, and abilities. The Earl of Clarendon, soon after the Restoration, spoke to the king in his favour, by which he was protected from any trouble on account of any thing he had written or acted in the preceding times; and (when Lord Chancellor) introduced him to his Majesty to present his book, which was dedicated to him, entitled, Saints no Smiters. Bishop Sanderson, and his successor Bishop Barlow, had a great esteem for him, as likewise had Dr. Ward, Bishop of Salisbury; whom, while he lived there, he often visited. Mr. Baxter, though he had engaged in disputes with him, calls him the chief of the Anabaptists, and publicly asked God and him pardon for some unhandsome things, which, in the warmth of debate, he had said against him. Mr. Wood, the Oxford biographer, says, 'There were few better disputants than he was;' and Mr. Nelson, that zealous churchman, 'It cannot be denied that he was esteemed a person of incomparable parts.' Mr. Wall, in his history of Infant Baptism, says, 'Of the professed Antipædobaptists, Mr. Tombes was a man of the best parts in our nation, and perhaps in any.' And in the free conference between the Lords and Commons, on the occasional-conformity-bill, Bishop Burnet, to show that receiving the sacrament in the church does not necessarily imply an entire conformity, observed, 'There was a very learned and famous man at Salisbury, Mr. Tombes, who was a zealous Conformist in all points but one, Infant-Baptism.' Dr. Calamy's character of him is this: 'All the world must own him to have been a considerable man, and an excellent scholar, how disinclined soever they may be to his particular opinions.' He died at Salisbury, May 25, 1676, aged 73. Nonconf. Memor. Vol. ii. p. 36. See also Ivimey's History of the English Baptists, Vol. i. p. 181—183, 265, 289. Vol. ii. p. 202—209.

first pastor of *this* church. It is uncertain when he began to preach; but he continued through the persecution from 1660 to 1668. Those who remained to the last with Mr. Tombes, occasionally attended Mr. Price's ministry. He lived in Hereford, but frequently preached in Leominster, where, in the burial ground belonging to the Meeting-house, he was buried, 1702. He was a meek and humble man, of a peaceable disposition. His chief talent was for prayer, in which he greatly excelled. He was exemplary for a holy life and heavenly conversation.

4. *Mr. Rowland Stead* was minister of another Baptist Society in this town, or near it, independent of Mr. Tombes's people, and Mr. Price's. There are no records, when, or how, this society was formed. Report says, that Mr. Stead was in Oliver Cromwell's army. After the wars he settled in Leominster and raised a society by his ministry, probably before 1658. His trade was that of a weaver. He lived in the Nether Marsh, and kept the meetings of the society in his own house. He derived his maintenance from his trade, and bore an honourable character. He was four years in Hereford gaol, and some time in that of Litchfield, during the persecution. Mr. Stead's society used imposition of hands at the reception of new members. In 1694, however, they with their pastor, to the number of *twenty-two*, joined the society under the care of Mr. Holder, Mr. Stead's son-in-law. He died in a good old age, about the year 1700.

5. *Mr. William Pardoe* of Tenbury, in Worcestershire, became one of Mr. Stead's society soon after it was formed, and began to preach about 1660.—Owing to his zeal, he met with much persecution, and was imprisoned in Worcester gaol nearly *seven years*, in Hereford three or four, about *one year* in Litchfield, and *nine months* in Leicester. He and Mr. Stead appear to have been coadjutors; but Mr. Pardoe was the most popular preacher, and the society went by his name. Crosby says, he was a worthy, self-denying preacher, and blessed with great success. Mr. Lawrence Spooner of Curborough had his mind much improved by Mr. Pardoe's heavenly conversation when he visited him in prison. Mr. Holder, in a MS. says, "that from his ministry he had much soul benefit;" and calls him, "his spiritual father in Christ," and again, "pious Pardoe, that holy lamb-like man." Mr. P. published a vol. 12mo. entitled "Ancient Christianity revived, being a description of the discipline and practice of the little city Bethania;" also a little piece designed for a frame, called The Mariner's Compass, "dated Leicester prison, 6th March, 1675." He died at Worcester, August, 1692, aged sixty-one, and was buried in a private garden in that city.

6. *Mr. Eleazer Herring*. Of him there is but little known. His name was inserted in the church-book in a list of one hundred and eighty-six names, but no hint when any of them were baptized. By the general assembly of London he was named pastor of the church at Tewkesbury, so that it appears, he was called to the ministry out of *this* church. He is supposed to have died about the year 1694.

7. *Mr. Thomas Holder* was called to the ministry under the labours of Mr. Fox of Elmhurst,

at which time Mr. H. earnestly prayed that God would give him some token of *his call* at the beginning. His prayer was answered, for he had four or five seals under the first sermon. His ministry afterwards was very useful and acceptable at Worcester. After this he was invited to Leominster; and he prayed that if he did settle with the people, the three societies might be united under him. He came, and his prayer was remarkably answered; for in the same year, Mr. Tombes's people, amounting to *sixteen*, and Mr. Stead's to *twenty-two* persons, were added to the mother church; making in all *one hundred and eleven* members. He was ordained in 1695: Mr. Price, the old pastor, and Mr. Scales of Bromsgrove assisted on that occasion. Mr. Holder married Mr. Stead's daughter, lived in his house, and followed the weaving business. He was a person of a quick turn of thought, readiness of speech, and good natural parts; possessed fervent love to Christ, and an affectionate concern for immortal souls, and was much respected both in England and Wales. He died at the age of seventy-two, in December, 1729.

8. *Mr. Joseph Price.* He appears to have been one of the members of the church at the time Mr. Holder settled. He lived near the Hay in Breconshire, and was a useful preacher in Wales. He was ordained for the ministry along with Mr. Holder, and received a dismission from this church to the pastorship of the church at Tewkesbury, where he died in 1721.

When Messrs. Holder and Price were ordained, Mr. John Edwards, a gentleman of considerable estate in the neighbourhood of Leominster, was also ordained a ruling elder of this church. He was brought to Christ in his young and tender years; was a great encourager of believers in the ways of God when he lived in Worcester; and was a pillar in *this* congregation, being a bright example and patron of piety and stedfastness under all the trials and persecutions he met with. His gift in prayer was eminent, as were also his answers from heaven. He had eleven children, and lived to see most of them born again, and several made of *great use*, and eminent for vital religion. After a life of remarkable piety, this great and good man died in London, 1712.

9. 10. *Messrs. John & Abdiel Edwards*, sons of the above gentleman, were members of the church, and were called when young to the ministry, about the year 1707. The eldest was made pastor of the Baptist Church at Dublin, and after continuing some years there, died at the age of forty. His brother Abdiel succeeded him in the pastoral office, and continued there many years, until his death. At what periods of time these brothers finished their course, is unknown. Report says, that Abdiel was a person of solid learning, as well as piety.

(To be continued.)

THE EVIL OF SIN.

WHAT subject requires more of our serious attention than SIN? Every reader of this essay is a partaker of original and actual transgression. Some are yet under its reigning power, pursuing its pleasures, and involved in its consequences; they surely ought to be warned of the hideous vi-

per which they cherish in their bosoms, that they may be induced to flee to "the blood that cleanseth from all *Sin*." Others hate it with perfect hatred: a reflection on the evil of sin will inspire the latter with ardent gratitude to that Redeemer, "who saves his people from their sins." —It will arm them against its temptations;—it will inspire them with courage to oppose it; and it will lead them to the frequent contemplation of that happy world, where it will be for ever unknown. With these objects in view let us attempt to consider its dreadful nature.

I. *The evil of sin will appear, if we regard it in connexion with the moral government of God.* What a God do we sin against! A Being every way amiable and lovely; the only source of moral excellence; holy, righteous, "gracious, and merciful," yea "*love*" itself! The God whom all holy creatures regard with supreme affection; "in whom we live, and move, and have our being;" who commands "his sun to shine, and his rain to descend," on his vilest enemies;—who has given his only Son to die for us!

Reflect on *the character of his law.* It is holy, just, and good. It is founded in mercy. It is every way calculated, not only to promote the glory of its author, but the happiness of its subjects. It is such a law, as a God of holiness, justice, and mercy, *must* make. Sin is a breach of this law: and such is its nature, that in the first breach of it, it robs us of our strength to keep it in future, and makes every posterior temptation more likely to succeed.

What renders sin still more evil is, *the circumstances under which it is committed.* God has set in our hearts a CONSCIENCE, which is a candle to enlighten our souls, an eye to see, and a witness to bear testimony against transgression. All the threatenings of God are brought forward by the MEMORY, which also reminds us, that many who have tasted of the cup, have had cause to lament their folly. DIVINE JUSTICE stands with an uplifted sword, ready to strike if we transgress. MERCY, with weeping eyes, says, "Sin not, lest a worse thing come unto thee." LOVE exhorts the unrighteous man to "forsake his Sin," and promises pardon at the hands of God. And yet we continue to transgress. O! what an accursed evil is sin in the sight of God! It attempts to hurl Jehovah from his throne, and to banish all his rational creatures to the abodes of horror and despair.

II. *To illustrate the subject farther, we consider* THE AWFUL CONSEQUENCES *which sin has produced.* IT ONCE ENTERED HEAVEN. Envying the happiness of angelic beings, it gained possession of many of their hearts. It destroyed all their purity, and robbed them of all their felicity. A knowledge of the happiness they once enjoyed, and of the misery of the state to which sin has reduced them, must be left for a future state to disclose. Who does not know that SIN HAS ENTERED OUR WORLD? The eye can turn no where, but we meet with the most awful proofs of it. Why does the earth need the tillage of man? Why does it bring forth thorns and briers and poisonous herbs? Why is it convulsed with earthquakes, tempests, and volcanoes? It is *sin* which has thrown it into confusion. Why was the earth once deluged

with water? and why does it "groan and travail for another revolution?" Why must it be consumed by fire? It is that it may be purged from the dreadful effects of *sin*. Why is man subject to accidents, malignant diseases, and death in a thousand terrific forms?

——————— "SIN
Brought death into the world and all our woe!"

What lessened the capacities of his mind, cramped his moral energies, and brought his whole soul into captivity? What makes man opposed to man? "From whence come wars and fightings?" What fills the dying man with inconceivable agonies? Why does he tremble to enter an eternal state? The dreadful answer is;—"Sin lieth at the door." What distresses the pious saint? Why does he hang down his head like a bull-rush? Hear him saying, "O wretched man that I am, who shall deliver me from the body of this death?" But for the hope of deliverance from sin, he could not live. To be freed from sin is his constant prayer. Heaven itself could afford no enjoyment, if he were not purified from sin. *Without sin there could have been no hell!* but for transgression, those gloomy regions would have been for ever unknown. Sin deceives mankind into the road to ruin. Sin persuades them to reject all the invitations of mercy. *Sin* hurries them on till their "feet lay hold on hell!" Having deceived them so long, the monster throws aside the mask, and plunges them into infinite misery. *Sin* has banished from those horrid realms the very shadow of hope. That hope, which is our solace here under a thousand miseries, is there for ever unknown. In the place of that hope, DESPAIR is implanted in every breast; and ETERNITY is stamped on all the agonies of that place, where the "worm dieth not, and the fire is not quenched." Survey heaven, earth, and hell, and say, Is not SIN AN EVIL?

III. *Behold the evil of sin at* THE CROSS OF CALVARY. God determined to save "a great multitude" of the human race from the awful power and bitter effects of sin: but transgressors had contracted an infinite debt with divine justice, and were totally unable to pay it. Had they offered "thousands of bulls and of goats, they could not have taken away sin." "Had they given the fruit of their body for the sin of their soul," it would not have atoned for the evil. Jesus Christ, the Son, the equal of Jehovah, becomes man "to put away sin." View his degradation, poverty, and humiliation through life;—contemplate the closing scene: —"behold the man" at the bar of Pilate;—see him receiving the taunting jeers, and the mockery of Jews and Gentiles;—follow him to the cross; behold the excruciating agonies of his body; and imagine, if you can, the still greater sufferings of his soul, when he exclaimed, "My God, my God, why hast thou forsaken me?" What means all this? Why must such a price be paid? "*This is all the fruit to take away* SIN." We do not draw a too highly coloured picture of sin—the eloquence of Gabriel himself could not do this.—It is an INFINITE EVIL!

IV. *The evil of sin is recognized in* DEATH, JUDGMENT, *and* ETERNITY. Why are we subject to DEATH? Why do we fear its approach? Death has passed upon all men, for that all have sinned. Were it not for sin,

we should hail him as a welcome messenger, coming to release us from a world of sorrow.—Why must there be a JUDGMENT? To call to account for *sin*; to punish with everlasting destruction for sin; to vindicate the character of Jehovah in the permission, and in the punishment of sin; and to declare his people free from it. At that grand assize, when the Judge shall appear in solemn pomp; when the books which contain the remembrance of sin "shall be opened;" when its hatefulness and deceitfulness shall be unfolded; what confusion will seize the heart of the man who "made a covenant with sin!"—Again: How does the word ETERNITY display its evil! What has for ever barred the gates of yonder glorious mansions against the admission of multitudes of the human race? It was *sin*. What has made a "great gulf" between heaven and hell? SIN! What has locked up those dreary abodes of agony and of woe—forbidden Hope to enter, and inscribed *eternity, eternity*, on the awful gates? Methinks I hear a voice from heaven, saying; Mortal, here learn, that it *is an evil thing and bitter, that thou hast forsaken the Lord thy God*, Jer. ii. 19.

If sin be so great an evil, must they not be insane, who love it, and will not forsake it? Alas! thousands and millions of our fellow-creatures are thus infatuated! "they love darkness rather than light, because their deeds are evil."

Reader, we reflect with pain on your state and your prospects: our hearts are filled with tenderness and compassion while we affectionately remind you that "the wages of sin is death!"

If sin be *so dreadful an evil*, how does it magnify the love of God in sending his Son to die for sinners, and in inviting the greatest rebels to partake of infinite and eternal felicity! While Jehovah cannot view sin with approbation, he sends his Son to die for sinners; and he sends the volume of his grace, to warn, to threaten, to invite. Well may his mercy be styled *infinite!* and "shall we," after all this, "continue in sin?" "God forbid!"—If sin be so great an evil, how happy they who are delivered from it! O what misery are they freed from! What prospects have they to support them amidst the contempt of the world, and to excite their gratitude to eternity! How will the recollection of *sin* tune their harps to sing, "Unto him that loved us and washed us from our SINS in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever; Amen!"

O my dear reader, let us fly to the "FOUNTAIN *set open for* SIN;" let us reflect much on its *evil*, to keep down a spirit of pride;—let us remember it at the *throne of grace*, and pray to be delivered from it; let us recollect it in the *hour of temptation*, and resist its allurements; let us "*exhort one another daily*, lest we be hardened through the deceitfulness of it;" and may it be our felicity to meet where *sin*, our worst enemy, can never enter, but perfect holiness will be for ever enjoyed.

Somersham. J. B.

ON EVANGELICAL HOPE.

HOPE has for its object some future good; and stands opposed to fear, which apprehends future evil. It is also opposed to pos-

session. "What a man seeth, why doth he yet hope for?"

Faith and hope differ: the former believes the divine testimony as true; the latter waits for the accomplishment of the divine promises.

The hope of the believer is distinguished by the excellence of its basis. When a builder is about to erect a stately edifice, his first concern is to have a good foundation. My reader, can we be too careful in this respect, when building for eternity? It is of infinite consequence that our hope be well founded, lest in the end our faith prove imaginary, our hope delusive, and our expected happiness a dream.

There is a good hope through grace; and there are many bad ones through ignorance and presumption.

1. Many immoral persons take refuge in the general mercy of God, without regard to his holiness, justice, and truth. Such should consider, that God never manifests one perfection at the expense of another. He whose tender mercies are over all his works, has said, that the unrighteous shall not inherit the kingdom of God.

2. The self-righteous may rejoice that he is not as other men are; he may boast of his uprightness, humanity, benevolence, and formal devotion, as sufficient to secure an interest in the divine favour. How many reject the righteousness of God, and go about to establish their own! They seek salvation by the works of the law, and not by the faith of Christ. The design of God in the dispensation of the gospel is opposed; an impious effort is made to rob God of his glory, to frustrate his grace, and to invalidate the death of Christ. But the holy law of God extends to the very thoughts and intents of the heart: no man, therefore, can be justified by the works of the law. If this hope be weighed in the balance of the sanctuary, it will be found wanting.

3. All expectations of future happiness, founded on enthusiastic dreams, transient impressions, and flights of fancy, are delusive. Men may boast of their transient convictions of sin, and their correct views of evangelical truth, while they are strangers to the spirit of Christ, and destitute of his image. Their faith does not overcome the world; their hope does not purify the heart; the gospel does not humble them; they are strangers to newness of life; their faith is dead; and their hope of heaven, without personal holiness, is a mere fancy. It is a fearful thing to travel the road of religion with high expectations, and at last to be rejected at the very portals of heaven.

The believer's hope is founded on the promise of God. Hath he said it, and will he not do it; hath he spoken it, and shall it not come to pass? The divine perfections, the everlasting covenant, the promises of the gospel, the vicarious sufferings of Christ, the unsearchable riches of his grace, the greatness of his love, and the power of his spirit, form the glorious basis of the Christian's hope. This is solid rock. Here we may build the dearest interests of our immortal souls, without fear of disappointment. To this hope, the truth of God, and the all-sufficiency of the Mediator give stability. Under the influence of faith, the Christian exclaims, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

Permit me, my reader, to ask what is your hope? Will it bear examination? Is it authorized by the gospel? Is it the offspring of ignorance, or of knowledge? Will it abide the trial? Alas! many will be disappointed in the great day, their hope will cover them with everlasting shame!

What are the effects produced by your hope? Is it connected with love to God, to Christ, and to the brethren? Does it renew and sanctify the heart? Does it elevate your affections, while it humbles you in the dust? The hope of future bliss, unsupported by scriptural evidence, will in the end prove delusive and destructive. Have you fled for refuge to lay hold of the hope set before you in the gospel? In that case God is able to do for you more than you can ask or think. He will impart strength according to your day; he will succour you in trouble, assist you in duty, guide you by his counsel, and not fail you in death. Anticipate a joyful deliverance from the grave, a state of repose after the trouble of life, a blessed immortality, a kingdom that cannot be moved, and a crown of glory that fadeth not away.

ADDRESS TO CHRISTIANS.

No. I.

BRETHREN, we live in a day when many disgrace their profession of religion by a loose and disorderly conduct; when some, who bear the name of Christ, are guilty of crimes which the better sort of heathens would have condemned—suffer me therefore to stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken by the *holy prophets*, and of the commandments of the apostles of the Lord and Saviour. We are admonished to take heed lest there be in any of us an evil heart of unbelief in departing from the living God, and to exhort one and another daily, while it is called to-day, lest any of us be hardened through the deceitfulness of sin.

Our constitutional infirmities, and the temptations to which we are continually exposed, make it necessary that with full purpose of heart we should cleave to the Lord. Let none of us think ourselves secure, for should we be given up to the power of sin, but for a little time, there is no evil, however detestable in its own nature, or distant to our present inclinations, into which we might not fall. In the strait and narrow way there are places where some that went before us turned aside, who, though they were again restored, were so wounded by their enemies as afterward to go halting all their days. Some of the most eminent of God's people have mourned the consequences of sin, and their history is written for our instruction. Those who are called by the grace of God, and are enabled to persevere through a long course of years with propriety of conduct, may, from the general method of the divine procedure, expect that at death an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ; while those Christians, who have been unstable in their conduct, will, in all probability, be exercised with doubts and darkness in their last hours; manifestly suffering loss, and though saved, yet so as by fire. The active, diligent Christian, arrives at heaven as a ship

that comes into harbour with a fair gale and full tide, richly laden with precious stores; but the loose and disorderly Christian, though he finds his port at last, has many fears, and rather resembles a shattered wreck. Nor is it in this world only that the effects of entire devotedness to God are experienced. The scriptures intimate that the degrees of our future happiness will be regulated by the measure of moral excellence we possess in the present state. The nobleman who went into a far country to receive for himself a kingdom and return, called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come. When he returned, he proportioned the reward of his servants to the improvement they had severally made of what was committed to their trust; so at the coming of Christ every man shall receive his own reward, according to his own labour. Should it not awaken in us sentiments of devotion, and powerfully incline our minds to holy obedience, to hear the dear Redeemer say, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples?" If the glory of God can be promoted by such worthless worms as we are, ought we not to make it the chief business of our lives? Nor can we be insensible that much good or evil may arise to mankind from our conduct; we should therefore endeavour to adorn the doctrines of God our Saviour in all things, and by well-doing put to silence the ignorance of foolish men. As so much depends on the consistency of our deportment, what manner of persons ought we to be in all holy conversation and godliness! The time is far spent—what remains may be but short: let us gird up the loins of our minds, be sober, and hope to the end. This will require us to watch against those things that would prove injurious to our souls.

B. S. G.

ON

BROTHERLY ADMONITION.

WHAT I chiefly wish at this time to urge on my Christian brethren is, the necessity of "Looking not on our own things, but every man also on the things of others;" of watching over each other in love and unfeigned humility, first examining our own conduct, and scrutinizing it nearly and *constantly*, that our admonitions may have due effect.

If, however, we wait till we are quite free from faults ourselves, we shall wait in vain: yet the censurer should at least be pretty free from the fault which he censures.

2. Let us attend to it in a right spirit, recollecting that we too are in the body, and that soon perhaps something amiss may be seen in us that has quite escaped our notice. From a dislike, however, of being thought meddling, from the love of ease, and from other considerations, there is a greater danger of the neglect, than of the too frequent observance, or of the improper discharge of this duty.

3. If we are in the least guilty, let us avoid *self-justification*. Let us receive the kind admonitions with patience and with humility, like the Psalmist, who says, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break

my head." An innocent person may be calumniated, and may be generally thought to be guilty; but such cases are rare; and as they sooner or later are made manifest, there is less danger from the abuse, than the neglect of Christian discipline.

In the world, "Go and tell thy brother his fault between him and thee alone," is seldom attended to; therefore there is not so great an opportunity of displaying this *self-justifying* spirit. The lowest orders of society indeed tell each other their faults freely to their face; but they do it to gratify some unworthy passion. Let not Christians act thus. Let them not ascribe improper motives to their brethren who kindly tell them of their faults. They should rather acknowledge it as a favour; for it is a very painful and unpleasant duty. Self-justifiers fall into two great errors. 1. They delude themselves into a belief that they are innocent; and, 2. They impute the worst motives to their brethren. Forgetting the powerful effect of *self-love* in biassing the judgment; their extreme liableness to err when acting as their own judges; their natural proneness to justify themselves; and, above all, the exceeding broadness of the divine law; they sometimes say, "I was found fault with by my brother, *not* from any misconduct in me, but from malice and envy in him;" "I was censured, not from love to my soul, but from pique, and because I no longer consulted my brother on subjects as formerly;—not from his desire for the honour of the gospel, but from ill nature and revenge, because I forbade him to speak any more to me on a certain controverted subject," &c. Others, perhaps, *have forfeited* all claim to the Christian character, after having been for many years highly esteemed as believers, even by those who knew them best. And what was a great means of hastening on their awful defection? *Self-justification*, and the concealment of their sins from themselves. Several of these have spoken of themselves as the most injured of men, and have lavished the bitterest complaints of the Psalmist against the enemies of God on those who had been nearly ruined by their injustice and folly. If we wilfully delude and blind ourselves, need we be surprised if the Lord should allow us to harden our hearts, till there be no remedy? — Too many have such a spirit of pride, that to mitigate the keenness of their feelings on being censured, they either retaliate on their brother, or have recourse to self-justification in the way already mentioned; and as it has always been found easy to believe what we wish to be true, it is no wonder if they end in self-delusion, and think they may be saved though they walk after the imagination of their own hearts and lusts. "It is the first degree of perfection not to commit faults; the second to confess them if they have been committed, and not be ashamed to repair them." This is a select maxim which I lately met with. If we should be censured with warmth of temper or aggravation of circumstances, instead of retorting on our brother, or justifying ourselves beyond truth, let us duly weigh all things, and if we have been told our faults in a wrong spirit, *that* can be considered afterwards, as it is an offence as much deserving censure as many others. And let us also recollect that we are not

only to confess our faults to one another, but also to pray for each other. Were we to cultivate the latter duty more than we do, there would be less necessity to attend to the former, and less danger of justifying ourselves at the expense of our neighbour.

THE HAPPY MAN.*

He was born in the city of Regeneration, in the parish of Repentance-unto-Life. He was educated in the school of Faith, and lives in the village of Evangelical Obedience. He works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment. He wears the garment of Humility; but when he goes to court, he is decorated with the robe of Imputed Righteousness. He often walks in the valleys of Self-denial and Self-abasement, and sometimes climbs the mountain of Divine Contemplation. He breakfasts every morning on Prayer, and sups every evening on Thanksgiving. He has Provision for his spiritual sustenance which the world knows not of; and his drink is the wine of Consolation, and the sincere milk of the Word of God. Thus happy he lives, and happy he dies.

Happy they who, like him, have Submission in their wills, Order in their affections, Peace in their consciences, Sanctifying Grace in their hearts, Benignity in their breasts, Humility in their souls, the Redeemer's Yoke on their necks, the World under their feet, and a Crown of Glory over their heads. But in order to attain this happiness, we must pray frequently for it, believe firmly the word of God, wait patiently, live holily, die daily, watch over our hearts, guard our senses, redeem our time, love Christ, and long for glory.

* See page 66 of this volume, Article, Mr. John Bates. It is a little altered from the original.

THE LIFE OF THE *REV. HENRY MARTYN.*

Having just finished the perusal of this interesting volume, I was much struck with the following paragraph:—

Speaking of a person, "whose heart," to use his own expressions, "was not touched with any tender sense of sin," in a letter to Mr. Corrie, he says, "I cannot tell what to do in reference to Baptism. I seem almost resolved not to administer the ordinance till convinced in my own mind of the true repentance of the person. The eventual benefit will be great, if we both steadily adhere to this purpose; they will see that our Christians, and those of the Papists are different, and will be led to investigate what it is in our opinion that is wanted."

The editor, Mr. Sargent, jun. adds, "The determination to reject those candidates for admission into the church of England, who were manifestly ignorant of the spirit of Christianity, though convinced of the truth of it, was fully adopted by Mr. Martyn, after mature consideration, and the decision was doubtless agreeable to the word of God, and the practice of primitive times." *Life of Martyn*, p. 270.

From this paragraph, does it not appear,

In the first place, That the good sense and piety of this excellent Missionary, when un-

fettered by ecclesiastical superiors, and left to act for himself, could not but feel the justness of the sentiment of the Baptists, that repentance should precede Baptism?

Secondly, That in the judgment of Henry Martyn, the admission of persons into a church who had only a profession and form of godliness, was destructive of the best interests of Christianity. Must not every established church necessarily do this?

Thirdly, That since the established Church of England admits multitudes to her communion, and cannot do otherwise, who are obviously unacquainted with vital religion, in the opinion of Mr. Martyn and the editor of his life, she must in this respect be completely at variance with the word of God, and the practice of primitive times?

Coseley. B. H. D.

DOD'S REMAINS.

No. 3.

AFFLICTION OF CHRISTIANS.

1. Christians, who are God's plants, are more fruitful in winter than in summer.

2. The fruits of the afflicted must be prayer and patience: of them that are in prosperity are required thankfulness and goodness. If I be strong, let me bear the infirmities of the weak; if rich, relieve the poor.

3. Sometimes in great distress God sends friends unexpected, and without any such purpose on their part who come. If at such a time the heart be enlarged to pray for the party earnestly, ordinarily there is some good done.

4. It is very requisite that Christians of good place (i. e. in good circumstances) should visit the afflicted; because the devil persuades them (the afflicted) that they are forsaken of God and men: which conceit *their* presence may much confute, and comfort the distressed.

5. In this world we have some calms and some storms: yet a foul day hastens us unto the end of our journey, as well as (and often better than) a fair one. As in frost we are driven to make haste unto the fire, so &c. We can be content to rest under a tree in time of a storm until it begin to drop upon us; then we hasten homewards: so can we be well enough content to be in this world, till adversity come upon us in such sort, as the world will not afford us sufficient shelter; then we look towards heaven, our own country, the place of our safety.

6. When God afflicts us, we must afflict ourselves, as David did. Ps. lxix. 10.

Obj. In affliction the apostles did sing, Acts xvi. 25, and rejoice; Acts v. how then do these two agree?

Ans. They were sure it was for a righteous cause: they were much humbled before: so that then they had a sure evidence of their reconciliation with God, and therefore did truly rejoice in their sufferings.

Quest. When then are we called to mourn in affliction?

Ans. In every stroke before our regeneration, though we suffer in a good cause, we must behold God's angry hand; contrary to the practice of many who will say when they are slandered,—"I thank God I am guiltless; I never held down my head for the matter;" &c. Yes you must behold *his* angry hand in every slander.

Again: If we be regenerate, there be *two cases* wherein we must be humbled as taking notice of God's displeasure, howsoever it come not as a punishment (which Christ hath borne) when the hand of God is upon us.

1. When we are more carnal than spiritual; when we are babes in Christ: 1 Cor. iii.

But will not God bear with babes as well as others?

Ans. He deals as most wise parents will do:—if they grow wanton and froward, they shall have a rod, and must not think it cometh only for *trial*.

2. When we have attained unto knowledge and a good measure of obedience, but afterwards decline (as did David and Solomon.) But if we have a sound judgment, endeavouring to know what sins we have been guilty of, and to forsake them; and what our duties are, and to practise them, with a pure and godly affection; holding on a constant course, &c. we must rejoice when God strikes us. And if then we can behold his face shining upon us, and our prayers ascending with comfort, we need not use the medicine of fasting: for that remedy is chiefly to be applied when either carnal reason is strong in objecting, or our affection is much inclined to mourning, repining, and fainting.

Now ere we can rejoice in persecution, we must climb seven stairs. Mat. v. 1—12. 1st. To be poor in spirit. 2nd. To mourn for sin. 3rd. To be meek. 4th. To hunger and thirst after righteousness. 5th. To be merciful. 6th. To be pure in heart. 7th. To be peacemakers, &c.

AFFLICTION OF WICKED MEN.

THE wicked in their misery can do nothing but howl. Jam. *1, Hos. vii. 14.*

REASONS.

1. Their God is taken away, Prov. xxviii. 11.

2. Their consciences torment them.

3. The cross is embittered with God's curse.

4. They have no heart to pray, which is the best remedy.

QUERIES.

1. Is it lawful for a Christian, called by Providence to a situation in the Bookselling trade, to be at all accessary to the dispersion of Plays, Novels, Romances, or other works of a dissipating and immoral tendency?

2. Can a Christian, engaged in the Scholastic profession, conscientiously teach those doctrines of religion, as expressed in catechisms, &c. which are directly opposed to his own views?

3. How is it that it is a sinner's own fault if he is not saved, and yet he cannot save himself, but it must be of the free grace of God?

ANSWER TO QUERY III.

IT is not a sinner's own fault that he does not save himself, but that he is not saved by Jesus Christ. If he were to repent and believe, that is to say, if he were to turn from sin and to turn to God, he would be saved. The reason that a sinner does not turn from sin to God, is his natural depravity, which nothing but Divine Grace can subdue. And can any one deny that the sinner's depravity is his fault? Depravity and fault, if not convertible terms, imply each other.

Juvenile Department.

HISTORICAL ESSAYS.

No. XIV.

On the Corruption of Christianity in Britain, during the Reign of Henry III. A. D. 1216—1272.

We have already had occasion to remark, that the progress of popery, the greatest corruption of Christianity ever known in this country, greatly depended on the talents and spirit of the reigning Sovereign. Its prosperity also could not but be materially affected by the length of a reign, as affording more or less time for the exercise of its mischievous policy.

Until the beneficent reign of our deeply lamented and ever-to-be-remembered Sovereign George III. that of Henry III. was the longest in the English annals, and, as he was, although nominally a king, in reality but the dupe and the slave of his favourites, it is not surprising that the agents of this horrific system should have made yet greater advances in their tyranny: indeed, grown bold and ostentatious by habit, they seem to have outstepped the bounds and precautions of their own policy, to have shown in the most undisguised manner the real nature of this superstition, and, consequently, to have excited general disgust at its venal corruption.

The gratification of an inordinate ambition, and the consequent accumulation of power, seemed generally to have been the main objects of succeeding pontiffs. But, to these was now most manifestly superadded the acquisition of wealth: indeed, the indulgence of the latter propensity may be said to have caused the most considerable part of the calamities of this reign.

The reign commenced as usual with the pope's concurrence in the king's succession, and hence followed the ready and efficacious excommunication of the French Prince, Lewis, who made some pretensions to the crown.

It would be tedious even to name the constant interferences of the clergy that followed; for as the professed head of the church denominated himself the superior lord of the king, he not only readily listened to every invitation to interpose his authority between contending parties, whether domestic or foreign, but more frequently gave them his advice and commands when either was unwelcome. In 1222 he issued a bull declaring the king of age, whose character now became more fully developed. So far was he from resisting papal rapacity, that he justified his own extortions by a reference to such high examples—a circumstance so affecting to those who had any sense of propriety, or regard for virtue, that one of his justices on a particular occasion justly exclaimed: "Alas! what times are we fallen into! Behold, the civil court is *corrupted in imitation of the ecclesiastical*, and the river is *poisoned from that fountain.*" Glaring and awful facts fully authorized this memorable exclamation, for not only favours but pretended justice was dealt out to the highest bidder—simony was openly practised. Pope Honorius in 1226, affected to redress these grievances, but such he stated was the poverty of his see, that to enable him to do so, it would be necessary for every cathedral to appropriate to him two of its best prebends, and for every convent to allow him two months portions. This demand, although professedly of a temporary nature, was considered as leading to a perpetual burden, and was accordingly universally rejected: however, soon after, the pope obtained a tenth of all ecclesiastical revenues; nor was the least lenity shown in the collection of the rate; but payment was exacted even before the clergy had collected

their tithes, and usurers were employed to advance money at a high interest to those who were at the moment of collection unprepared. As it sometimes happens that even the timid and heretofore obedient may be oppressed into courage and resistance, so the clergy, completely disgusted, were occasionally roused into prompt and manly refusal of such unjust demands; but, even in these cases, what open appeal in vain affected to procure, artifice and private persecution generally succeeded in exacting; by which means, the legate Otho, in 1240, is said to have carried from the country, to enrich his master's coffers, more money than he actually left in it. Four years after the same expedients were successfully adopted by Martin the nuncio, who was provided with full powers to suspend and excommunicate the refractory.

As might have been expected, considering the depravity of our nature, the ecclesiastics in general followed the example of the pope, and each seemed intent on his own enrichment. O how unlike the glorious founder of Christianity! Nonresidence and pluralities were carried to such an astonishing extent, that the king's chaplain alone is said to have held, at one time, seven hundred livings: awful responsibility! With what propriety are such situations called *livings!* It is doubtless the living that leads many a deluded man into the most sacred and most tremendously responsible of all human employments.

Foreigners, allured by the booty, crowded into England, and our countrymen had the mortification to see the most considerable benefices filled by Italians. Pope Innocent paid some attention to complaints made at the council of Lyons, but immediately proceeded in the work of exaction, demanding the twentieth of all ecclesiastical revenues, the third of such as exceeded one hundred marks a year, and the half of such as were possessed by non-residents. He laid claim to all the goods of the clergy who died intestate, as well as the inheritance of all money got by usury, and also *levied benevolences on* the people, threatening the king with excommunication, who, at length, manifested some inclination to resist such alarming encroachments.

Nor was this all, for, besides these open requirements, the pope artfully engaged the king in a wild attempt to conquer Naples, promising him the crown of Sicily for his second son Edmund. The deluded monarch, as was intended, undertook the charges of the war, and soon found himself involved in a debt of 135,541 marks besides interest: indeed the Bishop of Hereford, who resided at Rome by deputation from the English clergy, drew bills to the amount of more than 150,000 marks on all the bishops and abbots in the kingdom. The parliament was convened and required to assist, but refused attention to the demands, and at a convocation of the clergy they also refused compliance, particularly the Bishops of Worcester and London, the latter declaring, that if the mitre were taken from his head, he would substitute a helmet in its place. The pope's legate however candidly told the assembly, their livings were his master's, who had a right to demand not merely a part but the whole of them: they were at length obliged to comply, but the conquest of Sicily was as remote as ever.

Neither our limits nor our design will allow us to follow the unfortunate king through all his troubles with his rebellious barons, who not only abridged the royal prerogatives, but, for a time, assumed to themselves the sovereign power, when they obliged the monarch and his son Prince Edward by oath to make certain degrading stipulations, from which, however, at a convenient period, absolution was granted by the court of Rome, which profited less by the administration of the nobles than that of the king. The young Edward, however, already the nation's glory, alone displayed extraordinary firmness and integrity, declaring that, as he had taken the oath to observe the provisions of Oxford, although they were unjust in themselves, and injurious in their tendency, and were extorted from him by violence, he considered him-

self bound in duty to observe them, exemplifying that admirable maxim, that "it is no excuse for a breach of promise to say the observance of it would be attended with injury to ourselves, for that should have been considered before the promise was made."

To close the absurdities and calamities of this reign, a new crusade was undertaken to the Holy Land, productive of no real advantage to England, but merely affording an opportunity to the magnanimous Edward of displaying his military talents, and renewing the impression of British valour, not yet effaced since the days of Richard.

The occasional manifestations of resistance, even among the clergy themselves, were observed with anxiety at Rome, and a variety of expedients were invented that should amuse the people, and, at the same time, if possible, invigorate and increase the papal power. Gregory IX. published a long catalogue of decrees of this nature, pretending that they were those of his distinguished predecessors in the first ages of Christianity, nor could there be a greater proof of the darkness of the age, than that those decrees should be regarded as authentic, which were at variance with the history, the chronology, and language of the ages to which they purported to refer. Besides these gentle measures, the pontiff may be said to have augmented his regular troops, by the institution of two new religious orders, the Dominican and Franciscan.

During the disorders of this unhappy reign, three material advantages accrued to the people: the abolition of the trial by ordeal; the real origin of the British House of *Commons*—boroughs first being allowed to return representatives; and permission being granted to the inhabitants to dig coal. Circumstances like these have occasionally led the friends of popery to plead for its benefits in a political point of view,* forgetting that such advantages resulted in moments of *partial protestantism*, because, in periods of dissatisfaction with the *infallible* government, it was policy in a pope to grant a *little*, lest the people should take a *great deal*.

May a sincere love of truth accompany the inquiries of the youthful reader; may he be enabled to lay aside every prejudice forming his sentiments of religion from the Holy Scriptures; and may the Divine Spirit, the infallible author of them, condescend to enlighten his understanding, and interest his heart, that he may comprehend their meaning, and regard their demands!

H. S. A.

* In the Orthodox Journal for October, 1818, is a curious article, endeavouring to prove, that popery is more favourable than protestantism to civil liberty, evidently occasioned by the admirable lecture of the Rev. J. Ivimey, previously delivered at Bristol for the benefit of the Baptist Irish Society.

Obituary.

MR. JOHN THANG,
Needingworth, Hunts.

MR. JOHN THANG was among the early fruits of the ministerial labours of that venerable man of God, Mr. Coxe Feary, whose preaching was made so useful at *Bluntisham*, for about thirty-three years, but who is now laid aside from the work of the ministry.

From his youth he was sober and steady, but he had no right knowledge of the gospel till he was more than twenty years of age. At the request of a servant he went to

hear Mr. Feary; the preaching was blessed to his conversion; and he joined the church. Did all believers properly consider this part of Christian duty, the church of God would receive an accession of wisdom and strength, that might be useful in the promotion of true religion. The contrary practice goes to annihilate the order of Christian churches, and is prejudicial to the happiness of the individuals themselves; it is only, as we observe to do the will of God, that we can expect to enjoy a sense of his favour. "If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

Mr. Thang had not a speculative mind; he meddled not with things too high for him. He read his Bible, not merely to increase his knowledge, or to furnish proof of a favourite opinion, but to behold the glory of the Lord, that he might be changed into the same image. He never gave his pastor any cause of grief by disorderly conduct, nor is it remembered, that he was ever so offended with any of his fellow members, as on their account to absent himself from the Lord's table. Being planted in the house of the Lord, he flourished in the courts of our God. While many who are strenuous advocates for the peculiar doctrines of the gospel, which, however, they very imperfectly understand, being totally unacquainted with their sanctifying influence, are only withering branches, he took root and brought forth the fruits of righteousness. There was nothing about him in the least assuming. He kept the even tenour of his way; quietly pressing towards the kingdom of heaven. He never imposed his opinion as decisive; but was swift to hear, and slow to speak. Through the instrumentality of his devotional family exercises, several of his servants were brought to know and to love God. Thus like David, he blessed his house, and like Abraham, he was made a blessing.

About six months before his death a disease of the liver attacked him, and his friends were apprehensive that his time would be very short. But the approach of death did not terrify him: he viewed it with a dignity and composure of mind, which religion only can inspire.

July 30, speaking of death, he said, "I should like to recover my health, and live a little longer, if the Lord please: if not, I submit to his will—he knows what is best." No material alteration took place till August 19, when his death seemed very near; still he was resigned, and had great confidence in the mercy of God.

He hoped he should not be left to murmur at the divine conduct towards him; which, however painful, he knew must be right. He lamented his proneness to depart from the Lord, prayed he might be comfortably supported through his affliction, and repeated, with much emphasis, the promise, "As thy day, so shall thy strength be." He had, he said, found it true hitherto, and hoped he should to the end. On the 22d, he experienced some darkness of mind, yet he was enabled to trust in the Lord, and found his word precious to his soul. When it was observed that his disorder was painful, he replied;

"It is painful at present,
But will cease before long."

Adding, "The Lord has been very good to me for many years; I hope he will not leave me at the last."

On the 23d, his mind was quite happy. To one who inquired how he was, he said, "The Lord has returned to me again." He addressed his friends very affectionately; spake of the comfort he enjoyed, and said, with great pleasure,

"I would not change my blissful state,
For all that earth calls good or great."

In the evening he spoke of death with great serenity, and gave particular direction respecting his burial, his funeral sermon, and the hymns for the occasion.

His mind was so happy, that dying seemed to him but as going home. He was sensible to the last,

and begged his wife and friends not to be alarmed, as they knew what they must expect. He continued till the morning of the 24th, when he gently breathed his soul into the bosom of his Redeemer.

B. S. G.

MR. JOHN CLARKE.

Mr. John Clarke, late of Monkwell Street, was born of respectable parents in London, 1766. As an apprentice, he conducted himself with great propriety. About eighteen, he was made acquainted with the power of divine truth, under the ministry of the Rev. Mr. Foster. After the expiration of his apprenticeship, it was proposed to him to embark in business on his own account: this he declined; assigning as a principal reason, the hindrance it might prove to him in those spiritual pursuits on which his affections were supremely placed.

A complaint in the head, with which he was visited in early life, prevented his continuance in his calling. This disease terminated in epilepsy; with frequent returns of which the remainder of his life was attended. But though he was often overtaken by these fits without any intimation of their approach, at home and abroad, in the night and in the day, he was providentially preserved from personal injury, and from loss.

His benevolence extended to the utmost limits of his means. Though not affluent, he contributed to three or four and twenty charitable institutions.* But that feature in his character which we shall chiefly notice is, the constant and uniform attention which he paid to the means of grace. The following statement presents the reader with the *weekly course* which, with but few deviations, he maintained for *many years*. Lord's-day morning, Blackfriars; afternoon, Bow-lane; evening, Spitalfields. Monday evening, Tabernacle. Tuesday morning, Broad-street; evening, Barbican. Wednesday morning, Blackfriars; evening, Tabernacle. Thursday morning, St. Peter's, Cornhill; evening, Keppel-street. Friday morning, Surrey Chapel; evening, St. Antholin's. Saturday evening, Tabernacle.

His principles were truly evangelical; and, while he revered the instrument through whom he received spiritual advantage, he was deeply sensible of the importance of supernatural influence to render the word efficacious. Thus he pursued "the even tenor of his way," till the first of December, 1819; on which day, the last of his detention in this mortal state, he rose in the morning with his usual health and cheerfulness. In his way to public worship, he visited and relieved a necessitous individual; and, on his return, he called on another who had received substantial support from his liberality. According to his ordinary practice, after he had dined, he retired; and, there is reason to conclude, that, while exercised in devotion, "he was not, for God took him." Not appearing at the usual time in the family, he was repeatedly called, and, no answer being obtained, his chamber door was forced open, when he was discovered prostrate on the ground, his Bible open at no great distance. Medical assistance was speedily obtained, but the spirit had forsaken its earthly abode.

"Be ye also ready."

G. P.

REV. JABEZ BROWN.

November 28, 1819, after a few days illness, died the Rev. Jabez Brown, Stow-market, Suffolk, in the 84th year of his age. He was interred in the Baptist Burying-ground there, December 7. A Funeral Sermon was preached by the Rev. Wm. Hoddy of Bilderstone, to a numerous congregation, from 2 Tim. i. 12. The oration was delivered by the Rev. W. Ward, Independent minister in the same town. The whole service was solemn and impressive. Mr. Brown was twenty-eight years Pastor of the Baptist

* See the Times, *December 4, 1819.*

Church at Yarmouth. The last twenty-two years of his valuable life, he was the useful and beloved pastor of the church of the same denomination in the town where he died. He was friendly and cheerful in his conversation, a man of peace, and of the most unassuming manners. At the same time that he was firm to his principles as a Dissenter, and as a particular Baptist, he cordially loved all Christians for Christ's sake. His ministerial talents were useful and respectable. He firmly and constantly maintained the scripture doctrine of distinguishing, free, and efficacious grace in the salvation of sinners, enforcing their practical tendency, and maintaining that the law of God is the rule of conduct. He was greatly respected by a large circle of friends of different denominations, and much endeared to the people of his charge by his pious and useful labours. "Mark the perfect man, and behold the upright, for the end of that man is peace."

RECENT DEATHS.

MRS. ANN MORRIS.

DIED, Jan. 19, 1820, aged 66, Mrs. Ann Morris, wife of Mr. J. Morris, Pastor of the Baptist Church at Borough Green, Kent, to whom she had been married 45 years. She was very patient and resigned, and Mr. Morris preached her Funeral Sermon from 2 Sam. xii. 23.

REV. JOHN SIBREE.

DIED, on the 13th of February, the Rev. John Sibree of Frome, thirty years the respected and useful Pastor of the Independent church in that town.

REV. THOMAS HAWEIS.

DIED, Feb. 11, at Bath, aged 88, the Rev. Thomas Haweis, M. D. and LL. B. the oldest Calvinistic clergyman in England. He was in the ministry more than 60 years. He held the Rectory of Aldwinckle 56 years. His last public Address was in the Spring of 1819, at the Monthly Missionary Prayer Meeting at Bath. Till within a few days of his decease, he devoted six or eight hours a day to reading and study.

SAMUEL ROWLES.

LATELY died at Colnbrook, the Rev. Samuel Rowles, formerly of Chard, an aged and respectable minister of the Baptist denomination.

Review.

The Lamentation of David over Saul and Jonathan: a Sermon occasioned by the much lamented Death of his late Majesty George the Third, and that of his Royal Highness Edward Duke of Kent, preached at Ebenezer Chapel, Margate, February 13, 1820. *By George Atkinson. Published at the request of the Church and Congregation.* Wesley, &c. Third Edition.

AFTER an appropriate introduction, the Author considers his late Majesty and the Duke of Kent as the assertors of religious liberty; the patrons of universal education; the benefactors of the needy; the advocates of the Holy Bible; and the friends of Evangelical Religion. We extract the following anecdotes.

"A Christian friend, who is in the habit of preaching the gospel, and who is also an eminent artist, had on the latter account become an object of the royal favour, and was admitted into his So-

sovereign's presence. He relates, that being on one occasion in His Majesty's dressing room alone, he had the opportunity of particularly noticing the Monarch's Bible and Prayer Book, which lay upon the table: he observed that the Bible had the appearance of having been much read; and, on examining the Prayer Book, found those places in which the King was spoken of as 'Our Most Gracious Sovereign,' had been erased, and the words, 'thy unworthy servant,' substituted in their stead.—The second anecdote I would mention, is related by a pious domestic, formerly in the service of her late Royal Highness the Princess Amelia; and was communicated by her relative to a friend, who informed me she had become the object of the royal attention, and was elevated from a subordinate situation, to wait on the Princess during her protracted illness. Being thus circumstanced, it was frequently her privilege to be in the room with the late King and her royal Mistress, when no other individual was present. On such occasions she has heard his Majesty address his afflicted daughter in the most free and impressive manner, on subjects of infinite importance; and she repeatedly united in the extemporary prayers which the Sovereign presented; and which she describes as peculiarly excellent."

This is a very respectable Sermon, and deserves our recommendation.

Divine Dominion; a Funeral Sermon for the late King. By William Chapman, at Greenwich, pp. 40.

If there are any persons in the kingdom who entertain doubts respecting the loyalty of Protestant Dissenters of every class, we should say, "Come and see." Let them peruse the numerous sermons which have been delivered by their ministers upon the death of the late Monarch, and recollect that their numerous congregations have encouraged their publications, and then ask, whether such a simultaneous expression of their affectionate sentiments towards the Royal Family could arise from any other feeling than constitutional loyalty. Mr. Chapman has discoursed from Daniel ii. 26. "He removeth kings." Nor is he behind any of his brethren in *expressions of his gratitude to God* for the reign of the late king, nor in sentiments of veneration for his memory.

A Voice from Royal Sepulchres. A Sermon preached at Heston-green Chapel, Thames Ditton, Surrey. By the Rev. James Churchill, pp. 32. Cox.

This Sermon is dedicated, but whether with, or without permission, is not said, "To her Serene Highness the Princess Victoria Maria Louisa, widow of the late Duke of Kent, and Strathearn, and to his Royal Highness Prince Leopold." *Among many nations was there no king like him.*

Mr. Churchill has said many good things to justify the application of his text to the character of the late king.

The Double Bereavement. Two Sermons occasioned by the Death of his Royal Highness the Duke of Kent, and of his late most gracious Majesty George the Third: delivered, the first, January 30, at Hanover Chapel, Peckham, and at Salters' Hall, London; the second, Feb. 6, 1820, at Hanover Chapel, Peckham, and at Sion Chapel, London. By William Bengo Collyer, D.D. F.R.S. &c. 40 pages. Westley, &c.

From the long-continued friendship, which was so honourable to them both, between the late Duke of Kent and the author of these Sermons, and from the brilliant talents of the latter, and the attachment which, as a Protestant Dissenter, he feels for the House of Brunswick, we expected every thing that could interest the feelings and affect the heart. Nor have we been disappointed. The former of these discourses resembles the lamentation of David for Jonathan. The latter, and indeed all the Sermons preached upon the same melancholy occasion, remind us of the honour which all Judah and the inhabitants of Jerusalem did good king Hezekiah at his death.

A Sermon delivered at Dean-street, Southwark, the Day of the Interment of His late Majesty George III. By J. M. Cramp. Burton, pp. 36.

THE Preacher undertakes to "review the civil events of the reign," and the religious history of the same period. He then "delineates the character of the late Sovereign."

We consider this Sermon as very creditable to the talents of Mr. Cramp; and worthy of being perused among the best of those preached on the occasion of the death of George the Third.

Earthly Thrones at the Disposal of Divine Providence. A Sermon occasioned by the Death of his late Majesty George the Third, delivered at the Meeting-house in Wild-street, Lincoln's-inn-fields, Feb. 20, 1820. By John Edwards.

THIS is a very judicious Sermon. We were pleased with the appositeness of the motto in the title page. The text is Dan. xi. 21. "He changeth the times and the seasons: he removeth kings, and setteth up kings." The general sentiment is illustrated by a variety of interesting particulars. The character of our late Sovereign is well drawn up, under several heads, and there are some interesting anecdotes concerning him.

Death the inevitable lot of Man! A Sermon suggested by the Demise of his late venerable Majesty. By John Evans, LL. D. pp. 50.

THE leading sentiments of this Sermon are, that "human enjoyments;"—"human sorrows;"—and "human trials" come to a termination—and that "our knowledge," "our purity,"—and "our joy" shall be "extended, perfected, and perpetuated." There are many important and useful sentiments introduced by the preacher; we should have been better satisfied had there been *more said of the person*, perfections, and work of the "King of Zion," who said for the support of his servant John, *I am he that liveth and was dead, and behold I am alive for evermore: and have the keys of hell and of death.*

Dr. Evans has introduced some pleasing anecdotes of the late king; and has also told his readers that the "*new organ* at Worship-street meeting was only used the second time in this funeral service;" and that at three different times he had the honour to kiss his Majesty's hand!

British Seamen honouring a departed King; a Discourse preached on Board the Floating Chapel. By Charles Hyatt. Westley, pp. 32.

THE Preacher runs a parallel between good Hezekiah and the late excellent British Monarch. After enumerating many gratifying events which had taken place during the last reign favourable to religion, he adds, "Nor will British seamen, we hope, forget, that it was in the reign of George the Third this *ark* was floated; and although at a time when our venerable Monarch could take no interest in it, yet we conceive it arose out of plans and schemes which he had previously sanctioned; for when *universal education* began to take deep hold of the public mind, then concern for the spiritual interest of mankind was felt, and Britons encompassed a world in the arms of their Christian charity." We were about to designate this discourse a good Methodist Sermon.

"Perseverance," says the Preacher, "established the *Port of London Society*; she soon hurled a broadside at prejudice and indifference: they struck their colours, and we *floated this noble ark!*" Most heartily do we wish that British Sailors may never be employed in hurling broadsides of a worse description than those which are aimed at prejudice and indifference; and as these enemies have now struck their colours, that they may never be able to hoist them again.

The Retrospect; or, an attempt to sketch the prominent Features of the religious Character of his late revered Majesty George III. A Sermon preached at Eagle-street Meeting-house on Wednesday, Feb. 16, 1820, with Notes illustrative and explanatory. By Joseph Ivimey. 8vo. pp 108. Whittemore.

We have been highly gratified with this publication, on which the author has bestowed much labour. The text is from Acts xiii. 36, and 1 Chron. xxix. 28. He notices, 1. "The favour shewn to Protestant Dissenters. 2. The lenity that has been exercised toward the Roman Catholics. 3. The measures adopted for discountenancing vice and immorality. 4. The encouragement given to plans for the instruction of the poor. 5. The countenance afforded to authors who opposed deistical writers. 6. The influence of his Majesty's example among the branches of the Royal Family, and upon the Royal Household." Mr. Ivimey's ordinary discourses, we believe, are not slightly sprinkled, but thoroughly imbued with evangelical sentiment. We were going to complain loudly, however, of a deficiency in this respect, in this loyal sermon, in honour of the good old King; but we perceive that he has had the address to introduce his late Majesty himself, teaching the gospel most explicitly, with the deepest solemnity and tenderness, and in the most affecting circumstances, to his dying daughter the Princess Amelia.

We think his transition from David to Solomon—from the last reign to the present, peculiarly happy. The conclusion of the sermon is worth transcribing.

"The closing sentence in the text, which I have not yet noticed, was perhaps intended as another consideration to support the minds of the people of Israel under their loss. *And David died in a good old age, full of days, and riches, and honour: and* SOLOMON HIS SON REIGNED IN HIS STEAD. 'The same letter which announces the death of one Monarch, proclaims the accession of another; so closely allied are our afflictions and deliverances. Thus have the newspapers of *the last fortnight* communicated *information both* painful and pleasing. The Gazette commences with the declaration of the lamented demise of George III. *On Saturday afternoon, at thirty-five minutes past eight o'clock, our late most gracious sovereign King George the Third, whose strength had gradually declined for some weeks, expired, without the least apparent suffering, at his Castle at Windsor, in the eighty-second year of his age, and the sixtieth year of his reign.* And the same Gazette concludes with loyal protestations of allegiance to George IV. '*To whom we do acknowledge all faith and constant obedience with all hearty and humble affection; beseeching God, by whom all kings and queens do reign, to bless the Royal Prince George the Fourth, with long and happy years to reign over us.*'

"Thus has God in mercy given us another prince of the royal house of Brunswick;—a prince, who, like his royal father, was born and educated in our own country, and who, like him, glories in the name of Briton;—a prince, who has for several years past directed the measures of Government, and who has had the honour of putting an end to the miseries of a protracted and destructive war;—a prince, who understands and reveres the principles of the British constitution, and who has taken the earliest opportunity of uttering the most noble sentiments. In his declaration in council, on his accession to the throne, his Majesty says, '*The experience of the past will, I trust, satisfy all classes of my people, that it will ever be my most anxious endeavour to promote their prosperity and happiness, and to maintain unimpaired, the* RELIGION, LAWS, *and* LIBERTIES *of the Kingdom.*'

"The reign of our late Monarch has in one respect very much resembled that of David: it has been a period of tumult and of war. May the reign of our present King be like that of Solomon, distinguished as an era of peace and great prosperity! It is said, that at the coronation of David's son, all the people said, '*God save King Solomon.*' With similar feelings, I am persuaded, the people of England will say, '*God save King George.*'—*Give the King thy judgments, O God!*' Methinks I hear the departed spirit of our late Monarch adopt the charge of David to Solomon, saying, '*And thou, my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth the imagination of the thoughts; if thou seek him he will be found of thee;* but if thou *forsake* him, he will cast thee *off for ever.*' 1 Chron. xxix. 9.

"Oh that we, by whom kings reign,

may bestow upon our Monarch, '*A spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord!*' Will you not say, AMEN? A loyal Israelite exclaimed, '*The Lord God of my lord the King say so too. As the Lord hath been with my lord the King; even so be he with Solomon*, and make *his* throne greater than *the throne* of my lord king David.' 1 Kings i. 36, 37. In concluding this discourse, I most earnestly and affectionately request, that you will unite with me in returning thanks to the Father of mercies, for having restored his Majesty from a severe and alarming affliction;—and in praying that his reign may be long, prosperous, and happy; that his authority and his royal example may be productive of the most beneficial effects, in working a great reformation among the higher and lower ranks of the community; that every princely virtue and grace may dwell in his heart and shine through his actions; that the divine benediction may rest upon him, and all the members of the royal house; and finally, that through the renovating influence of the Holy Spirit, and the merits of an all-sufficient Saviour, he may be exalted to a throne of eternal glory. May a long succession of heirs, descended from the illustrious house of Brunswick, continue to sit upon the throne of Great Britain, to maintain protestantism and liberty, to encourage virtue and religion, and thus to promote the kingdom of our blessed Redeemer from age to age, till time shall be no more. Amen."

To the sermon the author has appended a large mass of NOTES, some of which are curious and valuable.

Of those which relate to the *Catholic question*, we can only say there are some particulars which deserve the attention of our readers, whether they rank with the advocates or the opponents of the measure referred to, or belong to the class (which we apprehend is numerous) of those who are yet undecided.

The numerous *addresses* to the throne, presented by the London Dissenting ministers, from the accession of the House of Brunswick, will be read with great interest. To many enlightened Dissenters they will be new, and some high churchmen will be tempted to think they are forgeries, though the author can prove that he has faithfully transcribed them from the *London Gazettes*.

We should not forget to say, there are also some interesting *Anecdotes* which have not appeared in any other publication.

The late King's religious character was originally formed, under divine influence, by education. His mother appears to have been a pious and prudent princess, and she was very fond of him. In the old palace at Kew there are now many curious costly articles of furniture; and in passing through the rooms the attendant says, 'This is what the King's mother gave him.' You have not gone far before she repeats this tale with affectionate emotions, (having resided there forty years) 'This is what the King's mother gave him.' In the *address*, presented November 21, 1760, 'To Her Royal Highness the Princess Dowager of Wales,' Dr. Chandler says, "*Your Royal Highness well knew the importance of religious principles* and good morals, to secure a Prince's happiness, and the welfare of his people. And *how much are these Kingdoms indebted to your Royal Highness for forming the mind* of his present Majesty to the most worthy and generous sentiments and dispositions; preparing him, under the blessing of the Almighty, to govern with wisdom, integrity, and righteousness, this great people; and to be a pattern of every thing excellent and good, to all ranks and degrees of men." This must be regarded now as almost prophetic!

The same thing is very properly noticed in the *address* of the Quakers presented about the same time by Dr. Fothergill. We extract a few lines. "We sincerely rejoice at the happy succession of thy son, our Sovereign, to the throne of these Kingdoms. The noble proofs he has already given of great and illustrious qualities, sufficiently point out *how much we are indebted to a mother's early care in his education.*" P. 82, 88.

What is meant by 'religious principles' we have the satisfaction of knowing from the letter of Dr. Ayscough to Dr. Doddridge in 1744, when the late King could be but six years of age—at which time, of his own accord, he had begun to

learn 'the principles of the Christian Religion in plain and easy verse.'* Dr. Doddridge himself mentioned this to the late Mr. Ryland with that sort of high feeling which was not unworthy of so great and good a man.

The Goodness of God to his late Majesty George III. A Sermon by J. Jarrom, of Wisbeach. pp. 36.

THE text is Psalm xci. 16. *With long life will I satisfy him, and show him my salvation.*

In an advertisement the author says, "The sermon is not intended as a panegyric upon his late Majesty, nor as a minute description of his character and government; but to exhibit to notice some of his excellencies, and some of the advantages which have attended his reign, and to hint at some of the uses which these should subserve; and thus to cherish principles of loyalty and patriotism, to excite respect to his memory, and gratitude to that Being by whom kings reign and princes decree justice."

We are of opinion that the manner in which the author has delivered his sentiments is well adapted to promote all these important ends amongst those who either heard, or may read this plain good sermon.

Britain's Divine Monitor. A Sermon by the Rev. T. Morell, St. Neots. pp. 36.

THIS sermon, which is very neat and impressive, is founded upon Job xxxiv. 14. *For God speaketh once, yea twice, but man perceiveth it not.* The attention is directed "to the dignity and authority of the monitor"—"to the solemn import of the address"—and "to the moral effect produced by his oft repeated admonitions."

The affection and loyalty which pervade this discourse, do credit to the heart of the minister, and we doubt not were well received by his hearers. These have ever been characteristic features of the Protestant Dissenters since the house of Brunswick ascended the British throne, and will continue to distinguish them while the same principles of government are observed which seated them upon it.

Three sacred elegies follow the sermon, which breathe the same sentiments.

Patriotic Regrets for the Loss of a good King. A Sermon occasioned by the Death of his late Majesty, &c. Preached in Trevor Chapel, Brompton, by John Morison. Whittemore.

A very suitable sermon for the occasion. The text is well selected —*And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death.* 2 Chron. xxxii. 33. No king ever received greater honour at his death than our late revered Sovereign, nor better deserved it.

National Sympathy. A Funeral Address occasioned by the lamented Death of His Most Excellent Majesty King George III. Delivered February 16, 1820, *at the Chapel in Keppel-street, Bedford Square, by George Pritchard.* Whittemore, pp. 30.

THE scripture which serves as a motto for this Address is 2 Chron. xxxii. 33. *And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death.* The topics which the author has discussed are the "personal endowments," the "public character," and the "private virtues" of the late Monarch.

The manner in which these are illustrated, is very creditable to the head and the heart of the author. The style is suited to the affecting yet animating subject, which deplores the loss, while it dwells upon the virtues of the royal defunct, and enumerates the benefits derived from his government.

* Sold by Mr. Collins at the depository of the *Religious Tract Society, No. 14, Newgate-street. Price One Penny.*

The following quotation will afford a specimen of Mr. Pritchard's talents, while it exhibits the veneration he feels for what he justly denominates "our incomparable constitution; whose wisdom of design, harmony of movement, and importance of result, remain rather to be imitated than excelled."

"By the happiest combination, the Monarch of the British Empire unites the advantages of hereditary succession, and limited prerogative, nor is it easy to calculate what proportion their mutual influence may contribute to the safety and tranquillity of the nation: for, by the former, we escape the violent struggles of ambition, and the unprincipled contrivances of party; and, by the latter, we are preserved from the encroachments of intolerance, and the miseries of oppression. This admirable adjustment is productive of a reciprocity of interests between the Monarch and the subject, which may adequately explain the solicitude felt at this moment in parting with a Sovereign, on whose dignified character recollection must be permitted to linger with the tenderest emotions, and on whose memorable reign, when occupying the page of history, succeeding generations will delight to dwell."

We feel persuaded that the respectable congregation over which the author presides, must be gratified that they are provided with such a successor to their former highly esteemed minister, who is now, though living, totally unconscious of all those passing events, which raise our joys, or excite our sorrows.

A Sermon occasioned by the Demise of our late venerable Sovereign King George the Third, and the Accession of his Majesty George the Fourth, preached at Carter-lane, Southwark, Feb. 16, 1820. *With supplementary Papers, &c. By John Rippon, D. D. F. A. A. S.* Second Edition, pp. 40. Longman.

THIS sermon, like the other publications of our excellent and revered friend, presents a lively view of his warm and affectionate spirit. Not only is the sermon excellent in itself, but its value is increased by the supplementary papers on persecution — popery — the British and *reign Bible Society* — the Toleration Act — and the Abolition of the Slave Trade. We suppose it is on account of the doctor's zealous co-operation with those great men of our own country, by whose means the abolition of the last mentioned infamous trade has been affected, that our Transatlantic brethren have made him an honorary member of their Abolition Society, which honour is denoted by F. A. A. S.

The Death of Ministers improved. A Sermon preached at Weymouth, Nov. 6, 1819, *on the lamented Death of the Rev. Thomas Flint, Pastor of the Baptist Church in that Town. Including a brief Memoir of his Life and Character. By Samuel Saunders.* Whittemore, London.

FRIENDSHIP has been poetically described as the 'sweetener of life, and the solder of society;' and this description applies most admirably to christian friendship. It is indeed a sweet in the bitter cup of affliction, and a cement which death itself cannot dissolve. The proofs of ardent friendship which evangelical ministers give their hearers, are sufficient reasons why they should "remember those, who have had the rule over them, &c." and the general excellence of their conduct renders them worthy examples for their surviving flocks to imitate: "Whose faith follow; considering the end of their conversation."

From the text alluded to, Mr. Saunders has very judiciously and affectionately improved the death of his intimate friend and brother, the late estimable pastor of the church at Weymouth. Our limits will not admit of extracts, and the well known talents of the author render it unnecessary. There is a flow of soul, and an evangelical fervour pervading this discourse, expressed in a neat and perspicuous style, which are worthy of being copied by ministers who wish the spiritual prosperity of their flocks. The memoir of Mr. Flint subjoined presents the picture of a faithful servant of Christ, who we doubt not has entered into the joy of his Lord.

Intelligence, &c.

Glorious Revolution in Spain.

We congratulate our readers, that a revolution, almost bloodless, in favour of civil liberty, has been effected in Spain. Henceforth the King consents to abandon the notion of a divine right to his throne, and to receive it from the people, who agree to be his subjects upon his observance of the constitutional laws.

Already there has been a call upon the king to abolish the Inquisition, which he immediately complied with in spite of the influence of the bigoted clergy of the Spanish church. As yet, the constitution guarantees the *political* liberty only of the press; but as it enjoins that "from the year 1813, all those who claim the rights of citizenship must *know how to read and write*," we are persuaded the *religious* liberty of the press will soon follow. An educated nation will, and must, have *religious liberty*. We hail this event as the precursor of the fall of the church of Rome in Spain. May its power and influence be universally destroyed.

Stepney Academical Institution.

The Annual Meeting of this Society was held on Tuesday evening, January 11, 1820, at the King's Head in the Poultry. The Report was read, approved, and ordered to be printed. Grateful acknowledgments were voted to the Treasurer, Joseph Gutteridge, Esq. for his able, zealous, and long-continued services; to the Committee for their application to the business of the Institution during the past year; to the tutors for their diligent attention to the improvement of the students placed under their care; and to John Broadley Wilson, John James Smith, and Samuel Jackson, Esqrs. and Mr. Rusher, and several other friends, who had presented donations of books, or money, in the course of the last year. The Institution having been deprived of its secretary, by the lamented death of the late Rev. Thomas Thomas, of Peckham, who, during a period of sixteen years, served it with *disinterested fidelity*, the Rev. Thomas Griffin of Prescot-street was requested to take that office for the ensuing year. The Report stated, that nineteen persons were receiving assistance from the friends of the Society during the whole or a part of the last year: that Mr. Samuel Green, and Mr. Edmund Clark, who had been educated at Stepney, were usefully employed in the ministry of the gospel; the former at Falmouth, and the latter at Truro in Cornwall. Mr. John Reynolds, who had spent four years in the academy, has been, since the last anniversary, ordained at Isleham in Cambridgeshire with a pleasing prospect of comfort and success.

The meeting was highly interesting, and from the assurances given by the ministers present, some of whom were educated by this Society, and by other respectable gentlemen, it is expected that its funds and literary accommodations will be soon considerably increased; and, when it is considered that the annual expenditure far exceeds the permanent income, it will not appear surprising that such a spirit was excited. To every holy and benevolent mind it must afford pleasure to know, that other similar institutions are enjoying the zealous exertions of their friends. And, if those who are sincerely attached to that at Stepney have not, especially in London where it was so natural to expect it, hitherto employed the exertions which are now and always have been very much needed, it is hoped they will no longer delay the execution of the benevolent purposes which they have formed, and, in not a few instances, publicly expressed. Subscriptions and Donations are received by the Treasurer, Joseph Gutteridge, Esq. Denmark-hill; Mr. Burls, 56, Lothbury; and Mr. B. Lepard, Punderson-place, Bethnal-green, Collector.

Baptist Itinerant and British MISSIONARY SOCIETY.

In December, 1818, a few friends of the Redeemer met to consider the best means of introducing the Gospel into the Town of Old Brentford (8 miles from

London). It was agreed to open a room immediately for preaching, and a Sunday School. In the month of May following a Baptist Church was formed, on which occasion Messrs. *Chin*, *Shenston*, and *Edwards* were principally engaged. It was soon found necessary to enlarge the place of worship, which will now accommodate about 300 persons; and on January 31, *Mr. David Jones*, late of Hereford, was publicly recognised as the Pastor of the church, when Messrs. *Iviney*, *Upton*, *Chin*, and other ministers, were present, and engaged in different services.

At *Hanwell* also, a similar attempt has been made (by the Committee of an Auxiliary Society which was lately formed at *Hammersmith*), where the Sunday School prospers, and preaching is well attended.

In this district, including *Greenford*, *Westend*, *Ryslip*, *Southall*, &c. &c. it appeared highly important to the Committee of the Parent Society to engage Mr. Thatcher of *Greenford* as their Missionary, to labour under their direction among six adjacent villages which were almost destitute of an evangelical ministry. This is the *Fourth* Missionary who is supported by this Institution, besides upwards of *forty* ministers in different parts of the country, who receive partial assistance from its funds. It is earnestly hoped, that the friends of this cause will feel the necessity of communicating increased support, corresponding with its growing extension.

N. B. It would greatly assist those friends who are engaged to provide supplies for the destitute villages in the vicinity of London, if ministers from the country, who are disposed to assist in this work, would enter their names and addresses in a book kept for that purpose, at Mr. Whittemore's, No. 62, Paternoster-row.

The following contributions have been received:—

	£	s.	d.
J. H. and Son.	5	0	0
F. F.	5	0	0
Moiety of a collection at the Rev. Mr. Ovington's, Clapham	8	0	0
Anonymous at do.	2	0	0
Part of a collection for missionary purposes at Forton, per Rev. Mr. Tilly	2	10	0
Auxiliary Society at Walworth	20	0	0
Mr. Allen of Frome, subscription per Rev. Mr. Murch.	1	1	0
Miss Fry of Tunbridge-wells, *per T. Thompson, for three years*	3	3	0

The Committee also gratefully acknowledge having received parcels of Books, Magazines, and Tracts for the use of their Itinerants, and for distribution in the country, from

Mrs. Wilkinson, Clapham Common;
Mr. Crowther, Thornhaugh-street, Bedford-square;
Mr. Watts, Tottenham-court-road; and
Mr. Humphry, Hyde-street, Bloomsbury.

The Committee beg leave also to state that donations of Bibles, Magazines, Tracts, or small volumes of evangelical sentiments will be peculiarly acceptable at the present time. In many of the Sunday Schools established by their Missionaries, they have small circulating libraries, which promise to be of great utility if well supplied.

At a period when not only *Infidels*, but *Socinians*, are industriously propagating their sentiments by circulating Tracts, it is much to be wished that all true Christians would to the utmost of their ability provide and circulate suitable remedies. All communications may be addressed to the Secretary, either at 62, Paternoster-row, or at 21, Thornhaugh-street.

JOHN EDWARDS, *Secretary*.

NEW PLACES OF WORSHIP.

HIGHBRIDGE.

APRIL 14, 1819, a small Baptist place of worship was opened at Highbridge, eight miles from Bridgewater.

Mr. Viney of Bridgewater began the morning service with reading the scriptures and prayer. Dr. Ryland preached an impressive sermon from Ps. li. 13, and closed the service. Afternoon, Mr. Chandler of Wedmore read and prayed; Mr. Viney preached from Acts v. 20, and prayed. Evening, Mr. Trewella of Watchett prayed; Mr. O. Smith preached from Luke xix. 10; and Dr. Ryland concluded the interesting services of the day with prayer.

This infant cause is so far advanced, principally by the divine blessing on the exertions and labours of Mr. J. Williams (who was some time a student at Bristol) who resides in that neighbourhood. He at first, with some friends of the gospel, took a room for the purpose of preaching. This room, though tolerably large, was too small for the numbers who wished to hear; and many were obliged to go away, being unable to gain admittance. They, therefore, by the ad-

vice of some friends of the gospel, bought a piece of freehold land, and built a plain house twenty-six feet by thirty, which cost £230. There is a large burying-ground, and the whole is put into the hands of trustees. They have collected £100 among themselves and in the neighbourhood. For the rest they must he under the necessity of applying to the religious public. The remaining debt is heavy on Mr. Williams, who, in addition to preaching gratis, advanced the money to complete the building, which he wants in his business. If any individual should be disposed to assist in liquidating the debt, without a personal application, and would be kind enough to send his donation to Dr. Ryland, Bristol, or Mr. Viney, Bridgewater, it will be most thankfully received. Highbridge is situated in the centre of a great number of villages; and in every place in that neighbourhood where the gospel has hitherto been introduced, large and attentive congregations have been collected.

Such a situation, therefore, demands the attention and support of the friends of Christ: and we trust an appeal to such on its behalf will not be in vain.

TEIGNMOUTH.

Nov. 16, 1819, a commodious room, neatly fitted up, was opened for the use of the Baptist denomination, in the populous town of Teignmouth. Afternoon, the service was commenced by Mr. Glanville of Sheldon. Mr. Sprague of Bovey Tracey preached (Eph. vi. 24). Mr. Hawthorn (Wesleyan) concluded with prayer. Evening, Mr. Sprague prayed. Mr. Gabriel, Brixham, preached (Mark xvi. 15). Mr. Glanville gave a short address, and prayed. The interesting services of the day were concluded with singing "All hail the power, &c." A considerable congregation is already collected. A minister is likely to reside with them; and hopes are entertained that much good will be done in this fashionable watering-place.

ORDINATIONS.

OLD BRENTFORD.

January 31, 1820, Mr. D. Jones, late of Hereford, was set apart to the pastoral office over the Baptist church at Old Brentford.

Mr. Williams commenced with reading and prayer. Mr. Ivimey delivered the introductory discourse, asked the usual questions, and prayed the ordination prayer. Mr. Upton addressed the minister from 2 Tim. ii. 15, and Mr. Chin the church from 1 Thes. v. 12, 13, and concluded with prayer. The congregation was numerous; the services were highly impressive; and many found in them a season of refreshing from the presence of the Lord.

In December, 1818, a few of the Redeemer's friends who resided in Brentford, and who had long deplored the moral state of Old Brentford, a town containing several thousand immortal souls perishing for lack of knowledge, having met together for the purpose of considering the propriety of introducing the gospel there, it was unanimously agreed, that something ought and might be done. A place was in consequence procured, and opened for public worship January 31, 1819. This attempt appeared to obtain the approbation of heaven, as a considerable congregation was soon collected, most of whom had never attended a preached gospel before, and many of whom have declared that they have felt its power. When this favourable prospect presented itself, it was recommended that eight persons desirous of being baptized should follow their Lord in that ordinance, and in conjunction with two other baptized friends be formed into a church, which was done June 7, 1819, since which several have been added by baptism, and by dismission from other churches. The increase of the congregation, in conjunction with a Sunday-school of one hundred and fifty children, rendered an enlargement of the place of worship absolutely necessary, which being accomplished, it was re-opened September 6, 1819. This young cause wears a very pleasing aspect, the congregation being numerous, respectable, and attentive, and the church being favoured with much of the presence of God, and continual additions to its members.

COLNE, LANCASHIRE.

Dec. 2, 1819, Mr. Peter Scott, formerly of Dunheld, North Britain, but late of Bradford Academy, was ordained pastor of the Baptist church, Colne, formerly under the care of the late Mr. Stutterd.

At half-past 10, A. M. the service commenced with reading the scriptures and prayer, by Mr. Gaunt of Lutton. Mr. Jackson of Accrington delivered the

introductory discourse, and requested that the steps of Providence how the present union was brought forward might be narrated. A pleasing account of the goodness of God in sending Mr. S—— amongst them was given by one of the deacons.—Mr. Scott being requested to state his reasons for taking upon him the important office of pastor, and his views of divine truth, he gave a confession of his faith, after which Dr. Steadman of Bradford prayed the ordination prayer, accompanied with laying on of hands, and gave the charge from 2 Tim. iv. 5, "Do the work of an Evangelist." Mr. Calvert (Independent minister of Colne) concluded with prayer.

In the afternoon, after prayer offered by Mr. Smith of Barnoldswick, Mr. Hargraves of Ogden, preached to the people from Eph. v. 2, "Walk in love;" and Mr. Nall (Methodist new connection) closed in prayer.

In the evening Mr. Wilkinson of Earby prayed. Mr. Gray of Blackburn preached from Heb. ii. 3. "How shall we escape, &c." Mr. Colcroft (now of Bolton) concluded the interesting service by prayer.—Mr. Colcroft also gave out the hymns.

The church at Colne has long been in a declining state, but through the divine blessing on the labours of Mr. Scott a considerable revival has taken place. The Meeting-house has lately had erected in it a commodious gallery at a considerable expense, in which the friends of this interest have exerted themselves nobly: yet a sum remains unliquidated, for which an appeal will be made to the friends of Christ.

IPSWICH.

On Tuesday, Dec. 28, 1819, Mr. Hartnall was ordained over the second Baptist church at Ipswich. The Rev. Mr. Ray of Sudbury, began the service with reading and prayer. The Rev. A. K. Cowell explained the nature of a gospel church, asked the usual questions, received the confession of faith, and offered the ordination prayer. The Rev. J. Kinghorn of Norwich, delivered the charge from 2 Tim. iv. 2, "Preach the word." The Rev. J. Ivimey addressed the church from Romans xv. 29, 31. Mr. Atkinson, (the Independent minister at Ipswich,) concluded with prayer. In the Evening Mr. Ivimey prayed, and Mr. Kinghorn preached from John vi. 4. Mr. Reynolds concluded with prayer. The addresses to the church and minister were well calculated to excite every Christian feeling. Indeed all the services of the day were particularly solemn and interesting.

CORRESPONDENCE.

In reply to J. L. the Poetry, Vol. XI. p. 488, signed B. H. D. was sent to us by him as the composition of another person; but in printing, the signature of the Envelope was by mistake affixed to the Poetry.

Poetry.

ELEGY

ON A BELOVED INFANT,

WHO DIED FEB. 26, 1820.

Fare thee well, thou lovely stranger,
(Guardian angels, take your charge,)
Freed at once from pain and danger,
Happy spirit set at large.

Life's most bitter cup just tasting,
Short thy passage to the tomb;
O'er the barrier swiftly hasting
To thine everlasting home.

Death his victim still pursuing,
Ever to his purpose true,
Soon her placid cheek bedewing,
Robb'd it of its rosy hue.

Seal'd those eyes, so lately beaming
Innocence, and joy so mild:
Every look, so full of meaning,
Seem'd to endear the lovely child.

In the silent tomb we leave her
Till the resurrection morn,
When her Saviour will receive her,
And restore her lovely form.

Then, dear Lord, we hope to meet her
In thy happy courts above,
There with heavenly joy to greet her,
And resound redeeming love.

Clerkenwell. J. T.

Irish Chronicle.

At a time when the public mind is filled with alarm on account of the cruel conduct of those infatuated Irishmen called Ribbonmen, it will afford our readers satisfaction to know, that the labours of the Readers employed by the Baptist Irish Society are effectual in promoting loyalty, and subordination to the constituted authorities. A paragraph in Mr. William Moore's Letter for this month, printed in Italics, will confirm this statement; and it may be fairly presumed, as the Journeys of the seven Irish Readers are principally through the disturbed Districts, that many other instances of a similar kind have been produced by the silent but powerful energy of the sacred scriptures. The Committee request the attention also of the friends of Ireland to the Letter from their much respected correspondent, the Rev. Sir John Read, of the County of Clare, who, they hear, from the public papers, has been actively engaged in suppressing the disaffected Ribbonmen in that County. The establishment of so many new Schools in Clare, at a time when the funds of the Society are exhausted, has been resorted to on account of the neglected state of that part of Ireland, in respect to the means of moral and religious instruction. The offer of Sir John Read to superintend these Schools, was considered by the Committee of so much importance, that they resolved once more to act upon the advice of the late excellent Mr. Fuller, "BE MORE CAREFUL TO DO THE WORK THAN TO GET MONEY." They indulge the hope, that the declaration of that venerable man will still be found good, "*If the work be done, and modestly and faithfully reported,* THE MONEY WILL COME."

Extract of a Letter from the Rev. Sir John Read to the Secretary, dated

Moynoe Town, Scariff, Ireland, February 24, 1820.

MY DEAR SIR,

I WOULD have written to you in reply to yours of the 4th Instant, had I not been anxious to be able to give you some information on the subject of the schools which I have established in this county, (Clare.) Since my return from London, I have founded *nine* new schools in those parts where I deemed them most wanted. I have also appointed another mistress to teach a Female School at Longrany. I have also ordered Mr. G. the teacher of the Scariff School, to teach Irish, and to read the Irish Testament. This makes the number of *Sunday Irish* readers *three,* of *Boys'* Schools *eleven,* and of *Female* Schools *two.* The new schools are to commence on the 28th Inst. Mr. V. the superintendent, will commence also on that *day/and I sincerely hope* and trust in a short time to be able to forward you the most gratifying accounts of the state of all the schools.

With respect to that part of your letter, stating the pain you feel at my relation of the miserable condition of "Moynoe Parish" for want of any place of worship, I assure you the fact is *so;* and I certainly feel very great concern so populous a district is left in so miserable a state as it has ever been; for *there never was, nor ever has been, any place of worship of any sect in it!* How long it will remain in its present state is to me unknown. There are four Protestant families in it, of whom my family is the most distinguished. I hope, hereafter, something in the way of more churches in this county will be done. It must be obvious to any person going through the neighbourhood, how much they are wanted, for you can travel miles without meeting a place of divine worship for *Protestants;* for instance, Kilnoe, Feacle, *Moynoe,* Clonrush, all in the immediate vicinage, and in the Diocese of Killaloe.

Moynoe, indeed, is the worst off, for no religious persuasion have a place of worship in it. Why all sects have passed by Moynoe is to me most strange; for I believe (and I sincerely hope it is the case,) that no other parish is so circumstanced in Ireland.

I shall, in my next, give you a full detail of all particulars relating to the schools, and to the education of the *poor* in this county.

I remain, my dear Sir,
Yours most sincerely,
JOHN READ.

Letter from Mr. Wm. Moore to Mr. West, dated

Ballinacarrow, Feb. 17, 1820.

DEAR SIR,

AFTER my last, I had to delay a few days longer than I expected in that part of the country I dated my Journal from; and as I am continually going from place to place, I have the greater opportunity of seeing and hearing what is passing in the disturbed period we now live in. Disturbed indeed, when compared to the time passed of my life. The scriptures then gave no uneasiness to the inhabitants at large of the kingdom, many of whom had never seen or heard of them. Whilst they were in this state, there was submission, good neighbourhood, and both love and friendship between all classes in this state of darkness. But when the Lord's appointed time came that the glorious light of the gospel should break forth, then, and not till then, the enemies of that gospel were roused, and the prediction was fulfilled: a house divided; and, in many instances, the whole family of the house against one! I need make no observations, for you know already the contents of the Pope's Circular to the Popish bishops, and their orders to the priests. But I remark, that it was the priests put up the bishops, and the bishops the Pope; for bad as he is, if he were let alone, he would let the scriptures have free course, as he is so far off from the scene of action. The priests are the sole cause, no doubt by the Lord's permission, to accomplish his purposes. But my reason for making these remarks is this, Seeing all the powers of darkness are raging and railing against the gospel, it is incomprehensible how one individual dare hear the Testament read; when we consider how the priests have prejudiced persons against the corrupt English translation, as they term it; and that, latterly, a Society having proposed to have 20,000 of the Douay Testament, without note or comment, this is also opposed by the Popish bishops! While in this state is it not marvellous that there should be one found, under their absolute tyranny, that will read or hear? But by the following you will find to the contrary. In my last I let you know my attendance and reception on the mountain; and, when parting, I had to promise to spend another night with them before I could leave the country. The evening I promised, the storm prevented me from going; but did not them from meeting. A great number assembled, and were very sorry for the disappointment: however, I went two nights after, and a great number attended. Some, to whom it was the first time of seeing a Bible, heard humbly and discreetly: but I was put to a sore trial by one man, as at first they must be treated very tenderly. This man seriously told me, that neither he, nor any in that country, had ever heard of salvation in the manner in which I explained it; but whatever the priest had bid them do, that they did; and if he was leading them astray, could it be possible God would condemn them, who had not given them the opportunity of knowing the difference? I could quickly have given him an answer, but as I remarked, poor ignorant souls must be fed with milk. I told him, for the time past of his life he might plead as he did, but that night the knowledge of salvation had come to that house, and to the day of his death now he would never be able to make that apology. I added, that as to what I had said, it was not my word;—I was only reading the way, the plan, and manner whereby the Lord had purposed to save guilty sinners through the merits of his *own Son;* and when I had their minds prepared, I then read, and shewed them, that if the blind lead the blind, both will fall into the ditch. They were so well satisfied, that they besought me to come often. We parted in as great a degree of friendship and love as possible: all this in priest F.'s parish, who is the most determined enemy to the gospel under heaven. Five miles from that place, I found another station. In conversation, a lad called me aside, and told me, there was a man who wished to have some private conversation with me: we met in a private house, where there were only a few persons. This is grievous to relate, as it shews the bondage in which they are held. He told me he had a longing desire to have some conversation, but if it should be known to the priest, he would raise persecution against him, and

there were many in similar circumstances. I read and conversed to a late hour, and the consequence was, he said he never would desire to come *privately* in future; and was certain, if many were only to spend one hour in my company, that no persecution would prevent them.

From that place I took another course, and between Co—y and Coo—y, as it was getting late, I met a company of men, one of whom came up suddenly to me, and in the most loving manner, thanked God for having ever been acquainted with me. It was, he said, a year and a half since I saw him, and then only for part of a day. I did not at first recollect I had ever seen him; but when he mentioned my giving him an Irish Testament, and instructing him to read it, (which was easily done,) immediately I remembered him. I said, "I hoped he had made good use of it." "*Yes!* (said he,) *it is a blessing I cannot be thankful enough for. It has been the cause of preventing me, and many others, (some of whom are present,) from being connected with the assemblies that are now entering into diabolical oaths and plans, and that in our neighbourhood. I always look to the Testament for direction, and read it to others, who are thankful to hear it.*" *One man of the company stept forward, and said, it was the greatest blessing that had ever come into their neighbourhood; and that it was very ill done of me that I did not call upon them. At the time I gave him the Testament, I saw he was on the inquiry, as he made many interesting remarks. I mentioned him in my Journal at the time, but recollected no more of him until meeting him that evening.* By which we see, notwithstanding all opposition, how the Testament is gaining ground.

Next day, I had occasion to go to S—. Calling at an old acquaintance's, formerly a papist, and who, I thought, two years ago, would live and die so, I recommended him to read the scriptures, which he promised to do. When I went in, he took me aside privately, and, to my surprise told me, that from the day I counselled him to read the scriptures to that day, he had never gone to mass; no, nor ever would. "On Sunday (said he) I read the Bible, and at every leisure hour." I told him that it was more than I expected to hear. "Well, (said he,) the next time you come to town, we will have a private conversation, and as I have only one brother, and dare not open my mind to him, I beseech you to use your endeavours with him. There are three more instances *that at present I must omit*; and I hope very many others that time will bring to light. I hope it will be seen, by the effects produced in promoting loyalty and good order in this distressed state of society, that the scriptures will save both men and money. Wishing you every blessing, be assured I am,

Yours affectionately,

WM. MOORE.

From an Irish Reader.

REV. SIR,

As I thirst very much after knowledge, that I may with the more ability enter into my labours of teaching and instructing the ignorant, I am much engaged in study, and thereby have had little time to travel, for reading the scriptures, for some time past. I thank God for all his mercies to me. I am enabled to preach three times in the week, and have a congregation of from eighty to a hundred persons. I hope the time I apply for gaining improvement may prove a blessing to me, and to many of my poor unenlightened countrymen that I shall have to do with. Therefore I hope the Society will not impute lukewarmness to me, or carelessness in doing good; for believe me, Sir, I could have no delight in any thing in the world if I were not employed in doing good to my fellow-creatures. I am therefore determined, by the blessing of Almighty God, to spend and to be spent in the service of my Redeemer. But the more knowledge I have, the more good I shall be able to do, under the Divine blessing.

Rev. Sir,

I am yours respectfully,

R. P.

B——, Feb. 17, 1820.

From an Inspector of Schools.

February, 14, 1820.

SIR,

I AM sorry to have to acquaint you, that my last excursion to Irris was very unfavourable to me. I went a great distance southward, farther than usual, between Newport and Westport, to gain a more extensive knowledge of the country, and the disposition of the people, when I was taken out of my lodgings in Newport, for no other reason but because I was a stranger, and there was no person to identify me. I was put into a guard-house.

and kept there forty-eight hours, without sleep or nourishment but what I procured at my own expense. I was sent from thence to Castlebar, a distance of ten miles, guarded by three constables, along with two more, charged with breaking the laws. I was the more reconciled, when I considered what the Saviour of all believers suffered: for "he was numbered with the transgressors." I thought it was tolerable to the apostles, who suffered imprisonment in chains.

I assure you this is the first time I was ever put into the hands of a constable, or an order of any kind obtained against me. If I had not been identified by the turnkey's wife, and an apothecary who lived in town, I might have remained some days in gaol before Mr. Wilson could have been apprised of my confinement. He had been in town about two hours before I arrived. The printer's clerk went to Westport the following morning, and told Mr. Wilson what had happened, when he wrote to the printer to advance me some money, if I were distressed for it, and to remain in Castlebar until his return from Westpool. The magistrate that liberated me said, he would not have suffered me five minutes in gaol if he had known my character; he said he would do any thing in his power to serve Mr. Wilson. I sat up without coal or candle the night I was in gaol. Mr. Wilson preached a most excellent sermon in Castlebar the 1st of February. I was highly delighted when I saw the audience so charmed with him. I heard him getting pressing invitations from the most respectable characters in Castlebar. He has gained the good will of every description but the priests. There is a general opposition against the Schools. B. H.

Mr. Keen, who has been preaching at Newry for nearly two years past, is now assisting, for a short time, the Rev. Mr. Richards, of Cork.

Mr. Dunlop, of Athlone, states, that the attendance on his preaching continues to be very encouraging—that the inhabitants of that garrison town had been frequently so much alarmed during the winter as to be afraid to go to bed, fearing that an attempt would be made to take the armoury and ammunition.

Mr. Davis, of Thurles, has been robbed of his watch and about fifteen shillings in money, while employed in itinerant preaching.

Mr. Thomas, of Kilfinnin, is well employed in preaching, and informs us that a large Day-school has been lately established. He is at present inspecting the Schools, and preaching in the county of Clare.

Mr. M'Carthy is considerably recovered, and hopes are entertained that he will soon be able to resume his useful labours.

Mr. Wilson states, that though he labours in one of the most disturbed districts, he entertains no fears for his personal safety.

MORAVIAN MISSIONS.

We are sorry that we could not find room in another part of this Number for the account of the return of the Moravian Missionaries. Rather than appear to neglect this interesting people, we have made use of part of the Irish Chronicle.

The Christian public will hear with pleasure, that information has been received from the Witte Rivier, that the fugitive congregation, consisting of three Male and one Female Missionary, and one hundred and fifty-five Hottentots, have been enabled to resume their station on that river; but in consequence of the wanton devastation of the Caffre savages, they were more than ever in need of assistance, not having a building of any sort to dwell in. The London Association in aid of these Missions most earnestly solicit contributions, either to the general objects of the Missions, (the funds of which have been further reduced by the calamitous effects of the late hurricane in the West Indies,) or to the separate Fund for the "Witte Rivier Settlement."

Subscriptions will be received by the Treasurer, J. G. Locket, Esq. 1, Upper Conway-street, Fitzroy-square; by the Secretaries, the Rev. John Bull, 16, Southampton-place, Euston-square; and the Rev. John Clayton, Junior, Hackney; by Mr. H. C. Christian, 10, Strand, (of whom the Publication may be had;) and by Messrs. Hatchard and Son, 190, Piccadilly.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

MISSIONARY MEETING AT SAFFRON WALDEN, ESSEX.

On Thursday, February 24, 1820, a meeting, on behalf of the Baptist Mission, was held at the above place. As far as the weather was concerned, the day was *most remarkably unfavourable*; but as it respects the devotional exercises of it, the pleasure will not soon be forgotten. So evident it is, that there may be sunshine in the soul, even while the clouds are dissolving themselves in tears, and a heavy lowering atmosphere is spreading over nature a gloom.

The morning service was commenced in prayer, by Mr. Pilkington, of Rayleigh. Mr. Ward then delivered a most interesting address, from Mark xvi. 15; and Mr. Finch, of Harlow, concluded.

The friends of the Mission were requested to meet at four o'clock in the afternoon, for the purpose of taking into consideration the formation of *an Auxiliary Baptist Missionary Society* for the county. This was accordingly done, and a Society was formed, the design of which is to assist by subscriptions, donations, and collections, and, above all, *by fervent prayer*, the general interests of the Mission. By this means, it is hoped, that the attention of the churches will be still more generally excited to this truly important object, and that the confluence of Christian liberality, at an annual meeting, will increase both the force and expansion of each of the tributary streams. Mr. Wilkinson was appointed Secretary for the ensuing year.

The evening service commenced at six o'clock. Mr. Edmonds, of Cambridge, prayed; Mr. Cox, of Hackney, preached a truly excellent sermon, from Isaiah xxvii. 2, 3; Mr. Ward again addressed the meeting, on the subject of the Mission, and concluded by prayer. Mr. Wilkinson gave out the hymns.

The collection at the doors amounted to £34. 10s.

W.

Saffron Walden, March 7, 1820.

Foreign Intelligence.

SERAMPORE.

The following brief notices of various stations occur in a letter lately received by Mr. Ward from Dr. Marshman.

From Delhi we hear encouraging things. Brother Thompson hopes to baptize there shortly: among others, a learned brahman. He has sent down 1000 rupees to the College, the donations of various gentlemen there; and 40 rupees, he says, towards a second thousand, that Delhi, and all the districts around, may from it obtain preachers of the gospel, till it need them no more.

At Cawnpore, the European brethren and Nriput-sing go on happily together. They have presented us with a small house, which they have erected for worship, in case of their departure for England. With this proof of their love we cannot but be affected.

From the brethren in the 14th Regiment, now at Meerut, we have received a letter to-day. They have been there fifteen months, and have, at their own expense, erected a small house for worship. "The expense," say they, "we found to be very great upon us, being few in communion at that time. The amount came to nearly 400 rupees; but blessed be God for his goodness to us, for although but few, we have been enabled to clear our debt, within 30 rupees, besides paying our monthly expenses. Our little house will contain upwards of 120 people, but our congregation does not extend beyond 50, at the most. If a stranger were coming to

preach, then no doubt the place would be crowded, if public notice were given. Mr. Thompson, now at Delhi, paid us a visit in March, 1819, and expounded the 2d chapter of Revelations to a goodly number; we also cast in our mite for the Mission, to the amount of 40 rupees, and delivered it to Mr. Thompson." Their number in communion is 25, and they have six candidates for baptism.

At BENARES, brother Smith has baptized, among others, a Mr. Richards, the English teacher of Jay Narayuna's school, which you well remember in the first Report of Native Schools. This brother has 40 rupees monthly there, but he has written to us to-day, praying to be employed as an itinerant Missionary. We shall encourage him at least.

At ALLAHABAD, brother Mackintosh is going on with great steadiness and affection. We are exceedingly pleased with him; though of late no immediate fruit has followed, he is steadily sowing in hope.

At DINAGEPORE, brother Fernandez baptized twelve a few weeks ago. Among them is the Mr. Jackson I saw in January, who can read and speak Bengalee so well. In this young man, about thirty, who has lived many years at Dinagepore, as Judge's Clerk, on 70 rupees monthly, and got forward, and who bears an excellent character, it is possible that God may be raising up a helper for brother Fernandez, and his successor, in the care of the church there. Surely there is no searching of his understanding. How he provides for the church!

At MOORSHEDABAD, brother Sutton is going on happily. He has formed a Society for Schools with great prudence and firmness. Amidst a population nearly equal to the whole of Calcutta, he seems quite at home with his two native helpers, Kureem and Bhovudgur. A letter to me today indeed tells me, that he has been baptizing at Daudpore, eight miles below Berhampore, and sixteen above Cutwa. One of the men baptized you know, Hurreenouth, sent down to Serampore last August by Mr. H. to be instructed, whom I put into the Bengalee School to learn his letters, and who afterwards left us. I then wrote to Mr. H. to encourage him, as I thought his sending the man appeared hopeful, and now he is baptised, and a little church formed at Daudpore. How the grain of mustard seed grows! Surely it will overspread India by and by.

Brother Wm. Carey, at CUTWA, has baptized, I think, nine, if not ten, this year. He also is going on very steadily in his work.

CALCUTTA.

THE following extract of a letter from Mr. Lawson, will serve to introduce the Journal of Mr. Adam, kept at the station to which it refers.

Calcutta, April 12, 1819.

I HOPE the new station at Doorgapore will be prospered of God. At present the appearances are encouraging. It is in an excellent situation for gaining a congregation at any time of day. There is a neat meeting-house constructed, just against the road, and if a Missionary goes into it, and begins to sing a hymn, or read a chapter, in a few minutes he will have a good congregation: last Saturday I was there; we went to the place of worship. Brother Carey began singing; a boy or two came and sat down; next a man, who, at Carey's request, sat down; then many others, and after that a hackarey (Bengalee coach) full of people stopped, till at length there was a very good congregation, who heard attentively the words of eternal life, and on our departure said, with apparent satisfaction, "These are indeed the true words." The station, considering all things, will not be an expensive one. The fishing of the tank, and the produce of the cocoa-nut and other trees, will go a considerable way towards reducing the rent of the premises. We think, however, that the experiment is worth trying. More particulars of the whole you will receive from the Journal, which the brother stationed there will furnish from time to time. It is my intention to send you some drawings of the Bungalow, meeting-house, &c. when the place is in a little better order.

Mr. Adam's Journal.

MONDAY, *March* 15, 1818.—It having fallen upon me to occupy the Doorgapoor station the first six months, commencing from this month, I came to live here last Monday, not having been able to remove sooner, on account of the unfinished state of the house, which is even now scarcely habitable. The whole of last week was principally employed in superintending and expediting the workmen, without even an attempt at any thing Missionary out of doors, although every morning and evening I have had worship with the servants, and as many of the workmen and neighbours as were willing to attend. Early yesterday morning, Mr.

Penny and Panchon came to see us, and instead of having worship only with the servants before breakfast, we went to the road side after breakfast, and collected an audience by singing, reading, and praying, to whom we declared the gospel of salvation. Amongst our hearers were two pundits; one of them the pundit with whom I have read since I came to the country, and who, in compliment, I suppose, to his late pupil, remained to hear only during the short time that I addressed the people; the other was the pundit of a wealthy Baboo, or what I suppose may be called a native nobleman, who, when the service was over, in a respectful manner, begged permission to propose some questions. The first question was addressed to Panchon, who had read a poetical tract of Mr. Chamberlain's, in which a person is represented as saying that the veds could not show the way of salvation: he was now asked if he had ever read the veds. Panchon, unable to say that he had, attempted to turn away the question; but the pundit, a very acute man, held him fast, and would not let him go. I therefore replied, that those who had read the parts of the veds that are extant, could not find one word in them about the innumerable gods and goddesses that were worshipped in this country for salvation—that we were authorized, even by the veds themselves, in warning them to forsake idolatry and believe in the one God, and that there was certain evidence that the way of obtaining the pardon of sin and the favour of God, which we made known to them, was indeed the way which this one God had himself appointed for all people. He then proposed several questions about God, and the design he had in view in creating the world; but was obliged to leave us by a message from his master. Soon after a servant came to us inviting us to the Baboo's house, that he might know what we were preaching to the people. He made very particular inquiry if this was our sole employment; what object we had in view by it; whether we were sent out by the Company, and received money from them. After answering these inquiries, and proposing others to him in return, we found that he professed to be a believer in the one God, and despised the worship of idols, although in public he conformed to the popular superstition; here we had an opportunity of addressing his conscience—an opportunity which we did not fail to embrace. The pundit, on the other hand, asserting the unity of God, endeavoured to prove that we were inconsistent with ourselves, since out *of one we had made three*, the Father, the Son, and the Holy Spirit. To this it was replied, that he ought first to examine the evidences of Christianity, and according to the strength of these, to receive or to reject its doctrines, since it was only from God himself that we could learn the true mode of his existence, and that while he was truly one, he had yet been pleased to reveal himself, in the plan for our redemption, as three, as sustaining three characters in the contrivance and execution of that plan. Before taking leave, I proposed to the Baboo, that I should come once every week and instruct his servants; to which, although he made no particular objection, he did not seem very willingly to accede; and the books which he had himself asked of us, he afterwards returned by a servant. He seems a man wholly without thought about divine things of any kind; but his pundit, whom he keeps as his family priest, has a great deal of natural acuteness and penetration, though, as far as I could judge, not much learning. The former seemed to regard both us and our message with mingled surprise and contempt —the latter professed more respect, but seemed as much desirous of displaying his ability in finding out difficulties, as of searching for the truth. Indeed the great difficulty here, as every where else, is to persuade men that they are personally interested in the salvation of the gospel.

In the afternoon we collected an audience in a very public part of the road; but there were several drunkards among them, and they were altogether so noisy and unruly, that we were obliged to leave them, that no confusion might happen in the streets, and the gospel be charged as the cause of it. A man about forty years of age standing by us, was flying his kite all the time we remained amongst them—such is the childish character of the native mind, and the indifference which it feels about divine things: they are indeed a valley of dry bones.

The next place where we stood, we had a moderately numerous, and very quiet audience. Whilst we were engaged in preaching, several Europeans passing by, stood, wondered, and went away. The preaching of the gospel to the natives, is even now a strange thing to them, as well as to the natives themselves.

Saturday, 20th.—Yesterday, Panchon came to live here, and this morning I went out with him between five and six o'clock, and in one of the lanes of the city had an attentive and inquisitive congregation, about fifty in number. They received all the books we had brought out

with us; and in giving books we uniformly satisfy ourselves that the persons who receive them at least possess the ability to read, which we in general ascertain by actual trial. It is to be feared, however, that some of the shopkeepers are eager to obtain them for another purpose than that of reading; but this we endeavour to prevent as much as possible.

Monday, 22d.—Mr. Carey came to us on Saturday evening, and remained till this morning. On Lord's-day morning, as before, we had worship at the side of the road, where we had a good congregation addressed by Carey and Panchon. Mr. Renton, a countryman of mine, who has been lately baptized, and added to the Lal-bazaar church, joined us about the conclusion of the service. Accompanied by him we went into Calcutta on the Chitpore Road, and retiring a little from the street, we took our stand in a lane, where we soon collected a congregation. Amongst them was a young man very impertinent, against whom it was difficult to repress our anger, and an older man, whom we could not refrain from pitying. The latter demanded some visible proof of the existence of Jesus, and of his power to save; declaring that he believed nothing but what he saw, and that, therefore, he had rejected the Hindoo deities. He was asked if he believed in the existence of the Divine Being?—No, he was just on a level with Veeshnoo, Seeb, &c.—Did he believe in the existence of his own spirit? He muttered something, turned, and went away. After we had distributed some books, a Baboo, who lived in the next house, requested us to come to him, that he also might hear. We found that there were two brothers, who, assisted by their pundit, were the only speakers. Carey briefly explained the need we had of the gospel, and how sufficient it was for all our wants; after which, the elder brother proposed several questions of a very trifling and silly nature, and which sufficiently showed that he was not accustomed to think, or to converse on such subjects, such as whether Christ's skin was white or black, how many eyes, hands, &c. he had?—from all which Carey endeavoured to turn away his attention, by directing him to consider what was necessary to salvation. The pundit seemed much better acquainted with the gospel, had apparently read some parts of the Pentateuch, and professed only to be waiting for some certain evidence that Christ could save, in order to believe in him, as he was fully convinced of the insufficiency of all the means presented by *his own religion for obtaining* the pardon of sin, and holiness of mind. In the evening, when we had worship at some distance from our own house, I conversed with a person, who professed in the same way, to be entirely dissatisfied with his own religion, and anxious to find out a better way. The number of these seems to be increasing, and whether they be the first that will embrace the gospel, or not, they are a defection from the ranks of idolatry, and serve in the mean time to strengthen the hope of those who long for the salvation of the heathen.

Tuesday, 23d.—This morning I went out with Panchon, and with some difficulty procured a small congregation— in speaking to them we seemed to be unsuccessful in persuading them of our seriousness.

24th.—To-day six persons called upon me, who had heard that I had come to live here for the purpose of keeping a school, in which the various country languages should be taught: two of them wished to be employed as Moonshees. I explained my object to them, and embraced the opportunity of calling their attention to the gospel. They willingly received the Tracts which I offered, and proposed calling again.

Monday, 29th. — Yesterday, brother Pearce came to be with us on Lord's-day. Nothing particular occurred during the day, except that on one occasion we had an unusual number of females to hear us. When this country comes to stretch forth its hands unto God, it will indeed be a mighty revolution in their manners, if women, in any considerable number, and of a respectable character, willingly attend on the means of grace, and mix with the other sex in publicly worshipping God. At present there is not, perhaps, a single Hindoo woman of this description, who has ever been reached by the voice of a Missionary, and through the ignorance in which all are kept, perhaps not six competent to read the books which are distributed throughout the country.

W. ADAM.

MONGHIR.

Extract of a Letter from Mr. Chamberlain to Mr. Lawson, dated

Monghir, Feb. 25, 1819.

You will have heard of the favourable turn things have taken relative to me. God has graciously, and I hope, effectually, interposed. I still continue to

recruit health, and am about resuming, by degrees, cautiously, my beloved employ. Here I need prudence to moderate my sanguine disposition. I feel as though returning to life, and all things around wear a renovated aspect. Bless the Lord, O my soul. Unite with me in thanksgivings, dear brother, for Jehovah has done great things for me. Oh, that all may be for his praise!

We hope to get our meeting-house up in six weeks, or two months. It will hold nearly one hundred people comfortably. One person is to be baptized in the course of this week. But we have some trials. One of our native brethren went off a few days ago in a very unaccountable manner, saying nothing to any one. The other two brethren are very lively and active. One has been at Bhagulpore lately, and has met much persecution. The man who is about to be baptized began to learn to read last year; and in reading the 11th chapter of John, the word came with power to his heart. Praise the Lord on my behalf, and pray for me always!

Extract of a Letter from Mr. Chamberlain, dated

Monghir, August 16, 1819.

Our native brethren, Brindabun and Hingham Misser, are, through mercy, continued very active and faithful to their profession. The latter is a most excellent man. He continues firm in his zeal for the cause he has found mercy to espouse; and is instant in the work, in season, and out of season. Though greatly disliked for what he has done, he is gaining growing respect from his countrymen, who cannot but acknowledge that he is sincere. We have hired a shop in one bazaar, where our native brethren go, twice, thrice, or oftener, in a week, and continue engaged for some hours at a time. Many resort to them to hear, and some to dispute and ridicule. I requested these brethren to write a letter to the friends in England. They wrote as follows.

"*Brindabun and Hingham Misser, to the Brethren and Sisters in the Churches of Christ Jesus, in the United Kingdom of Great Britain and Ireland:*

To the believers in Jesus Christ, brethren and sisters, as many as may be resident in the city of London, and in the cities, towns, and villages throughout the United Kingdom of Great Britain and Ireland, to all, Brindabun and Hingham Misser, Christians, send their love and salutations, greeting.

Beloved,—Through the favour of the Lord we have great joy, and our desire is, that you also may have abounding gladness in your souls. Blessed be the Lord, and blessed be his servant, by whose means the gospel has been brought to this place, and to our ears; and by which we have been brought into the Lord's church. We were overwhelmed in sin and darkness; but now, by the favour of God, and the labours of our brother, his servant, we are come into the light of holiness. You will continue to pray for us, that we may never again return into that sin in which we lay involved, but that our hearts may remain in faith and love, abounding in joy. May love abound in the hearts of all who are brethren and sisters in Christ Jesus. We cannot pretend to be able to pray; if the Lord grant his favour, our hearts vent forth petitions. For this we pray, that as the Lord hath had mercy on us, so he may have pity on all his creation, that all may take refuge in Jesus Christ, and become his true followers. We know but little. The Lord has done great things for us by his people; we cannot declare them. We are very mean and worthless, but our desires are for good. We wish for the water of life, but cannot obtain butter-milk by our own efforts. In ignorance we have written these few words, as a child just beginning to speak, to whose lisping, stammering accents, the parents listen and are pleased. Thrice blessed be the Lord, Father, Son, and Holy Spirit, who has saved us sinful, guilty, wretched creatures. Who is there in the world, who ever will be, who to save a sinner will give his own life? But Jesus, the Son of God, for us sinners gave that a gift, which is the object all desire. For us the Most Beloved has been given. The Most Beloved is a son, and beyond a son, yea, an only son, he is life; it remains that *we* continually and increasingly believe in the death of Christ, by which we obtain salvation, and without which there cannot be any, by any means, saved. Our deficient supplication you will in condescension regard, as though it were more full and pertinent, and ever shew your affectionate regards towards us. Thus far."

We have re-attempted the establishment of native schools, and with some probability of success Three are in operation, or rather are beginning to operate, containing about sixty boys. At one of the school-houses, the native brethren have Christian worship every Sabbath morning, where many assemble. Thus we are going on very slowly, or rather stand rallied round our colours, which we endeavour to keep displayed. Many

look at us, and wonder, at a distance; some come nearer, and seem to join us; but, alas! who says, "Let me go with you?" We will however wait, and hope that Immanuel will hasten his work.

We have a small Society, auxiliary to the Mission, which has been in existence about a year, and I hope it will support brother Hingham Misser, and perhaps one school. Ours is a day of small things.

In the work of translating I make but little progress, my affliction lies so heavy upon me. In the Brij Bhasa I am employed after tea and prayer in the evenings till ten o'clock, when I can bear it; but sometimes I cannot sit to it for ten or fifteen days together. Amidst these interruptions, however, I have been enabled, through help obtained, (I bless my Helper,) to get through the minor prophets to Zechariah. The next month will, I hope, see them completed. I have upwards of six hundred pages of this translation in my own hand-writing, besides the Epistle to the Romans, and part of the second Epistle to the Corinthians in the other dialect, (the Hindawee,) in which the printing of the New Testament has proceeded as far as the eighth chapter of Luke's Gospel. It has been a grief to my heart that I should not make greater progress in the work to which I am devoted. However, I restrain myself, and moderate my distress. Shall not the Lord do what he will with me? I am dumb; he hath afflicted me, and laid me aside. He can raise me up refined, and set me to again with increased vigour, if he please. So far "all is well."

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated

Moorshedabad, June 4, 1819.

You will probably be surprised to hear of my settling in my present station, but I think it is the station appointed by God. At least it is the only one to which I have been permitted to proceed, and it possesses many advantages which the other stations to which I wished to go did not possess. I shall not enter into a minute description of this place; suffice it to say, that I am dwelling in a city which was supposed in 1810 to contain upwards of a million of heathens. Besides this, at the distance of a very few miles, there is a considerable population of Europeans, *amongst whom there is much* need of labourers in the cause of God. I am, therefore, not straitened for want of room, but for strength for this immense field of labour. I have two native brethren with me, and we daily publish, in the streets and markets, the good news of salvation by Jesus Christ. These two native assistants give me much pleasure by their walk and conversation. They are completely weaned from all their superstitions, and have truly embraced the Saviour. My acquaintance with the Bengalee language is now such, that I can speak it with some degree of fluency; indeed it cannot well be otherwise, for where I am obliged to speak one word in English, I am obliged to speak a hundred in Bengalee; there is no one with, or very near me, who is acquainted with English. Besides my other labours among the natives, I have worship in my house twice a day in Bengalee; but though I have, in some measure, acquired a knowledge of one foreign language, my difficulties are not yet surmounted, for there is another language so prevalent near me, (the Hindoostanee,) that I cannot fulfil the duties of my station without a knowledge of it. I shall, therefore, immediately apply to this also.

At Berhampore, which is only at the distance of six miles, I have likewise a very attentive European congregation of about fifty persons, chiefly of the 59th Regiment. I administer the ordinance to the church there every month, and likewise endeavour to preach to them three Sabbaths in the month, morning and evening. The seasons I have enjoyed have been exceedingly refreshing, and I have reason to believe my labours have not been altogether in vain in the Lord. It is pleasing to behold with what thankfulness the word is received.

There is one circumstance, which I consider peculiarly pleasing and encouraging in my labour; that is, the assistance I think I shall derive from the respectable European gentlemen in the neighbourhood. When I arrived here first, I considered it my duty to observe narrowly every thing which has either an immediate or a remote tendency to affect the interests of the kingdom of Christ. Hence I perceived, immediately after my arrival, that much assistance might be procured for the support of those things, that *in the end* would tend materially to advance the kingdom of God, though they might not *at present*. For instance, by my exerting myself, there would be little doubt of forming a very respectable Native School Society, the beneficial effects of which may be experienced for a long series of years. I therefore drew up and

printed a statement of my views on this subject, and have circulated them around me. I have met with great success in soliciting support for it; this day I have received a letter from the Chief Judge of the Court of Appeal in this place, in which he promises me his assistance. I hope to have a public meeting in the course of two or three weeks, when I suppose the Society will be instituted. Thus you see I have a number of objects before me; the scene of labour is very extensive, and I hope the Society will be induced to send me help. If they do not, I may be taken off suddenly, and then all will be lost. I am here in a trying and tempting situation, without a friend, brother, or companion; but my trust is in the Lord God of Jacob, who can sustain me, and make me equal to all my difficulties. I do not want to be in any other situation; it is the work and station of my heart.

CUTWA.

In a letter lately received by Mr. Ward from Mr. William Carey, he mentions, with gratitude, the pleasing prospect at his station.

The Lord has been very merciful and good to me this year. I am happy to say that I have already baptized thirteen persons, and soon expect to see others come forward, as they are on the inquiring list.

JAMAICA.

We stated the month before last, that Mr. Kitching had communicated the mournful intelligence of the decease of Mrs. Godden. We subjoin the letter in which this account is contained; but, alas! how little did we imagine, when announcing it to our readers, that it would be the last communication we should ever receive from his pen! Such, however, is the distressing fact. A fever, which appears partly to have originated in his sympathy and attention to an afflicted Christian friend at Kingston, terminated his very useful life, on Saturday, the 18th of December, 1819, only eight hours after the death of his infant child. We are compelled to reserve the affecting details of this painful visitation till our next number.

From Mr. Kitching to Dr. Ryland, dated Kingston, October 25, 1819.

Many continue to attend, and not a few come forward to be baptized. I engaged in this sacred employ on the 15th of August last, when thirty-three were immersed. Again, on the 26th of September, we had one of the most heart-cheering sights my eyes ever beheld. We assembled a little before sun-rise on the sea shore, where our friends, with posts and cords, had formed a semicircle. There was another semicircle formed upon the water by canoes. In the middle of the circle thus formed, stood thirty-seven candidates for baptism, and myself. On the outside of the ring thus formed by posts and cords, and in the canoes, were about three or four thousand spectators, who listened to the proceedings of the morning with the greatest attention; nor am I without hope that we shall have another such a day very soon. May the great Head of the church grant that both the baptizer and the baptized may be saved in him with an everlasting salvation. Brother Coultart having mentioned in a letter his wish that I should look for a situation where I might attempt to form a new station, I embraced the earliest opportunity of doing so. Accordingly, on Monday the 2d of [illegible], I left my house about half-past three in the morning, for Morant Bay, thirty-one miles from Kingston. I arrived there about half after eleven in the morning, and was kindly received by Mr. Horne and Mr. Underhill, two Methodist Missionaries, stationed in the parish. I took some refreshment with them, and my horses were supplied with provender. At half after three in the afternoon, I took my departure for Bath, a distance of thirteen miles. In going to Bath, I was twice wet through, was under the necessity of changing my linen in the high road, and had to drive nine miles in my shirt sleeves. I reached my destination just as the sun was topping the western hills, and have to praise God for his goodness, as I did not receive any cold.

On Tuesday I got to Manchineel, which is on the north side of the island, and about sixty miles from Kingston. Miss Mary C. a brown lady of that place,

received me very kindly, and it was at her house that I staid till Friday morning, when I returned. During my stay at this place, people came to see me from all quarters. Some had walked eleven or twelve miles after they had done their owner's work, and considered themselves amply rewarded for their fatigue, since they had been permitted to see a white minister.

I made all the inquiries I could respecting the state of the country, and the situation of the people, and should it meet with your approbation, and the rest of the Society, I should wish to make a trial of it; for though there are not many houses in the place, there are about six or seven thousand negroes upon the different plantations, within a short distance of it, and most of their owners are favourable to religion.

Brother Godden was at Kingston on the 21st of September: he had the flux very bad, but from Mrs. G. being so near her confinement, he would not stop all night. He wrote to me the Lord's-day following, when he was confined to his bed. He had had the fever, and been obliged to call in the doctor. Next morning I went to town to see him, and found him much better; this was on the Thursday. On Saturday morning following, Mrs. G. was delivered of a fine boy. She appeared to be recovering very fast till the eighth day, when she had a slight fever; this was followed by a second attack. On Thursday, the 14th of October, about two in the afternoon, I received a letter from brother G. stating their situation. I went to Spanish Town immediately, and found brother G. in a weak condition, overwhelmed with grief in the prospect of being bereaved of an affectionate and invaluable wife. I had not been long before the doctor came, ordered her head to be shaved, and that she should be blistered. Brother G. informed her of my arrival; I went into the room, she took me by the hand, but could not speak.

Next morning I returned to Kingston, and found Mrs. Tripp at my house. I sent for her husband, and it was agreed she should return with me to Spanish Town directly. We set off about midday, got there at two o'clock, and Mrs. G. died at half-past three. Next morning, brother G. had a return of the fever, which prevented him from attending the funeral on Saturday evening. After the funeral, I settled things as well as I could, and returned to Kingston, with a determination to go back to Spanish Town on Monday. When I got home, I found my wife, who had been delivered the Wednesday before of a boy, in the fever; therefore I applied to brother Tripp, who kindly engaged to go to Spanish Town for me.

He went, and after settling all brother G.'s accounts, excepting the doctor's bill, he returned to Kingston, bringing his wife, brother G. and his little one, with him. Brother G. and his child are at Tripp's, doing well. He would have been at my house, if it had not been for my wife's confinement.

Make our respects to all the friends of the Redeemer, and accept them yourself. And that the Lord may be with you at all times, and prepare both you and us for death and eternity, is the sincere desire of

Yours, C. KITCHING.

Brother Godden will write as soon as he gets better.

NETHERLANDS MISSIONARY SOCIETY.

FIVE Missionaries have lately been sent into the Eastern World by this Society. They arrived at Batavia in December, 1818; and it was intended that one should be stationed at SOURABAYA, two on AMBOYNA, and one in each of the neighbouring islands of TIMOR and BANCA.

We rejoice in this accession of Missionary strength, and pray that the incipient efforts of this Continental Society may be attended with encouraging success.

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THE

Baptist Magazine.

MAY, 1820.

MEMOIR OF THE LATE REV. THOMAS FLINT.

THE Rev. Thos. Flint was born at Ashford, in Kent, Aug. 12, 1777. His paternal grandfather, a principal supporter of the Independent congregation in that place for many years, married a daughter of Mr. Marsh, an eminent surgeon and apothecary, who was accustomed to distribute the whole income of his profession among the poor. Their son, Thomas Flint, Esq. was the father of our deceased friend.

It being the desire of his parents that he should devote himself to one of the learned professions, he was initiated, at an early age, into the elements of classical literature; and after passing through the usual routine at school, was placed, for further instruction, under the tuition of the late Rev. W. Kingsbury, at Southampton, where he not only acquired considerable literary advantages, but received those gracious impressions which tended to form his future character.

Our confined limits oblige us to pass over a considerable part of his early life, with only remarking that it was distinguished for his piety. In July, 1794, he was proposed by Mr. Kingsbury to the church, of which he was pastor, as a candidate for Christian fellowship. It was not long after this that he turned his attention to the ministry. Mr. Kingsbury gave him encouragement, and directed his studies to that important object. In the autumn of 1795, having changed his views of baptism, he removed from Southampton, and returned to his father's house at Ashford. This separation from a tutor whom he affectionately loved, deeply affected him. "Thus," says he in his Diary, "have I left that family, with which I enjoyed the greatest happiness; thus have I left that tutor, whose kindness to me was unspeakable, and whose name will be ever dear to me."

Having been very affectionately recommended by Mr. Kingsbury, he was baptized, October 11, 1795, and became a member of the church at Ashford. He was shortly after invited to exercise his gifts before the church, and in the beginning of the next year he was sent to Bristol Academy, where he enjoyed the instruction of the Rev. Dr. Ryland. On his entrance into that seminary, he penned the following prayer. "Jan. 8, 1796. O Lord, I beseech thee to bless me abundantly in my new residence. Do good to my soul. Be with me in my retirement every morning and

received me very kindly, and it was at her house that I staid till Friday morning, when I returned. During my stay at this place, people came to see me from all quarters. Some had walked eleven or twelve miles after they had done their owner's work, and considered themselves amply rewarded for their fatigue, since they had been permitted to see a white minister.

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evening. Bless me, O bless me, and make me a blessing to the world. Direct me in my studies; preserve me from error, from presumption and conceit; make me more humble, and more holy."

By the advice of his tutor, Dr. Ryland, he accepted the invitation of the church at Wild-street, and preached his first sermon there October 16, 1796. A considerable majority of the church were strongly attached to him, and pressed him to renew his visit, to which he acceded, and preached there from March till June, 1797; when, understanding that a few of the members differed from the rest in their sentiments respecting him, he relinquished all thoughts of settling among them.

In January, 1797, he visited the Baptist church at Northampton, and preached both in the town and neighbouring villages with his usual fervour and acceptance. The last Sabbath which he spent there was attended with a very remarkable circumstance. After his usual preparations for public worship, he ascended the pulpit, intending to preach from Rom. viii. 6: "To be spiritually minded is life and peace." He had not proceeded far before his mind became suddenly embarrassed; his well-known talent at amplification at once forsook him; and, filled with confusion and anguish, he made an apology and sat down. Having sung a hymn, the congregation stood up to prayer. The preacher rose also, and with a heart bursting with grief, and eyes streaming with tears, exclaimed, "My God, my God, why hast thou forsaken me?" He concluded his prayer, and the people retired from worship *deeply* affected.—About three *years afterwards* we find in his Diary as follows. "It is worthy of note, that about three years ago, when I was at Northampton, my mind was so embarrassed that I was unable to proceed with my sermon. I stopped, and expressed my most pungent grief by tears and lamentations. Little did I think that it was a dispensation of grace to any one. But the Lord had, in my affliction, merciful intentions to a young person, who has attributed her conversion to that very circumstance, and has since been received into the church. By this I perceive, that it is not for me to choose my own frames; but as the Lord has some end in every event, I will submit to his sovereign will, and give all the glory to his name."

In July, 1798, the Rev. Benjamin Francis, of Horsley, having been seriously injured by a fall, Mr. Flint was nominated to supply his place for one Sabbath. His introduction to the family of that truly eminent servant of Christ, was followed by a sincere and permanent attachment to his eldest daughter. The interviews which succeeded gave him frequent opportunities of preaching to the people at Horsley, who so highly esteemed him, that they united in giving him an affectionate invitation to become the assistant of their venerable pastor. This invitation, after many prayers for divine direction, he accepted, and arrived at Horsley March 10, 1799. The natural cheerfulness and frankness of his disposition, together with his earnest addresses and fervent piety, greatly endeared him to his numerous hearers, and induced him, at the close of his probationary labours, to confirm their choice of him as an assistant preacher.

On June 5 he married Miss Francis, who, some years before, had been admitted a member of her father's church. This was a union which contributed greatly to his happiness. For more than twenty years they lived together as heirs of the grace of life, and helpers of each other's joy; walking in all the commands and ordinances of the Lord, and training up a numerous family in the paths of virtue and religion.

The vicinity of Horsley opened to our deceased friend a wide field of usefulness. He was very assiduous in village preaching; and nothing gave him so much delight as the frequent opportunities that were afforded him of instructing the ignorant cottager in the truths of salvation.

Having received, after the lamented death of Mr. Francis, a unanimous call to accept the pastoral care of the church at Horsley, he was ordained April 16, 1800. It is supposed that there were present at this solemnity, two thousand people, and nearly forty ministers. Dr. Ryland gave the charge, and the Rev. Mr. Burchill preached to the people.

The following is an extract from his Diary, July 24, 1800. "Blessed be God, that the longer I live, the more I desire to be plain, familiar, evangelical, and searching in my ministry; not to dress up my sermons as if I were trimming a statue with laurels and roses, or as if at a heathen altar I were scattering abroad the incense of an idol; but as one who, while he preaches to souls, must himself be accountable for his sincerity and faithfulness. Once I aspired to be a popular preacher, and strewed about the flowers of speech, and offered to the people the nosegays of my fancy; but now I willingly recede from this rank, and would gladly occupy the most retired station so that I might be a useful minister. O to be of service in the church of Christ! This were better than to be pre-eminent in the esteem of men. I trust I find a pleasure in the work, to the utter exclusion of applause or gain. The Lord give me a greater portion of his spirit, that I may be more plain, and more faithful."

Troubles arising from a quarter whence he least expected them, he did not continue long at Horsley, but became the pastor of the Independent church at Uley, from whence, after he had occupied that station for eleven years, with great fidelity and usefulness, he removed to Gloucester. While he resided there, the pastoral office of the church at Weymouth became vacant by the lamented death of Mr. Rowe. The church, hearing that Mr. Flint was disposed to change his situation, earnesly requested a visit from him. Having excited much interest by his probationary sermons, he received a unanimous call, and, November 14, 1817, entered on his new sphere with the most flattering prospect of long enjoyment. Here he found a situation agreeable to his mind;—his circle of friends respectable; his circumstanees easy; his family advancing to maturity, and repaying his solicitude and care by their opening virtues; his labours successful; his talents appreciated; and his influence daily extending: and his domestic comforts and the state of the church seemed to invite his stay. But God's thoughts are not our thoughts.

The foundation of Mr. Flint's illness was a cold, caught on the

Pebble Beach. Being over-heated by his walk, and exposed, in only a loose great coat, to a very piercing wind, he was attacked the same evening with fever. By medical advice he visited Nailsworth, in Gloucestershire. But his case being soon pronounced hopeless,—"Let me return," said he, with his characteristic warmth, "to my dear people. They have had my labours; they have my heart; and they shall have my ashes."

Accompanied by Mrs. Flint and two of his mourning children, he addressed himself to his journey, which he was some days in performing, owing to his extreme weakness. As the carriage was moving slowly up the hill from Nailsworth, looking around on the highly picturesque scene of that neighbourhood, he said, "How often have I made those hills and vales resound with the preaching of the Gospel!" On the following day he arrived at Frome. The interview between him and his dear friend, the Rev. Mr. Saunders, was very affecting. He had just been assisted into the chaise, and was sitting there alone. The door being open, Mr. Saunders ascended the steps to take his last farewell. "We have known each other," said Mr. Flint, "many years, and we have always loved as brothers; and now I have one request to make. It is this; that at my death you will visit my mourning family and people, and preach my funeral sermon." His voice faultered; he grasped the hand of his friend; he pressed it to his dying lips; and Mr. Saunders saw him no more.

At length he arrived at Weymouth, and after he had recovered in some measure from the *fatigue of his journey*, he desired that all his people might wait on him by two or three at a time; and as on the verge of the grave, he gave to each of them his dying charge, and exhorted them all with great earnestness, to purity of life, to mutual love, and to perseverance in the ways of God.

His experience during his affliction was very tranquil. "It will naturally be inquired," said he, "after my death, what were my exercises of mind during my sickness. Tell those who may inquire, that I had neither raptures nor doubts, and that the glorious doctrines which I preached and lived on in the days of my health, were my support in the prospect of dissolution." Looking one day on his emaciated frame, he exclaimed, "What a blessing is it that this wasting of nature is not owing to a course of sin!" At another time, fixing his eyes on his wife and family as they sat around him, he said, "I desire to depart and to be with Christ, which is far better; though to abide in the flesh appears most needful for you." Being asked whether he could surrender himself to the divine will in being separated from his family, "I can," he answered, "resign a dear wife and eight dear children to His care, who has been my guide for forty-two years."

His disease every day gathered additional strength: it was accompanied with excessive torpor, and an utter inability of receiving the smallest nourishment. He became speechless. At this time, during a short interval of wakefulness, his eldest son, a youth about nineteen years of age, said to him, "Father, if you are happy, make some sign." The dying father raised his withered hand, and waved it in

triumph round his head, and soon after fell asleep in Jesus. He died on the noon of Lord's-day, October 31, 1819, in the forty-third year of his age; and entered on his eternal rest in the heavenly world.

Mr. Flint, as a man, and as a friend, was loved most by those who knew him best. In his disposition he was warm and quick, but he was open, forgiving, and generous. He maintained his own sentiments with firmness; but while he was superior to vacillation, he abhorred the illiberality of the bigot. In conversation he possessed great ability: he was never at a loss for a topic, nor for the most appropriate expressions to convey his ideas.

As a preacher, he was very superior. His mind was comprehensive, his perception clear, his memory retentive, his imagination vivid, and his command of language extraordinary. Such were the just and striking sentiments which distinguished his compositions, and such was the command of his address, that no intelligent person could hear him without feeling himself obliged to listen to his instructions, how little interest soever he might feel in the subject.

But what is of infinitely greater moment, he possessed a most fervent love to God and to immortal souls. He had a tenderness of conscience that would not allow him in any practice which he thought might be displeasing to God; and a sense of honour that would not allow him in an act of meanness towards a fellow-creature.

His anxiety for doing good was remarkable. The mere inattention of a single hearer was sufficient to draw tears from his eyes; and the fear of preaching without producing some salutary effect on the heart, would awaken in him almost insuperable emotions.

The last sermon he preached was from the dying words of Jesus, "It is finished." He concluded his discourse with the words of the text, "It is finished," and never afterwards opened his lips in public.

We cannot deny ourselves the pleasure of inserting the following extract from the Sermon, (by the Rev. Samuel Saunders,*) which contains the Memoir at large, of which the foregoing is a compendium.

"Distressing as this bereavement is to the widow of our departed brother, yet how greatly must her affliction be alleviated by the persuasion, that he has exchanged a state of anxiety and pain for the felicities and glories of heaven; that, 'in brighter and happier regions,' he now enjoys the society of the glorified spirits of her late inestimable father, and of the seraphic Pearce, and of the amiable and pious Rowe; that he is now mingling with them a 'blissful intercourse,' and, being united with them 'in firmer bands and sweeter endearments than were ever known on earth, is encircling the throne of his heavenly Father, and gazing with ecstacy on the glories of the Saviour.' May the God of her deceased husband impart to her afflicted mind the consolations of his promises; inspire her with patience and fortitude to endure the heavy cares which, by this gloomy dispensation, are allotted

* The same respectable minister has lately published, A Sermon on the Death of the late King;—and Children invited to serious Reflection, Price 3*d.* or 21*s.* per 100.—The latter on fine Paper, in neat Covers, 4*d.*

to her; afford her all the gratification that can arise from the affection, and obedience, and piety of her children, and spare her valuable life, that she may indulge her maternal solicitude, in sheltering their tender years, and in nurturing those gracious principles which she has so anxiously endeavoured to implant in their hearts!

"What powerful motives are exhibited to the children of our departed friend, to yield themselves to the service of God in the days of their youth! Let them reflect on the instances which we have produced of his ardent love to God, of his utter aversion from sin, of his early and decided attachment to the cause of Christ, and the uniform purity with which he adorned his Christian profession. Let them remember his earnest solicitude for their future happiness, his affectionate instructions, and his fervent prayers. After such advantages, what children ought they to be! How assiduous in the discharge of every filial duty to their dear widowed mother! How devoted to God! How holy in their lives! How useful to the world! How ornamental to the church!"

THE BAPTIST CHURCH *AT LEOMINSTER.*

(Concluded from Page 138.)

11. *Dr. Joseph Stennett* was a member of this church, recommended in October, 1717, with Mary his wife, (as is supposed,) from Abergavenny. It is reported that he began his ministry here in Mr. Holder's time. It is certain he had his dismission from this church to be ordained at Exeter; and Mr. Holder was written to, for the purpose of assisting at his ordination. The letter was dated 7th month, 1721. This gentleman was father to the late Dr. Samuel Stennett. He died in London, or Bath, 1758. See Dr. Gill's Funeral Sermon.

12. *Mr. Thomas Lewis*, of Glascomb, Radnorshire. His name, and his father's, are on the church book, as members. He had a people at Glascomb, but often preached here. He died in 1735, aged sixty-four.

13. *Mr. John Oulton;* the third pastor of this church, and immediate successor to Mr. Holder. He settled there in 1731, was esteemed a pious and good man, but differed from Mr. Holder, in being a high Calvinist; on which account many were offended, whilst others approved of his ministry. He published, during his stay at Leominster, two 8vo. volumes. The first was "A Scripture-proof of the most important Doctrines and Duties of Christianity;" and the other, "An Answer to Mr. Wesley's Sermon on Free Grace." A remark or two on the state of the church at the close of Mr. Holder's ministry, and as Mr. Oulton found it, may be necessary. The members at Hereford, who formed a branch of the church at Leominster, were considerably diminished, as appears from the list of 1694, and still more so, from that of 1707, and but three or four of them were living in 1714. After the death of Mr. Price, Mr. Holder preached but little at Hereford. The last ten years of his life he baptized but few; and the last three years, by a remarkable mortality, the number of members, including himself and wife, was reduced to thirty.

eight. Such was the condition of the church when Mr. Oulton accepted the charge of it. And though there were some additions soon after his settling, yet matters did not continue peaceable: there was a division in the church, and four or five members left it for a time. The breach was somewhat healed at the Association in 1743, but again broke out, or rather grew worse than better. In 1749, Mr. Oulton left the people, and went to Liverpool, where he was pastor of the church, afterwards Mr. Medley's; in which situation he continued some years, till his faculties failed him. He finished his days at his son's, at Rawden, about the year 1780, aged eighty-eight.

14. *Mr. John Oulton,* Junior, the son of the above gentleman, was baptized in 1740, and began soon after to exercise in the ministry. In 1742, he went to the Bristol Academy. After his removal, he visited Birmingham and Salop successively, for short seasons; then settled for some time at Bridlington, a sea-port town in the East Riding of Yorkshire; and, finally, at Rawden, a considerable village near Leeds.

15. *Mr. Rees Evans,* a native of Breconshire, near Builth, came to Leominster from Bristol in the summer of 1750. He supplied this church, in a probationary way, for three years; but the declining interest discouraging him, he went to the church at Shrewsbury, where he was ordained. He met with trouble there, and gave up the pastoral office in a few years. He spent the remainder of his days at Tewkesbury, preached occasionally, and died in 1768.

16. *Mr. Joshua Thomas* became the fourth pastor of the church. He was born at Cair, in Carmarthenshire, about the year 1719. When twenty years old, he went to reside at Hereford, and attended Mr. Oulton's ministry at Leominster. In 1740 he was baptized there. In 1743 he returned to his native country, was requested to engage in the ministry, and occasionally complied. In 1746 he removed to the Hay, and soon afterwards joined the church at Maes-y-berllan, both in the county of Brecon. From the Leominster church he had a dismission to Maes-y-berllan, where he was ordained, to assist the aged pastor of that church in 1749. After Mr. Oulton left Leominster, and also in the time of Mr. Evans, Mr. Thomas was several times invited by the people to return; but many discouraging reasons prevented his compliance until Mr. Evans left, when, on the 7th of October, 1753, he complied. In his MS. he says, "It was nearly to a day ten years, since I had gone from Hereford. Several were gone to the other world, and not a single soul added in all that time. The sight was really affecting! On that day I preached from Isaiah viii. 17. *And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.* There was a suitableness in the subject, and I hope the Lord was with us in the same degree that day." Through the following winter he occasionally supplied the church, without the least thoughts of settling; but an all-wise Providence, which over-rules human purposes, brought him and his family thither in November, 1754. "On the 19th of December following," he writes, "I accepted the pastoral care of a small church, I hope in the fear and presence of God." No stranger assisted on this occa-

sion. This church then consisted only of thirteen members, and its increase was very gradual. Down to 1785 he baptized seventy-nine, and the number of members was then forty-nine. Mr. William, now *Dr. Steadman*, the respectable tutor of the Bradford Academy, was baptized by him in 1784; and he was called to the ministry out of this church January, 1788.

In August, 1797, Mr. Thomas died, and the following remarks concerning him are taken from the Church Book. "He was a laborious and judicious minister, possessed a very strong judgment, a very capacious memory, and was firm in his belief of the doctrines of grace, which he continued to preach, and under the influence of which he lived and died. He was a sincere friend, kind and affectionate to all who requested his services, and offensive to none. His usefulness, especially amongst the Welsh churches, was largely and eminently extensive, so that amongst them the memory of his name will long be as ointment poured forth. As an historian, also, he will be justly celebrated by most of the Welsh, and many of the English Baptists. He presided over this church nearly forty-three years." He was succeeded in the pastorate by the Rev. S. Kilpin, of Bedford, June, 1799, since removed to Exeter.* A remark or two concerning benefactions to this church, must conclude this long account. During the period which comprised the lives of the above worthies, there were no missions, nor Bible societies to maintain: consequently the donations of open-hearted Christians were given in endowments for the perpetual aid of the ministry, and the relief of poor members. In this way the church at Leominster was enriched by the communications of many. However the beneficence of one maiden lady should be stated. She built the present handsome meeting-house, a house for the minister, and two widows' houses with suitable offices; giving the premises, and a spacious garden. The whole is said to have cost her two thousand pounds. This was completed in 1771, after which she gave in perpetuity for the minister an estate, valued at about fifty pounds per annum.

* Mr. Kilpin laboured in this church *very faithfully* between twelve and thirteen years.

BAPTIST CHURCH,

AT GILDERSOME,

SIX MILES WEST OF LEEDS.

This Church is a Branch of the Baptist Church at Rawden.

On Sept. 6, 1749, seventeen persons, members of the church at Rawden, were formed into a church. Mr. John Tommas, who had laboured amongst them from the year 1747, became their pastor. Mr. Tommas was born at Barnoldswick in 1724, and was baptized by Mr. Alvery Jackson when about seventeen years of age. —At his ordination at Gildersome in 1749, Mr. Jackson offered up the ordination prayer, and gave the charge from Isa. lii. 11; Mr. Palmer of Hull, who afterwards moved to Broughton, Cumberland, and died there, addressed the people from Matt. xxviii. 20. In 1748 Mr. Tommas had married Miss Ann Hudson. In 1754 he was dismissed to the pastoral

care of the Baptist church in the Pithay, Bristol, amongst which people he had been officiating some months as a visitant. He died at Bristol, August 27, 1800, aged seventy-six.

Mr. Thomas Ashworth, son of Mr. Richard Ashworth, Baptist minister at Cloughfold, Rossendale, Lancashire, and brother to Dr. Caleb Ashworth, tutor of the Independent Academy at Daventry, succeeded Mr. Tommas, and was ordained over the church at Gildersome, June 26, 1755. He was a man of eminent piety. He died of a paralytic stroke, May 10, 1769.

His nephew, James Ashworth, succeeded him. He was baptized by his uncle in 1759, and ordained in 1770. He removed to Farsley in 1800, and soon after to Horseforth, two villages between Leeds and Bradford, and died in 1802. Mr. Ashworth published a sermon on the death of Mrs. Weatherill.

After Mr. Ashworth left Gildersome, the church there was long in an unsettled state. Mr. Ward, (now Baptist Missionary in India,) ministered to the people nearly twelve months. Mr. Ackroyd (now at Halifax), Mr. Tate, and Mr. Brooks, laboured in succession as supplies till the close of the year 1805. At this time the Baptist Academy at Bradford was set on foot; the students from which Seminary occupied the pulpit at Gildersome till March 18, 1807, when the Rev. W. Scarlett was called to labour here. Mr. Scarlett was led to the knowledge of the truth under the ministry of the amiable Pearce, and was baptized by him, and called to the work of the ministry by the church at Cannon-street, Birmingham. He afterwards resided in Hull, went to Gildersome as above, and was ordained in 1808; Dr. Fawcett and Dr. Steadman assisting. The number of members now (April, 1819) is twenty-three.

The following ministers were sent out by this church: Joseph Askwith, Jan. 2, 1777; dismissed to the pastoral care of the church at Bramley, near Leeds, a people he had been the means of gathering.

Luke Hayward, July 3, 1777; dismissed to the pastoral care of the church at Watford.

John Ross, Jan. 24, 1779; dismissed to the pastoral care of the church in Gisburne Forest, near Skipton. I. M.

Shipley.

THE FRUIT OF THE SPIRIT.

No. IV.—*LONG-SUFFERING.*

LONG-SUFFERING consists, in the first place, of *forbearance in the midst of injuries and provocations.* The Christian is not unfrequently exposed to such treatment as calls for the exercise of long-suffering, and puts his forbearance to a severe trial. His holy and consistent conduct becomes a silent monitor, and conveys a powerful and unwelcome reproof to the careless and the gay. While it produces respect and admiration in some, in others it excites the opposite feelings of envy and hatred. His character is often viewed with a malignant eye, and every action has to pass a rigid scrutiny; his excellencies are depreciated; his motives called in question; and he himself is derided as weak and fanatical. The world is eager to detect the slightest imperfection, and ever ready to fancy a fault where it cannot find one. Hence the

spirit of detraction which is so freely indulged; hence the ready taunt, the scornful sneer, the laugh of ridicule; hence the poisonous breath of calumny, which threatens to wither the fairest and most florishing reputation. Amid this obloquy and reproach, there is ample scope for the exercise of Christian forbearance. It may indeed be difficult in such circumstances, to maintain an even and unruffled temper, but the Christian is to repress every angry feeling, and to banish from his mind every revengeful thought. We are "not to render evil for evil, or railing for railing, but contrariwise, blessing." How sublime is the lesson which our Saviour taught; "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you!" This is the first and highest exercise of long-suffering.—But the injurious treatment with which the Christian is assailed is unhappily not confined to the world: sometimes it proceeds from a quarter from which it was least to be expected. There is a jealous and contracted, a mean and envious spirit, which is not unfrequently to be found among professors of religion, and which is manifested in various ways towards those who are more active and more consistent than themselves. They endeavour to palliate and excuse their own listless and culpable inactivity, by sitting in severe judgment upon others; and wish to hide their deficiency in zeal under the shelter of a superior sagacity:—a sagacity which is often pretended, and when real, is not exercised in a manner the most charitable. They who are pursuing a career of usefulness must not expect to escape all censure; and although it is painful to be exposed to unfriendly and sarcastic remarks, yet let it be remembered, it is then we are called to the exercise of that charity which "is not easily provoked, but which suffereth long and is kind."—While the injuries of others tend to excite resentment, their weaknesses and prejudices are apt to provoke contempt. But neither resentful nor contemptuous feelings, should ever find a place in the Christian's breast; for we ought "to bear with the infirmities of the weak, and not to please ourselves." Such appears to be the nature of long-suffering. It stands directly opposed to the indulgence of a hasty and unhallowed temper.

Long-suffering consists also of *patience in the midst of trials and afflictions.* This appears to be the meaning of the term, at least in one part of the sacred volume, when the Apostle prays that we may be "strengthened with might unto all patience and long-suffering with joyfulness." Patience and long suffering are here identified; and in this sense, there are innumerable occasions in which this Christian grace needs to be exercised. How multiplied and various are the vicissitudes and calamities of life, and what a checkered scene does this world exhibit! The light and shade are sometimes sweetly intermingled in the picture, but frequently the darker tints prevail. While we behold some, blessed with the sunshine of prosperity, and surrounded with every thing that heart can wish; we see others presenting a sad and melancholy contrast:—their prospects are obscured; their sky is overcast; the clouds gather around them, and the storm beats

upon their defenceless head. While some are gliding down the stream of time with ease and celerity, others have to buffet with the waves of troubles, and to contend with a thousand conflicting cares. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born to trouble as the sparks fly upward." But amid every scene of sorrow, the Christian is to exercise patience and long-suffering. He is to trace the hand of God in all, and never to repine at the arrangements of a wise and gracious Providence. "Shall we receive good at the hand of God, and shall we not receive evil?"—This grace is needed to support the mind, not only in adversity, but in sickness. When the bloom and vigour of health forsake us, and disease preys upon the human frame, and undermines the strength of the constitution; should we be exposed even to the greatest extremity of pain; not a murmuring sound should escape our lips, not a complaining sigh should heave our bosoms. —Or if, instead of pain of body, we should experience distress of mind; should the stroke of death sever from our hearts some object of our tenderest regard, and leave us to mourn in solitude and sadness the loss of those we love; although the tears of affection may freely flow, and the memory of departed worth be fondly cherished, still submission to the will of Heaven is the difficult lesson we must then learn; and however painful the struggle, we must adopt the sublime sentiment of the venerable and afflicted Patriarch: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Thus, long-suffering comprises patience in the midst of trials and afflictions, as well as forbearance in the midst of injuries and provocations; and stands equally opposed to a discontented disposition, as to a resentful temper.

Long-suffering, as a fruit of the Spirit, is not to be confounded with natural apathy, or hardened insensibility, or stoical indifference. Some possess minds so sluggish in their movements, and hearts so callous, that nothing seems to affect them: and others have had the fine edge of feeling blunted either by profligate habits, or by the precepts of a proud philosophy. These frequently are found to pass unmoved through trials and reproaches, through difficulties and dangers; and thus assume the appearance of a forbearing temper and a patient disposition. But long-suffering implies the existence, not the annihilation of feeling. He who remains unaffected cannot be said to exercise either patience or forbearance. The Christian feels, and often acutely: but supported by divine truth, and influenced by the Holy Spirit, he endures with resignation all that his heavenly Father permits or appoints. His state of mind is equally remote from the dull stupidity of the ignorant, the reckless unconcern of the vicious, or the forced and unnatural obduracy of the stoic.

Long-suffering, as a fruit of the Spirit, is never possessed alone, but is always exhibited in harmonious combination with the other Christian graces; blended with love and joy and peace. It is connected with supreme love to God, which produces an entire acquiescence in his providential government, and teaches us to say, even in the darkest dispensations, "Thy will be

done."—It is sustained by holy joy, which gives an elevation to the soul, and raises us above the vexations and sorrows of the world. It is almost identified with that sacred peace, which, built upon a solid basis, gives firmness and steadiness to the mind, and preserves an unruffled calm within, while the storm is spending its fury without.—This grace has indeed its counterfeit; but the reality may be readily distinguished from the resemblance, by its being thus associated. He who is a stranger to divine love, holy joy, and real well-grounded peace, cannot exercise that genuine long-suffering which is "the fruit of the Spirit."

This grace is recommended to us by its own intrinsic excellence. Man never appears more truly noble than when he stands erect in the midst of danger, when he bears up with fortitude under the pressure of calamity; neither dismayed by difficulties, provoked by injuries, nor depressed by sorrows; cheerfully relying on a wise and gracious God; assured, that under his guidance and control the most painful and trying circumstances shall all co-operate for good. How admirable does this grace appear when viewed in contrast with fretfulness, impatience, resentment, and discontent! These feelings are not only mean and degrading, but if ever they are permitted to prevail, they will sour our temper and undermine our enjoyment; rendering us wretched in ourselves, and a burden to those around us. So that long-suffering is essential both to the dignity and the happiness of our nature.

By the exercise of this grace, God is glorified. Long-suffering is indeed a passive virtue, and its character is quiet and unobtrusive. But frequently the calm content of the retired Christian in scenes of difficulty and distress, reflects a higher lustre on religion, and shows the value of its principles more completely than the active exertions of those who are engaged in scenes of public benevolence. We are to *suffer* as well as to *do* the will of God; and he is equally honoured by our patience and forbearance, as by our activity and zeal. This unostentatious grace is not less ornamental to the Christian character, and even more pleasing in the sight of God, than those splendid virtues which almost exclusively attract the applause of man.

Many striking examples of long-suffering are recorded in the sacred volume. We have already alluded to the case of Job. What a sad and sudden reverse did he experience:—reduced in a moment from affluence and splendour to the depths of poverty and distress; stripped of his numerous flocks and herds; deprived by a single stroke of the children of his love; his body covered with a loathsome disease; and to aggravate his sufferings, himself rendered an object of derision to the unfeeling multitude, and having to bear the reproaches of his false-hearted friends! Yet in the midst of all his calamities, what fortitude of mind did he manifest—what pious resignation to the will of God! His patience has become proverbial, and his character has been carefully delineated by the pencil of inspiration as a pattern for us to imitate. Behold David, driven from his capital and his throne, by the rebellion of a favourite, but unnatural, son! As he pursues his mournful way, oppressed with grief and care, Shimei comes

forth to meet him, and with cruel audacity, curses him to his face. But when his attendants would instantly have avenged the insult, the exiled monarch displayed a noble forbearance, and expressed an humble hope in the protection of the Almighty: — "Let him alone, and let him curse; for the Lord hath bidden: it may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." — Witness the dying martyr Stephen: —when his accusers and his judges "were cut to the heart and gnashed on him with their teeth," he stood with a majestic firmness, unmoved by their infernal fury: and when cast out of the city and led to a lingering and agonizing death, he placidly resigned his spirit to his Saviour; and with his expiring breath, interceded for his murderers: "Lord, lay not this sin to their charge."—But there is one example of long-suffering which far exceeds all others; the example of Christ himself: on this, however, we can only slightly touch at present. In all the trials through which he passed; in the temptation in the Wilderness; in the persecutions with which he was assailed; in the agony in Gethsemane; amid the insults he received in the hall of judgment; and during the last and scene of suffering on the cross; we behold in him the utmost calmness and composure, the most perfect patience and forbearance. "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." How anxious should we be to tread in his footsteps, to imbibe his spirit, and O! to copy such a model.

Long-suffering has been exercised by the Deity himself towards ungrateful and rebellious man. Often have we provoked his wrath, but yet his wrath is delayed. Sin is calculated to rouse the indignation of the Almighty, and calls aloud on Divine Justice for immediate punishment. But the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Long has he borne with our insensibility and imperfection; and should not we aim to imitate that attribute of which we are ourselves the objects? Let us "be imitators of God as dear children;" and in this respect, endeavour to "be perfect as our Father in heaven is perfect."

It is consolatory to reflect, that long-suffering is only a temporary grace. In heaven there will be no scope for its exercise. In that happy region, where love shall burn with a purer and more brilliant flame; where joy shall be expanded into ecstasy, and peace become perfect and perpetual; long-suffering will be no longer needed; for the trials and sorrows of this mortal state shall be known and felt no more. H.

ADDRESS TO CHRISTIANS.

No. 2.

HAVING made these preliminary observations, I thus proceed.

I. Let us guard against *the undue influence of this world.* The good things of this life may be sought for the purposes intended by God when he created them; but to treasure them up as something on which to rely in time of trouble, or to place our supreme affection on them, is idolatry. Through the depravity

of our nature, it is difficult to possess riches without injury; many have been so dazzled by the sunshine of prosperity as not to persevere in the path of the lowly; turning aside to observe lying vanities, they have forsaken their own mercies. It is not however what we possess, but the place it holds in our affections: the man who has but little of this world may love it more, and be more devoted to its increase, than the man who has much of it.

We have in Bunyan's Pilgrim, an important lesson. A man with a muck-rake in his hand, who could look no way but downwards; he was employed in raking up straws, and sticks, and the dust of the floor, rather than listen to him that stood over his head with a celestial crown in his hand, and offered to give it to him for his rake. When Christiana understood this she said, "Oh! deliver me from the muck-rake. That prayer, said the Interpreter, has lain by till it is almost rusty. *Give me not riches*, is the prayer of scarcely one in ten thousand. Straws and sticks and dust, with most, are the great things now looked after." Do we not resemble this poor man? Are not the little things of this world the objects of our attention? Let us not forget that sweeping declaration, "If any man love the world, the love of the Father is not in him." To redeem the people of God from the love of this world, was one end of the death of Christ: they should not therefore be conformed to its fashions and maxims, but be transformed by the renewing of their minds, that they may prove what is the good, acceptable, and perfect will of God. *The man who has* a proper knowledge of the divine character as revealed in the scriptures of truth, will be able to look beyond this mortal state: in prosperity and in adversity he will be able to say, "The Lord is my portion, saith my soul, therefore will I hope in him." Let us pray with David, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Incline my heart unto thy testimonies, and not unto covetousness."

B. S. G.

LETTER
TO AN
AFFLICTED FRIEND.

MY DEAR FRIEND,

In taking the liberty of writing to you, I trust I can say, that I am influenced by no other feeling than that of sympathy, and by no other desire than that of promoting your present peace and eternal happiness. The common circumstances in which we are placed, as fallen creatures, are calculated to excite our sympathy for one another. We possess alike a body and a soul: a body that is frail in its constitution, liable to pain, and weakness, and death: a soul capable of thinking, reasoning, judging, and feeling; a soul whose thoughts are vain, whose reason is darkened, whose judgment errs, whose desires are sensual, and whose feelings are susceptible of pain; a soul which, vain, and dark, and erroneous, and sensual, and miserable as it is, can never die; its maker having given it a constitution that can never be worn out, and impregnated it with a principle of immortality. Under such circumstances every serious and reflecting mind will not only

sorrow on account of its own wretchedness, but will also feel a lively interest in the sufferings of others.

That this abject condition is the real condition of man is asserted in scripture, and realized in experience. If the voice cries, "All flesh is grass;" we behold the children of men, of every age, and of every station, (no matter under which of the innumerable diseases that are abroad in the earth,) droop and die; and in the gloomy, silent spot where the trophies of death are deposited, we see, side by side, the infant and the full-grown man, the youth and the hoary-headed sire. If God declares, "there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God;" we behold youth spent in vanity, riper years in labouring for that which satisfieth not, and old age in all the miseries of disappointment and guilt; or, through the hardening influence of sin, in that shocking insensibility which views without repentance the past, and feels no painful apprehensions concerning the future. We behold works of deceit, and folly, and rebellion against God; and in all the schemes, and labour, and anxiety of the world, we see the body preferred before the soul, time before eternity, earth before heaven, and the creature before God the Creator; while, by the glitter and hurry of worldly objects and pursuits, men impose on their understandings, and deceive themselves; thus sacrificing body and soul for pleasures which they cannot long enjoy, and for possessions which they cannot retain. They sow to the flesh, and of the flesh they reap corruption.

My dear friend, can these things be without our knowledge? can we know that they exist, and not think about them, and without being convinced, that we also are workers of iniquity? can we be convinced of sin without feeling that we are undone, that we have lost the favour of God, and have exposed ourselves to his wrath; and can we feel this without hating sin, without repenting of it, without desiring and praying to be delivered from its present dominion and polluting influence, as well as from its future awful punishment? I hope you see and feel all this, and desire and pray for pardoning and sanctifying grace. If however you do not, I would earnestly entreat you to examine the subject with that carefulness which its importance demands. There is, I know, in each of us, a disposition to put off the examination of a subject which must be followed by painful conviction; but it is better to feel the pain of conviction and repentance in time, than the pain of despair in eternity. No one, on a death bed, ever repented that he examined the state of his soul too soon: but what agonizing feelings have been occasioned by neglecting the soul, by living without God in the world! Such conduct has planted the pillow of the dying man with thorns; and many have delayed, and delayed, till they have lifted up their eyes in that torment, where their worm dieth not, and the fire is not quenched.

O, my dear friend, if you have hitherto delayed, delay no longer. No circumstances can justify a neglect of the "one thing needful." But your circumstances excite in the breasts of your friends a more than common concern for your eternal happiness. They hear the voice of your affliction

and they wish *you* to hear it; it is, "Prepare to meet thy God." Do not, I beseech you, presume on a recovery; I fear there is but little hope of your living long: medicine seems to fail, your strength decays, while symptoms of approaching dissolution increase. But even should you recover, life will be uncertain; in its best estate, it is but a vapour; if spared now, the next breath of afflictive air may destroy it. Besides, a proper concern about the soul is not inimical to life. Religion, though it requires self-denial, is the way of pleasantness, —the path of peace. Though it is attended by the cross, it counteracts many a pain. It soothes, enlivens, and strengthens the soul under all its infirmities, trials, and dangers. It is not only the most suitable companion in the hours of affliction and death, but it is also the best counsellor in the season of prosperity and temptation. In a word, "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

(To be concluded in our next.)

ANECDOTE

OF THE

Notorious Thomas Paine.

Related by the Rev. E. Burn, at a late Meeting of the Bible Society, where he said he would answer for its Truth.

THE death-bed is the place for prying into the recesses of the heart: it is there where are displayed the poignant agonies of an infidel. Some weeks previous to the decease of this wretched individual, he had been reduced in his temporal condition to the greatest misery, which was not a little augmented by the horrors of mind to which he was subject, but which he strove to conceal, in order to support his former fallacious doctrines. A lady, who lived near him, of great benevolence, paid much attention to his wants, and used daily to carry him food to his dwelling. The time came when he was unable to leave his bed, and even then also did the kind hand of his benefactress administer to his distress.

One day, seeing the approach of that fate which before he dreaded not, and being desirous to make some confession of the enormity of his guilt, he inquired of the lady, if she had ever seen a book he had published called *The Age of Reason!* She was reluctant to answer him, fearing it might add to the trouble of his mind; but being pressed for a reply, she said she had. And now we come to what we hope will go home to every heart: Paine, grasping the hand of his benefactress, exclaimed, *"Aye, madam, if ever the devil had an agent on earth, I am that man!"*

THE WORDS OF CHRIST.

John vi. 63.

THEY ARE,

1. *Important.* How important, let the despairing sinner on his death-bed tell; or he who is convinced of his sin, who sees that there is salvation by Christ, who would prefer pardon of sin to the wealth of the Indies, but who fears that the blessing is too great for such a sinner as him.—2. Attracting and persuasive. Matt. xi. 28.—3. Commanding and authoritative. Matt. vii. 29, and viii. 27.—4. Animating and consolatory. Rev. ii. 10, 17, 26. iii. 5, 12, 21.—5. Interesting and impressive. The whole of the Gospels.—6. Suitable to our wants, and adequate to our most enlarged desires. Matt. vii. 7, 8. John xvi. 23.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXII.—*GOLD.*

Amid th' embowell'd treasures of the earth,
Gold is the prize that counts the toil of man.
Its rich, its lively, fascinating hue
Even delights the roving eyes of youth;
Its rarer properties the wise attract,
And raise their thoughts to th' all creative Mind:
Than lead more pond'rous, yet so malleable
That sporting winds bestrew its trembling leaves;
A grain so ductile as to gild the wire
Of miles in length. But of its force beware
On grov'ling minds deprav'd: Watch the poison
As it steals the affections of the soul.

In proceeding to particularize some of the metals, we begin with that of which mankind are so inordinately fond, and with which we are all superficially acquainted.

One of the most obvious characteristics of this metal is its beautiful and unfading colour. Several of the metals attract our notice by their colours in their bright and polished state, as iron, copper, and silver; but they so soon tarnish, or, (in common language,) rust, owing to their affinity for oxygen, that they offend rather than delight the eye. Gold, however, is not affected by long exposure to air or water, and being consequently durable, it has ever been valued for ornamental as well as useful purposes.

Another of its characteristics is its weight, it being the heaviest of all metals, except platina. Possessing no great degree of elasticity, and not being very hard, for uses in which it would be liable to wear, a small quantity of copper is generally added to increase its hardness. Although it has less tenacity than iron, copper, platina, or silver, yet a wire of gold, but one-tenth of an inch in diameter, will support a weight of 500lbs. It is so malleable, that it is beaten into leaves so thin, that even a breath of wind will carry them away; and, in this state, so various are its uses, that the trade of a goldbeater employs very many persons in large towns. "It is calculated that it would take fourteen millions of films of such gold as is on some fine gilt wire, to make up the thickness of an inch; whereas fourteen million leaves of common printing paper would occupy nearly three-quarters of a mile in thickness." It is the most ductile of the metals, and is readily drawn into wire of extreme fineness; indeed an ounce of it is found sufficient to gild a silver wire of thirteen hundred miles in length. It is not easily dissolved: it yields however to the influence of two acids, either the nitro-muriatic, or the oxymuriatic. Its solution united with ammonia may be converted into a fulminating powder of a very powerful nature. Gold is found to melt at 1300° of Fahrenheit, in which state its fine yellow lustre is converted into a blueish green; and it is remarkable, that, by intense heat, it has been preserved in a state of fluidity for thirty weeks without losing in any perceptible degree a portion of its quality or weight. In forming our conceptions of the Almighty's perfections, we are more accustomed to contemplate their display in objects that are vast, than in those which are minute, although the latter, duly considered, are equally illustrative of their glory. Reflections on our present subject are calculated to enlarge our ideas of the great creative and superintending power and wisdom, which are as really employed in all the operations of the subterraneous world as in the revolutions of the sublime orbs that travel the immensity of space. The solution of solids, and the solidifying of fluids, are subject to the nicest laws. Each metal has its particular degree of heat at which it dissolves, and, in returning to the solid state, nothing like irregularity or accident is seen, but its operations are uniform: thus, gold in cooling, contracts its bulk, and crystallizes uniformly in small quadrilateral pyramids.

Metals, in a state of rust, are in general so far from exciting curiosity, that they are treated with neglect, and abandoned with disgust; but the inquiring mind observes the

greatest order in this process of nature. In the language of that most useful of the sciences, chemistry, the rust of a metal is called its oxide, and of these oxides each metal has its distinct and various kinds, which are formed in peculiar temperatures with all the regularity of the most admired processes. Metals become oxidized by the property they possess of decomposing and absorbing the oxygen of air and water; but gold has so little affinity for oxygen, that it is necessary to have recourse to extraordinary means to oxidize it; such as amalgamating it with mercury and applying heat, or dissolving it in nitro-muriatic acid and precipitating it with a solution of potash. We are not very conversant therefore with the oxides of this metal, of which there are considered two, the purple and the yellow: the former of which is employed in staining and ornamenting porcelain.

Besides the oxides, the metals have also their peculiar salts, many of which are already known to be remarkably useful. Muriate of gold is the only salt with which we are acquainted belonging to this metal. While this salt may be employed for many entertaining purposes, in a state of solution with ether, it has been used for securing lancets and surgical instruments from the injurious effects of damp climates. There was a period, happily long since passed, when under the attractive appellation of potable gold, it was administered as an infallible remedy in many complaints to those who were rich enough to take the enviable potion.

Besides the uses of this beautiful metal to which we have already alluded, many others might be added; but the recollection of the youthful reader cannot fail at once to supply many of the most obvious, such as its employment for coin, jewellery, and plate, on which occasions it is generally alloyed with silver or copper. Standard gold of this country unites twenty-two parts of gold with two of copper. It cannot be doubted, that the monarchs of antiquity employed this metal in much greater abundance than those of later periods. It is said in the 10th chapter of the 1st of Kings, "that King Solomon's drinking vessels were of gold, and all the vessels of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." From the same chapter it has been calculated, that Solomon received 27 tons of this precious metal in one year.

The ostentatious and the gay may deplore the degenerate taste of our nobles in this particular, but the humble and the serious will see no cause for regret. Among the uses of this metal to which we have adverted, the quantity used in jewellery is much to be regretted, as greatly tending to foster that pride and vanity so disgraceful, although so common, to human nature. There is every thing in the condition of man to call for humility; how pitiable then must he appear to superior intelligences when he is seen wasting his time, his wealth, and his attention on little trifling distinctions! The example of the Redeemer is full of instruction in this respect. The real value of rings, whether placed on the finger, or more ridiculously and cruelly suspended to the ear, is best seen in moments of solemn devotional retirement, or in scenes of affliction and trial; indeed, whatever there is in our dress calculated to give an injurious direction to our thoughts, it would be well for us to avoid.

Still more should we guard against the love of wealth, lamentable examples of which are furnished in every age. The explicit and awful declarations of the scriptures against avarice should be repeatedly read, and should give a direction to the duty of self-examination. It was a maxim of the ancients, now equally true, that the love of riches increased with their accumulation. O could the extravagance of fashion and the hoards of avarice but enrich the resources of benevolence, how would our charitable institutions flourish; how many helpless orphans would be provided for; how many afflicted widows would sing for joy!

N. N.

Obituary.

EPHRAIM MARSHALL.

THE venerable subject of this memoir was born in Windhill, near Bradford, Yorkshire, April 4, 1746. With his youth we have but little acquaintance. At eighteen years of age he was married to Martha Hall, who at that time was a member of the church at Rawdon. His mother was, we believe, in connexion with the Wesleyan Methodists. Our late friend said, that about 1775 he had a remarkable dream, in which he supposed that two of his children were burnt to death. This powerfully wrought upon his mind, and was the means of his conversion. In the spring of 1777, he and a friend went to hear the Rev. Reynold Hogg* preach a sermon at Kipping in Thornton, near Bradford, in defence of infant sprinkling. The sermon removed all their doubts about baptism. They both returned fully persuaded that the preacher had failed to prove his point; and that infant sprinkling was a practice not founded on divine authority. The consequence was, that Ephraim, and his friend Joseph Crabtree, were both baptized by immersion on a profession of their faith in the Lord Jesus, June 1, 1777, by the pious and worthy Mr. George Haines, at that time the Pastor of the Baptist Church at Shipley. After his union with the church of Christ in this place, our friend's mind was much harassed with fear lest he should be a reproach to his Lord; but he was mercifully relieved from his anxiety by an application of Psal. xliii. 5, to his mind, "Why art thou cast down, O my soul, &c.?" This support was administered when he was engaged in prayer in an out-house, to which he had often retired before to hold converse with his God. Our departed friend, for nearly fifteen years, had continued a truly honourable member of the church, when he was chosen to the office of Deacon, which office he filled to the glory of his Lord, and the satisfaction of the church, for nearly twenty-eight years. For many years before his death, it pleased God to lay a very heavy affliction upon this good man, which he bore with the most exemplary patience, and submission to the divine will. At one time when his mind was painfully exercised, he was graciously relieved by Isa. xli. 10. "Fear not, for I am with thee." He afterwards observed, "These afflictions are all designed by God to promote my sanctification: I bless God for them. I have been afflicted these seventeen years, yet have always had great cause for thankfulness, and none for complaint. I never repented of serving my Lord, but have often mourned that I served him not earlier, and better." At another time he said, "God, who hath called me, is faithful. He has already done too much for me to leave me at last. I trust he has given me living faith in his name. None but God could have kept me so long, and he has kept me, and blessed me in a wonderful manner. His visits have not been few, nor his mercies small; Glory! Glory! for ever to his name." To a friend who was sympathizing with him in his trouble he said, "Whom

* About five or six years after this Mr. Hogg became a Baptist. He has since that time been Pastor of churches at Oundle, Thrapston, and Kimbolton, and has lately succeeded the Rev. Wm. Brown as Pastor of the Baptist church at Keysoe, near the last-mentioned place. He was the first Treasurer of the Baptist Missionary Society. We reviewed in our Magazine for March an excellent little book written by him, entitled, "Personal Religion," *Price* 2*s.*

the Lord loveth he chasteneth; but he is still my rock. I hope faith and patience will hold out to the end. I am persuaded he has some corruption to purge away; and when that is removed, I shall be called home. I long "to suffer all his righteous WILL, and in that WILL to rest:

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Yes, there is something yet that needs subduing. I am in the hands of a faithful God. He will fit me for his glory, and will keep me to it. How pleasant will it be to meet my dear brethren and sisters in glory, but especially my dear Lord! "Finish thy work, my Lord, and cut it short in righteousness." Being visited one day by his pastor, he said, "I am rather better than I was. The Lord has done wonders for me; but O! I long to be able to attend the public means of grace; no one can tell what a loss I sustain from being unable to attend the chapel." On Sabbath-evening, Jan. 2, his mind was in darkness, and the enemy was permitted to trouble him. He said the next day, "My mind was so dark last night, that I could not rest for sorrow; but after a while passages of scripture came to my mind so suited to my state, and were so powerfully applied, that I could not sleep for joy." Thus lived, and thus died, this holy man of God. He expired Jan. 11, 1820, in the 75th year of his age. His funeral discourse was preached by his pastor on Lord's-day afternoon, Jan. 23, to a numerous assembly, who testified, and still testify, their veneration and respect for the memory of Ephraim Marshall. It would be injustice to the memory of one of the best of men, not to mention some of the leading traits in his character. Through every stage of his pilgrimage our venerable friend appeared to possess great spirituality of mind. In all religious exercises he engaged with manifest pleasure, seriousness, and devotion. His conversation was holy, and animated by a divine *sweetness. Gratitude* for the smallest *favours was always* discovered; and though he was poor to an extreme, yet he was at the farthest remove from a craving, clamorous spirit. His friends saw his necessities, and ministered to his wants with delight. The house of God was the place in which our honoured friend delighted to dwell. When almost reduced to a skeleton, he would still walk to the chapel, though he tottered at every step. His temper was peaceful, affectionate, and mild, beyond that of most men; and his reputation was unblemished, both in the church and in the world. To visit the sick was his delight, both in the days of his health, and when emaciated by disease. But amidst all his excellencies (and perhaps few men living had more) Ephraim bewailed his state as a sinner, and was truly humbled in the sight of God. His prayers were the language of deep self-abasement, and eminently calculated to awaken a spirit of devotion. Reader! follow him, as he followed his Lord.

Shipley. I. M.

MRS. SARAH MANN.

MRS. SARAH MANN died June 22, 1819, at Horndon-on-the-Hill, Essex, aged 22 years. About four years ago the Gospel was sent into her neighbourhood, by the Baptist Association for the county, united for the support of village preaching; upon the ministry of which she attended, and at an early period found it the power of God to salvation. Under a sermon from Psalm xl. 2, which was preached in a licensed room in an adjacent village, she was convinced of sin, and directed to Christ, upon whom she was enabled to build her hope of present and future happiness. In July 1817, she was baptized with several others, who, with her, (to use her own words but a few days before her death,) will "have to bless God through eternity for village preaching," and who were all united to the church at Billericay under the pastoral care of the writer. In the beginning of the present year she was assailed by the disease which terminated her existence. During her illness I visited her frequently,

session of a settled peace of mind, which she observed was one of the blessed fruits of her Lord's sufferings. On my first visit I found her apparently very near death, though she lingered for six months. Her mind was serene and happy. She looked forward to the change that awaited her, with that calmness and fortitude which the religion of the Bible can alone inspire. I engaged in prayer, having previously enquired if she wished me to solicit any thing in particular. She replied, "Yes, Sir, that I may be resigned to the divine will, and prepared for a comfortable passage through the swellings of Jordan."

At another time I said, I quite expected you would have taken leave of all on earth before this time. "O no, Sir," answered she, "I am still on this side Jordan. You are disappointed. You said when you left me, that I should soon be out of the miseries of this sinful world, and should be at home with my Father. But the signal is given; I only wait the convoy."

"See the kind angels at the gates,
Inviting us to come:
There Jesus the forerunner waits
To welcome pilgrims home."

It being Sabbath-morning, I observed it was our ordinance day at Billericay, to which she replied, "I wish *I* could unite with you *once* more; but we shall meet yonder, and then sit down to an everlasting banquet with all the family of heaven: what an assembly! Lord, why am I a guest?" She again adverted to the subject of village preaching, blessing God for such effectual means of converting sinners, "of whom," said she, "I am chief." She was, indeed, not only comfortable, but quite happy, and her prospects were clear and animating.

On the next day, it was with great difficulty she could converse with me. She said, "I cannot talk much, I am too weak; I have nearly done with all things below the skies; I shall soon be at home." I asked if her mind was happy. "Quite, quite," she replied; "nothing here disturbs me; I can leave all. And now, my dear Friend and Pastor, my Father in Christ, I must bid you adieu for a season: I am only going before. Give my kind love to Miss ——— and tell her

'Tis Religion does supply
Solid comfort when we die.'

Remember me to all the friends at Billericay. The Lord bless you, and make you a blessing." I took her by the hand, which seemed paralyzed by the approach of death, and took my leave of her, hoping to meet her in that world, "where languor and disease no more invade this house of clay." The following day, having taken leave of her friends, she calmly fell asleep.

On Lord's-day, July 4, her death was improved at Billericay, agreeably to her request, from 2 Cor. v. 5, 6.

T. B. C.

Billericay, Sept. 17, 1819.

MRS. ALICE PALMER,
AGED 80.

THE venerable and beloved deceased, was one of the first members who formed the Christian church in Thrapston, and after having maintained a consistent profession for twenty-three years, she laid down that profession unstained by error, or vice; and, so far from having any thing to conceal or to extenuate, her name now mentioned in public or in private, as did her person when living, awakens the attention it deserved: she possessed no peculiar features of character, no singularity of attributes and actions which might be seized to distinguish her; these, where they are manifest, it is not always proper publicly to mention; and, concerning them, people will decide according to their respective views and feelings. But that which was truly excellent and praiseworthy in her was embraced by uniformity of conviction: the distinctions to which we allude, had they existed, would have given occasion to great diversity of opinion, and upon that which was confessedly the least important. There are few who more eminently cultivated, or more fully displayed, the passive graces of Christianity

than she did. She greatly excelled in submission, meekness, patience, long-suffering, and gentleness; by these, observation was fixed upon her, and she was allowed most impressively to preach righteousness to those who were unwilling to hear other instructors. Her religion was habitual and unostentatiously devotional; she was much attached to the Holy Scriptures, read them frequently through with careful attention, and always read the Psalms through twice in the time she devoted to the other books. From the word of God she saw clearly into those truths which are generally termed Calvinistic, and particularly admired the works of Archbishop Leighton, several leaves of which were turned down by her own hands, and found so after her decease. Her innocence (by which we mean her unwillingness to injure or grieve any) was worthy of imitation. She was harmless, as the Apostle enjoined Christians to be; she gave no offence to Jew nor Gentile, nor to the Church of God; the spirit of David was felt and invited by her when he was checked from repining and murmuring, "lest if I should speak thus, behold I should offend against the generation of thy children." One certain evidence of the degeneracy of the age is the representation of inoffensiveness of behaviour, as connected with some imagined intellectual deficiency: as if there were no superior mental attainments without deceit and villainy. But as one has justly observed, the craftiest villain is the greatest fool, and the "harmless" Christian the wisest man. Being converted, she humbled herself as a little child, and thus arrived at the high honour of being great in the kingdom of Heaven. It would be doing her an act of injustice to omit one eminent trait in her character. Her *benevolence* will not be denied, and cannot be questioned. Her means were indeed comparatively small; and by a little common reasoning, especially by the help of that Catholic argument, charity begins at home, she might have confined the whole of *her income to herself*; but by self-denial, by separating every thing that was, superfluous from what was necessary, she possessed some ability to be serviceable to others. Judging of her benevolence by the proportion of her income and her sacrifices, she gave MUCH: others gave of their abundance, she of her penury. The language of the Apostle may with propriety be applied to her, "The abundance of her joy and her deep poverty abounded unto the riches of her liberality; for to her power, yea, and beyond her power, she was willing, entreating others to receive her gift. Her behaviour to her fellow-members was uniformly respectful and lovely; she found it her duty and privilege to walk in Holy Communion. The ministry on which she attended she valued, and implored a blessing on it; her kindness to her minister and the church was

"Ne'er roughen'd by those cataracts and breaks
Which humour interpos'd too often makes."

One striking passage amongst many, she recommended to her minister to illustrate, a few months before her death, which contains sentiments the most grateful to the Christian mind, in language the most impressive. The passage was Isaiah lxiii. 7. "I will mention the loving kindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses." This often dwelt on her lips with sacred pleasure; it was applied by her to her own peculiar circumstances, and impelled her to the life of praise as well as to the language of praise.

For some months previous to her removal, she appeared more than common to feel the infirmities attendant on her advanced age. "The grashopper indeed had become a burden," and desire failed. In her own impressive language she longed to go to her Heavenly Father, but hoped he would preserve her from murmuring, and support her as long as he continued her here.

On the Saturday previous to her

death, she was evidently hastening to the desired period of her dismissal. On the Lord's-day after the service, her minister called on her. With the greatest interest she inquired into the subjects which had engaged devout attention on that day. The morning subject being mentioned, "Blessed are your eyes for they see, and your ears for they hear;" the sweet satisfaction visible in her countenance, and her uplifted hands, intimated her *peculiar* blessedness, and recommended forcibly that blessedness to others. After having prayed by her, he said, "You have for a considerable period loved and served Christ, and now you are about to enter his presence, and fully to enjoy him." On this being said, she expressed a probability that this sickness might not be unto death, but for the glory of the Lord. On Monday she dozed away those hours which kept her from the happiness she had so frequently and so ardently contemplated. All the day of Tuesday and Wednesday, her removal was watched with the most affectionate attention of her Christian friends. It was only on Tuesday morning she had the power to converse, when her minister again visited her, and said, God is a refuge and strength, a very present help in time of trouble. Her mind clung to that expression, a "PRESENT help," and she added, I hope I shall find him so. Her assent was given to the sentiments conveyed in many of our excellent Hymns, and to some of the most choice scriptural expressions. The last words that she was heard to utter, were, "Thanks be unto God for his unspeakable gift;" and the next night at 12 o'clock, her spirit entered the bosom of her Father and her God. There were no elevations of mind, but a settled peace and tranquillity within. She knew the foundation upon which she had been building was able to support her, and she found it did support her. Her deserted dust was committed to the earth on the Lord's-day following, and her funeral sermon was preached by Mr. Ragsdell, from a text she had long chosen, from *Psalm xvi. 11.*

RECENT DEATHS.

DIED, Feb. 3, at Porsea, aged 95, Mr. Thomas Cannon. From his birth to his death, he never eat flesh, fish, fowl, butter, cheese, eggs, or any kind of vegetables cooked, except a roasted potatoe, occasionally, with a little salt, by way of dessert. He drank nothing but water till he was more than 17; and, after that, scarcely any thing but tea and coffee with dry bread. His usual diet for dinner and supper was bread and milk. The simplicity of his mode of life not only contributed to longevity, but uniform health; for he was the subject of no disorder till nearly the close of his life, and then only of deafness and shortness of breath. He was able to walk twenty miles by way of recreation, not more than three years since; and could read the smallest print without glasses, almost to the last.

The Rev. T. Cannon, Hammersmith, is his son; and our respected correspondent, who signs himself H. S. A. is his grandson; the veracity of this account is therefore fully attested. We have inserted this article for two reasons; as exhibiting a curious anomaly of nature, for he had an antipathy to ordinary food; and as affording a powerful recommendation to temperance, which, while it generally ensures health and prolongation of life, is commonly associated, as it was remarkably in this case, with many other virtues.

DIED, Feb. 21, at Selkirk, aged 69, Geo. Lawson, D. D. 46 years in the ministry. A man distinguished by his learning, his talents, his piety, his benevolence, and his humility. He was author of Lectures on Ruth, &c. and of Sermons on Paternal Duties. He succeeded the late Rev. John Brown of Haddington, as Professor of Theology to the students of the Associate Burgher Synod.

DIED, March 4, the Rev. George Eveleigh.

DIED, April 23, aged 79, the Rev John Martin, late of Keppel-street.

Particulars in our next.

Review.

Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. &c. from 1796 *to* 1801 *with an historical Sketch, Notes, and Reflections. By Francis Collins, formerly Lieutenant of his Majesty's Ship, Dolphin.* Third Edition, London, 3s.

THE principal recommendations of this little volume, and no inconsiderable recommendations they will be found—are, simplicity, truth, and piety, in the narrative, and cheapness in the price. In books of travels and voyages, curiosity must too often be gratified at the expense of feeling; and for the sake of pleasing an irreligious or sensual mind, they are overspread with infidelity and impurities. If this volume do not aspire to literary eminence, it is at least free from such unpardonable blemishes, and contains, so far as we can perceive, not a line that should operate as a check upon its most extensive circulation.

It is not however simply harmless; it is really, for juvenile readers, instructive and entertaining. The countries to which it refers are always interesting, though their chief peculiarities are generally now well known; and inasmuch as this little book records *voyages*, it cannot be supposed to conduct its readers into the interior, or make them acquainted with the soil, productions, scenery, or much with the manners of the inhabitants.

The author, we think, has done wisely in furnishing an abridgment of the ancient history of the countries upon which he touches. It is so managed, as not materially to impede the progress of the narrative, while it supplies useful information. The reflections are brief, just, and not at all forced; but evidently arise from a heart influenced by love to God, and an understanding so enlightened and sanctified as habitually to look through nature up to nature's God." Several instances of merciful deliverance are detailed. The following paragraph is characteristic of our author's general manner.

"I soon perceived by our course of sailing, that the present object of our voyage was still more remote, and that we were steering from the fertile, but alas! superstitious, regions of Italy, for the once fertile shores of Greece, now generally barren, and enveloped in the darkness of Mahometan imposture and oppression, and immured in the multiplicity of absurd ceremonies and superstition, which so generally mark the ritual of the Greek church, at the present day.

"My mind is impressed with the distressing idea; and ready to plunge into the labyrinth of conjecture, why is it so? Why are these interesting regions so deeply sunk in superstition and error? Scripture answers the question. I check my roving imagination, and rejoice in the anticipation that the time is hastening, when the gospel of Jesus shall again visit these once highly favoured lands, its light dispel the darkness of the mind, and make known a way of obtaining a blissful immortality to the soul." p. 77.

Seasonable Advice to Youth, on the Study of the Scriptures, and other important Topics. A Discourse delivered at the Lord's-day Evening Lecture, New Broad-street, Jan. 23, 1820; *and previously at Mare-street, Hackney, Jan.* 2, 1820. *By F. A. Cox, A. M.* pp 36. Whittemore.

THIS is a very brilliant and eloquent discourse; and what is of infinitely greater importance, it abounds in pious instruction. On the latter account, principally, we earnestly recommend it to our youth; for eloquence is of no use any farther than as it is the handmaid of religion and virtue, and tends to make man wiser and better. Many excellent directions are given for the study of the Scriptures, as well as

striking remarks upon their evidence and authority. The necessity of personal religion is seriously enforced; and the various duties of the Christian are exhibited. It concludes with the motives to a religious life.

There are two errors of the press, which should be corrected in the next edition. P. 7, line 14, for "unintentionable," read "unintentional." P. 28, l. 1, for "year," read "years." We would also recommend "the studious Biblist," p. 10, l. 25, to be altered to "the studier of the Bible."

A Sermon on the Death of his late Majesty, delivered at the Dissenting Chapel, Oxford, February 16, 1820. *By James Hinton, M. A.* Bagster, Paternoster-row, p. 32.

THE author of this elegant sermon has, for a long period, filled the office of a dissenting minister in a city, which has not been improperly termed one of the eyes of the nation, with great credit to himself, and considerable usefulness to others. We think his congregation has given proof of good sense in requesting the publication of this funeral sermon; nor could the worthy author have with propriety refused so respectable an application. Mr. H. says in the advertisement,

"At a period when no avowal of attachment to the constitution of our country, and to the great interests of religion, can be either unnecessary or unavailing, candour will at least commend the motive of the publication, and passing by its numerous defects, will rejoice to promote those principles of loyalty and Christian patriotism which it aims to inculcate."

The character of our late revered and beloved Monarch was so estimable, and combined such an assemblage of excellencies, that the Christian preacher felt no danger of being suspected either of falsehood or flattery in eulogizing his virtues. There are but few persons respecting whom it would have been safe for a minister of Christ to use the following panegyric; but who will *contradict its propriety* as applied to the long established character of George III?

"The friend, the parent, the philanthropist, the patriot, the magistrate, the protector of the oppressed, the patron of the poor—each of these has separate, and some of them exalted claims on our gratitude: but in the character of a good and pious Monarch all are united, and a nation in doing honour to his memory does honour to them all. At his sepulchre, if justice write the epitaph, men of virtue shall assemble with delight; unbelievers shall learn to covet the hope of immortality; and the Christian faith shall multiply its converts; while, taught by his bright example, the most eminent in piety shall devoutly exclaim, "Not unto us, O Lord, not unto us, but unto thy name be glory given!"

Mr. Hinton has indulged in a glance at those affectionate marks of protection which the Protestant Dissenters have always experienced from the House of Brunswick since their accession to the throne of England. The following paragraph must have been listened to at OXFORD with more than common interest.

"In acts of justice and liberality towards the Protestant Dissenters in general, our late Sovereign closely imitated the conduct of his immediate predecessors to the throne. To his Majesty King George the First, the congregation then assembling on this spot, were indebted for a grant of pecuniary aid equally just and munificent, by which they were enable to erect a place of worship, which constitutes a part of the building we now occupy."

The allusion to the *justice* of this royal grant, may not be generally understood. Immediately after the death of Queen Anne, the high church party in England, rather than submit to a constitutional monarchy, were resolved to replace the abdicated popish family of the Stuarts upon the throne; and as the Protestant Dissenters were well known to be devoted to the Protestant succession in the House of Hanover, the Tories, for the purpose of displaying at once their religious and political principles, pulled down in many places the dissenting meeting-houses, one of which was that at Oxford, and was af-

terwards rebuilt by a grant from the Crown.

Our limits prevent us from making further extracts, which we could willingly have done. It is evident from this sermon, as well as from former productions of Mr. Hinton, that he is an Englishman of the good old sort; one who well understands and glories in the principles of the constitution of 1688. He is a scriptural loyalist, obeying just authority, because he "fears God;" and as the blessings of civil and religious liberty are enjoyed and secured in England, this is an additional motive for his "honouring the king."

Though Mr. Hinton would object to declare his unfeigned assent and consent to every thing contained in the Book of Common Prayer, he yet does not scruple to enrich his sermon by a quotation from that compilation, which has, since the Act of Toleration, ceased to be the bone of contention between Episcopalians and Dissenters,

"First of all," as classed in the highest rank and among our intercessory devotions, 'let supplications and prayers be made for kings, and for all that are in authority.' Considering how vast are the interests which depend on the success of our prayers, let us 'MOST HEARTILY beseech the King of kings, the only ruler of princes, that he will mercifully replenish the heart of our Sovereign with the grace of his holy Spirit, that he may always incline to the divine will, and walk in God's holy way, that he will plenteously endue him with the gifts of heavenly wisdom,' through an extended and prosperous reign. In proportion to the sincerity and fervour of our prayers, will be our promptitude to every measure by which the peace of our country may be promoted and its safety secured."

The Christianity of the New Testament impregnable and imperishable. An Address occasioned by the Trial of Mr. R. Carlile, &c. &c. By John Evans, L L. D.

AFTER reading this pamphlet, we [redacted] only say, that in our opinion the [redacted] *excellent*, containing a very *ng truth*; that the contents *excellent*, consisting chiefly of extracts from the Evangelists; and that the quotations in it are excellent, being made from the invaluable writings of Dr. Doddridge, Dr. Watts, &c. But when the author gives us his own sentiments in his own words, we are compelled to see with the deepest regret, that he does not direct his readers to the atoning sacrifice of the cross, which, as we most steadfastly believe, is the only foundation of hope for perishing sinners; and which also forms an essential part of "The Christianity of the New Testament." In a word, we say with Isaac, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" Gen. xxii. 7.

LITERARY INTELLIGENCE.

In the Press.

THE Welsh Nonconformist's Memorial; or Cambro-British Biography. With an Account of the first Planters of the Gospel in Britain, &c. By the late W. Richards, LL. D. of Lynn.

Just Published.

MEMOIRS of the Rev. S. J. Mills, an American Missionary. By G. Spring, D. D.

Narrative of a reclaimed Infidel. Edited by W. Roby. 6d.

Burnham's Pious Memorials: continued by the Rev. Geo. Burder, 10s. 6d. boards.

Discourses at the Ordination of the Rev. John Addison Coombs, Salford, by the Rev. Joseph Fletcher, A. M. Robert Winter, D. D. and Thomas Raffles, A. M. 2s. 6d.

Letter from a Mother to her Daughter at, or going to, School. By Mrs. J. A. Sargant, 3s. in box and gilt edges, or bound.

Georgiana: or, Anecdotes of George III. By Ingram Cobbin, M. A. 2s. 6d.

Dr. Winter's Sermon at Salters' Hall, Jan. 6, 1820.

The Lamentation of David over Saul and Jonathan. A Sermon occasioned by the much lamented Death of His late Majesty George the Third: and of His late Royal Highness Edward Duke of Kent. Preached at Ebenezer Chapel, Margate, Feb. 13, 1820. By George Atkinson. Third Edition.

Intelligence, &c.

SOCIETY

FOR THE RELIEF OF

Aged and Infirm Baptist Ministers,

INSTITUTED AT BATH, 1816.

THE Annual Meeting of this Society will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday, the 14th day of June next, at 12 o'clock. In the interim, the beneficiary members, annual subscribers, and congregations who are disposed to aid the funds of the Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm; as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, *those who claimed last year as well as others,* are reminded, that their application MUST be in the hands of the secretary, on or before the 14th of MAY, or it cannot be attended to; and those of them who retain the pastoral office must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society) with the consent of a majority of the members present at a church-meeting, held by public notice, for the especial purpose of giving such certificate.

YORKSHIRE AND LANCASHIRE *Assistant Baptist* MISSIONARY SOCIETY.

ON Wednesday, July 14, 1819, a numerous and very respectable meeting was held at York-street-Chapel, Manchester, of the friends of the above Institution. Joseph Weight, being called to the chair, addressed the meeting in an appropriate speech, and introduced the business of the day; after which the following resolutions were passed.

1. That the great object of the Baptist Missionary Society, and the measures pursued by it for spreading the knowledge of revealed truth among the heathen, are cordially approved of by this meeting; and that we deem the successful efforts of its Missionaries as an expression of divine favour and approbation that calls for much gratitude, and gives great encouragement to continued exertions.

2. That this meeting cannot better attest their sense of the value of the labours of the Missionaries, than by giving them support from this country; and do therefore request the zealous exertions of all present, and of all their friends, to increase the funds of the Society, and thereby render the labours of the Missionaries still more extensively useful.

3. That as one of the most likely means to increase the funds of the Parent Institution, this meeting do recommend the formation of Associations, to collect for three distinct objects, viz. the mission—the translation of the Scriptures—and the native schools.

4. That the thanks of this Society be given to W. Hope, Esq. the Treasurer, and to Mr. W. Stephens, the Secretary, for their services during the past year; and that they be requested to abide in the same offices the ensuing year.

5. That the thanks of this Society be given to the collectors of the several districts for their past services; and also to those individual friends who have given encouragement to the Society by their subscriptions and donations.

6. That this Society hold their next Annual Meeting at Liverpool, on the second Tuesday and Wednesday in July, in the following year, of which due notice shall be given in the Baptist Magazine.

7. That the cordial thanks of this Meeting be given to those friends in Manchester, of the denomination called Independents, who have generously

promised to present one hundred pounds to this Society, in the present year.

8. That the cordial thanks of this Meeting be given to Joseph Weight, for the very acceptable manner in which he has presided on the present occasion.

In moving and seconding these Resolutions, several animated and interesting speeches were delivered by Messrs. Fisher, Lister, and W. Hope, Esq. Liverpool; Cox, of Hackney, who also preached a sermon on the occasion; Smith of Sheffield, and several other ministers. The meeting, however, owed one of its highest gratifications to the presence of Mr. Ward, then recently arrived from Serampore, who entered into an ample detail of the state of the Mission at the instant of his quitting India. As we understand a report of the whole of the proceedings on this occasion, accompanied by a statement of the Society's receipts and disbursements, will very soon be submitted to the inspection of the public, we, at present, forbear entering more into detail than merely to state that Mr. Stephens preached a most interesting sermon on the Tuesday evening, from John iii. 14, 15. Mr. Cox on Wednesday morning from Isaiah ix. 7. At the close of this excellent discourse, our friends already named came forward with their very liberal donations.

The business of the Society was attended to in the afternoon, and Mr. Ward preached a most impressive and appropriate sermon in the evening from Luke x. 30—37, and concluded the services of a day which will be long remembered with gratitude by all who feel concerned for the salvation of the heathen.

Shepherd of Salisbury Plain.

A FEW days since the following letter, enclosing one pound for the Mission, was put into my hand. I baptized the writer, and several of his family, some years since. Mrs. More's Shepherd of Salisbury Plain, seems to live again in this pastoral brother, whose humble piety, and tender devotion, may dictate to the *poor*, especially, how *they* may cast a mite into the treasury of God, and prefer a modest, and successful claim on the *abundance* of the *wealthy*. The funds of the Mission, exhausted as they are, would soon revive and flourish, by the cordial reception of a hint to be derived from the conduct of this obscure benefactor,

JOHN SAFFERY.

"Dear Father in Christ,

"I hope my love to you and yours is, as in time past, unfeigned. Dear Father, I have not forgot the great kindness of you and your church to us poor people; neither hath my God forgotten it, for he will surely bless you. A few years ago, I, by the goodness of a kind friend, became a constant reader of the Baptist Magazine. By the *news* I understand the state of the heathen world, and it deeply affects my soul, particularly the state of the poor slaves. For them I sigh, and look upward: O my God, hasten their deliverance!

"Having but little to give, I set apart one day in a week for fasting, and prayer; and so continued for two whole years. The Lord blessed me with much nearness to himself, and I felt it good to wait on the Lord, and rejoice in the God of my salvation. I had also the happiness to think that, while I was praying for the hastening of Christ's kingdom, I was saving a mite to cast into the treasury of God. Sometimes my dear wife, and aged mother, and my dear little daughter, joined with me in this, and the Lord blessed us indeed.

"I was very fond of tobacco: I gave up this also, for the dear cause of Christ. Dear father, all that we give, we give as a thank-offering to God for all his great mercy as an unmerited free gift. Dear father, let not this be known in my neighbourhood: if you do, I shall be much hurt, and offended. Could I write better, I could tell you much more: so no more at present from your affectionate son in the gospel,

"The poor Shepherd of
"Salisbury Plain."

"*Feb.* 23, 1820."

COMMITTEE OF DEPUTIES,

FOR THE YEAR 1820,

Appointed to protect the Civil Rights of the three Denominations of Protestant Dissenters.

WILLIAM SMITH, Esq. M.P. Chairman, Philpot-lane.
JOSEPH GUTTERIDGE, Esq. Deputy Chairman, Camberwell.
JAS. COLLINS, Esq. Treasurer, Spital-sq.
Samuel Favell, Esq. Camberwell.
John Addington, Esq. Spital-square.
John Towell Rutt, Esq. Clapton.
Edward Busk, Esq. Pump-court, Temple.

James Esdaile, Esq. Bunhill-row.
W. A. Hankey, Esq. Fenchurch-street.
William Hale, Esq. Homerton.
David Bevan, Esq. Walthamstow.
William Burls, Esq. Lothbury.
Joseph Bunnel, Esq. Southampton-row, Bloomsbury.
James Gibson, Esq. Lime-street, Fenchurch-street.
James Pritt, Esq. Wood-street, Cheapside.
T. Wood, Esq. Little St. Thomas-Apostle.
John Christie, Esq. Hackney-wick.
Samuel Jackson, Esq. Hackney.
William Titford, Esq. Turner-sq. Hoxton.
William Shrubsole, Esq. Bank.
W. Freme, Esq. Catherine-court, Tower-hill.
Robert Wainewright, Esq. Gray's-Inn-square.
John Bentley, Esq. Highbury.
W. Marston, Esq. East-street, Red-Lion-square.

PROTESTANT DISSENTING COLLEGE.

That so large and respectable a body of people as the Protestant Dissenters should not have a College for the instruction of their youth in the higher branches of languages and sciences, is a subject both of astonishment and regret. Nonconformity excluded them from the Universities, by the oaths and subscriptions which were demanded at their admission, or in the course of their studies, in order to the attainment of literary honours. In consequence of this, the Universities of Holland, and especially of Scotland, have been the usual resorts of the young gentlemen who wished to participate of the benefits of a liberal education. Is it not natural to suppose, that the inconvenience of going so far from home has prevented very many from enjoying this inestimable privilege?

But, should such a state of things always continue? Ought not the foul reproach to be rolled away from before our doors? Is it not incumbent on us, without delay, to form an institution which will enable our respectable youth to reap all the advantages which the most liberal education can confer, without making a sacrifice of their principles as Dissenters?

Deeply impressed with these considerations, I beg leave to submit to all who are without the pale of the Established Church, the plan of a College which will secure to the students a liberal education, and communicate to them such a course of instruction as will enable them to appear with honour in the learned professions, or to adorn private life with literary pursuits in the hours of leisure from business.

It is not intended that this Institution should interfere with any which are already established. The theological seminaries it will not infringe on, or injure. They are well adapted to their professed design; and in the careful instruction of the students, and in the extensive course which they pursue, will bear a comparison with any of the most celebrated Universities in Christendom. Instead of being a rival to these, the new College will be a useful and beneficial ally; and will present candidates for the ministry with a valuable opportunity of becoming greater adepts both in the learned languages, and in various departments of science.

Should the plan in general, meet with the approbation of the public, it is the wish of the writer that gentlemen in the metropolis would stand forward, and soliciting the co-operation of friends to the cause in every part of the country, would mature the plan, and begin to carry it into execution, by subscriptions for its support, and looking around for professors well qualified by talents, and habits of labour, to perform the duties of their office, with reputation to the institution, with peculiar benefits to the students, and with honour to themselves.

Plan of a Dissenting College.

I. Professors—Four in number at first.

1. For Languages—The higher departments of Latin, and Greek, and the Hebrew.

2. For Logic—Metaphysics—and Rhetoric.

3. For Moral Philosophy—Philosophy of History—and General Principles of Law.

4. For Mathematics and Natural Philosophy.

5. For Botany, Chemistry, and Natural History, when the fund will allow of a fifth Professor.

II. Salaries of Professors.—Not less than four hundred pounds a year.

1. Partly from the subscriptions of the public.

2. Partly by fees from the students, from six to ten pounds a year each.

III. Qualifications of the Professors.

1. Men of unfeigned piety, of high moral character, and of liberal sentiments.

2. Men of first-rate qualifications in their respective departments.

3. Men who have no other employment, and who will devote themselves wholly to the duties of their profession.

4. Men who will be endeavouring to improve themselves from year to year, in the knowledge of what belongs to their department.

IV. Length of the Session.

1. The session to commence in the middle of September, and conclude in the end of May.

2. Ten days relaxation at Christmas, and a week at Easter.

3. The length of the whole course of studies to be three or four years.

V. Students.

1. All to be welcome who are of good character, and wish for improvement in useful knowledge.

2. No impediment will arise from difference of religious denomination.

3. Many of the sons of opulent Dissenters may be expected to attend the College.

4. Many of the Methodists may likewise be expected to encourage the Institution, by sending their children for education.

5. Some Jewish youths may wish to embrace the opportunity of acquiring a liberal education here.

6. Young men of property designed for the Christian ministry, may choose to spend some years in this Institution before they enter on a course of Theological study in a seminary.

7. Many Theological students, after finishing their course in the seminaries, will wish to spend a year at the College before they become candidates for the pastoral office.

These young gentlemen would be exceedingly useful in the College, as patterns of good conduct, and of diligence in study; and by their inspection, influence, and lessons, would assist the juniors in their literary pursuits.

8. Gentlemen of leisure might wish to enjoy the benefit of this Institution. At the Scotch Universities, officers who have served in the army and navy, mercantile men, and country gentlemen, attend courses of lectures for their entertainment and improvement.

VI. Mode of Instruction.

1. The University of Glasgow, it is conceived, forms the best model of any public institution in the kingdom, in this respect, as combining:

(1.) Public lectures by the professors.

(2.) Careful examination of the students on these lectures, and

(3.) Frequent themes in writing on the subject of their lectures.

2. If any improvement can be made on their method of teaching, it will be adopted; as the professors will not be shackled by old statutes to follow inferior modes.

VII. Place and Accommodations.

1. As to the place.

(1.) A healthy situation, and a central situation, are extremely desirable for the seat of the College.

(2.) It is desirable that there should be in it, congregations of different denominations, for the convenience of the students attending on public worship.

(3.) Reading or Northampton would combine these advantages.

2. Accommodations.

(1.) It will be wise not to incur expense in building, till the College be established: it is not elegant structures, but eminent and laborious professors, that will be the glory and stability of the Institution.

(2.) If convenient rooms for teaching in, cannot be rented; the professors, as is the case in some of the Dutch Universities, at first can instruct the students in their own houses.

3. The students will find lodgings in the town, as is the practice in the Scotch and Dutch Universities: and if it should be found necessary, boarding-houses could be provided for them.

4. The professors might be willing to accommodate with board and lodging such students as their parents chose to be peculiarly under their eye.

5. Should the College prosper, necessary buildings could be erected, as well as additional professors introduced: but in building much money should not be spent.

VIII. Discipline and Government.

1. It should be liberal.

2. It should be strictly observed.

3. It should consider good moral conduct as absolutely necessary.

4. It should render the College incompatible with the abode of idlers in it.

5. It should aim to render the students useful and ornamental members of civil society, and should also regard them as immortal beings preparing for a state of eternal blessedness in heaven.

When the Institution has arrived at a state of maturity, and the professors consider it advantageous to confer literary honours on those students who distinguish themselves, the liberal and free Government of Great Britain cannot re-

fuse to grant authority for that purpose, to a College designed for the learned education of so numerous, so respectable, and so enlightened a body as the Protestant Dissenters of England, who have thousands of places of worship without the pale of the Established Church.*

ASSOCIATION.

WILTS AND SOMERSET.

The Twenty-eighth Meeting of the Wilts and Somerset Association for the encouragement of village preaching was held at Keynsham, April 4; Mr. Winter, of Beckington, preached in the morning from Cant. i. 6; Dr. Ryland, of Bristol, in the afternoon, from Luke i. 79; and Mr. Crisp, of Bristol, in the evening, from John i. 24. Messrs. Roberts of Shrewton, Smith and Porter of Bath, Townsend of Paulton, Witcomb of Frome, and Edminson of Bratton, engaged in the other services. The next Meeting to be held at Penknap, near Westbury, Sep. 20. Mr. Ayres of Keynsham to preach in the morning.

R. Edminson, Secretary.

ORDINATIONS.

EASTCOMBS, NEAR MINCHIN HAMPTON.

Feb. 23, 1820, Mr. Rogers, late student at Abergavenny, was ordained over the Baptist church at Garraway, Herefordshire. Mr. Davis, itinerant for the county of Hereford, began with reading and prayer. Mr. Williams of Ryeford, introduced the service by describing the nature of a Gospel church, and asking the usual questions. Mr. Fry of Coleford, prayed the ordination prayer. Mr. Micah Thomas of Abergavenny, (Mr. Rogers's late tutor,) delivered the charge from Rev. ii. 10.; and Mr. Hawkins of Eastcombs, preached to the people from Heb. xiii. 7. Messrs. Davis and Hawkins preached in the evening. The services of the day were profitable to the church and friends who were present on the interesting occasion. Mr. Rogers takes this opportunity to thank his numerous friends in London and its vicinity, for their liberality while collecting for the Meeting-house in the above place. Since his return, it has been deemed necessary to make some alterations and improvements, which have cost about £40.

EARBY IN CRAVEN, YORKSHIRE.

Aug. 2, 1819, a new chapel was opened at Earby in Craven, Yorkshire: and Mr. William Wilkinson was ordained pastor over the church newly formed there. The service commenced at half-past ten in the morning, with reading and prayer by Mr. Scott of Colne. Mr. Shuttleworth of Cowling-hill, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Oddy of Haworth, offered the ordination-prayer, and gave the charge from 2 Cor. iv. 1. Met again at three, P. M. Mr. Nightingale prayed. Mr. Gaunt of Sutton addressed the church from 1 Thess. v. 12, 13. A collection was then made, amounting to about £5, towards liquidating the debt on the chapel.

There have been a few Baptists in Earby for a considerable time, who have regularly attended divine worship at Barnoldswick, about two miles distant. They have for some time desired a chapel in this village, there being no place of worship in it, though it contains six or seven hundred inhabitants, and is surrounded by several other villages.

In Dec. 1818, about ten of them requested their dismission from the church at Barnoldswick, and invited Mr. Wilkinson (who had exercised his gifts in the neighbourhood for some time with acceptance) to take the pastoral charge of them. They carried on worship in a dwelling-house, until the chapel was covered in, when they entered it in an unfurnished state, in which state it still remains. It is thirty-three feet by twenty-four. It cost £120. £44 have been already advanced. For the remainder they will be under the necessity of appealing to the liberality of the religious public, being themselves very poor. Their prospects of usefulness are encouraging. Six have joined them from Cowling-hill, and several have been added by baptism. Their number is now upwards of twenty.

* The Editors insert this paper as they received it, without pledging themselves to recommend every particular which it contains. There are two questions;—1. Is the thing desirable? 2. Is it practicable? They will readily insert a paper or two of moderate length, in answer to these questions, *from any intelligent Correspondent.*

Review.

Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. &c. from 1796 *to* 1801 *with an historical Sketch, Notes, and Reflections. By Francis Collins, formerly Lieutenant of his Majesty's Ship, Dolphin.* Third Edition, London, 3s.

The principal recommendations of this little volume, and no inconsiderable recommendations they will be found—are, simplicity, truth, and piety, in the narrative, and cheapness in the price. In books of travels and voyages, curiosity must too often be gratified at the expense of feeling; and for the sake of pleasing an irreligious or sensual mind, they are overspread with infidelity and impurities. If this volume do not aspire to literary eminence, it is at least free from such unpardonable blemishes, and contains, so far as we can perceive, not a line that should operate as a check upon its most extensive circulation.

It is not however simply harmless; it is really, for juvenile readers, instructive and entertaining. The countries to which it refers are always interesting, though their chief peculiarities are generally now well known; and inasmuch as this little book records *voyages*, it cannot be supposed to conduct its readers into the interior, or make them acquainted with the soil, productions, scenery, or much with the manners of the inhabitants.

The author, we think, has done wisely in furnishing an abridgment of the ancient history of the countries upon which he touches. It is so managed, as not materially to impede the progress of the narrative, while it supplies useful information. The reflections are brief, just, and not at all forced; but evidently arise from a heart influenced by love to God, and an understanding so enlightened and sanctified as habitually *to "look through* nature up to nature's God." Several instances of merciful deliverance are detailed. The following paragraph is characteristic of our author's general manner.

"I soon perceived by our course of sailing, that the present object of our voyage was still more remote, and that we were steering from the fertile, but alas! superstitious, regions of Italy, for the once fertile shores of Greece, now generally barren, and enveloped in the darkness of Mahometan imposture and oppression, and immured in the multiplicity of absurd ceremonies and superstition, which so generally mark the ritual of the Greek church, at the present day.

"My mind is impressed with the distressing idea; and ready to plunge into the labyrinth of conjecture, why is it so? Why are these interesting regions so deeply sunk in superstition and error? Scripture answers the question. I check my roving imagination, and rejoice in the anticipation that the time is hastening, when the gospel of Jesus shall again visit these once highly favoured lands, its light dispel the darkness of the mind, and make known a way of obtaining a blissful immortality to the soul." p. 77.

Seasonable Advice to Youth, on the Study of the Scriptures, and other important Topics. A Discourse delivered at the Lord's-day Evening Lecture, New Broad-street, Jan. 23, 1820; *and previously at Mare-street, Hackney, Jan.* 2, 1820. *By F. A. Cox, A. M.* pp 36. Whittemore.

This is a very brilliant and eloquent discourse; and what is of infinitely greater importance, it abounds in pious instruction. On the latter account, principally, we earnestly recommend it to our youth; for eloquence is of no use any farther than as it is the handmaid of religion and virtue, and tends to make man wiser and better. Many excellent directions are given for the study of the Scriptures, as well as

striking remarks upon their evidence and authority. The necessity of personal religion is seriously enforced; and the various duties of the Christian are exhibited. It concludes with the motives to a religious life.

There are two errors of the press, which should be corrected in the next edition. P. 7, line 14, for "unintentionable," read "unintentional." P. 28, l. 1, for "year," read "years." We would also recommend "the studious Biblist," p. 10, l. 25, to be altered to "the studier of the Bible."

A Sermon on the Death of his late Majesty, delivered at the Dissenting Chapel, Oxford, February 16, 1820. *By James Hinton, M. A.* Bagster, Paternoster-row, p. 32.

THE author of this elegant sermon has, for a long period, filled the office of a dissenting minister in a city, which has not been improperly termed one of the eyes of the nation, with great credit to himself, and considerable usefulness to others. We think his congregation has given proof of good sense in requesting the publication of this funeral sermon; nor could the worthy author have with propriety refused so respectable an application. Mr. H. says in the advertisement,

"At a period when no avowal of attachment to the constitution of our country, and to the great interests of religion, can be either unnecessary or unavailing, candour will at least commend the motive of the publication, and passing by its numerous defects, will rejoice to promote those principles of loyalty and Christian patriotism which it aims to inculcate."

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Mr. Hinton has indulged in a glance at those affectionate marks of protection which the Protestant Dissenters have always experienced from the House of Brunswick since their accession to the throne of England. The following paragraph must have been listened to at OXFORD with more than common interest.

"In acts of justice and liberality towards the Protestant Dissenters in general, our late Sovereign closely imitated the conduct of his immediate predecessors to the throne. To his Majesty King George the First, the congregation then assembling on this spot, were indebted for a grant of pecuniary aid equally just and munificent, by which they were enable to erect a place of worship, which constitutes a part of the building we now occupy."

The allusion to the *justice* of this royal grant, may not be generally understood. Immediately after the death of Queen Anne, the high church party in England, rather than submit to a constitutional monarchy, were resolved to replace the abdicated popish family of the Stuarts upon the throne; and as the Protestant Dissenters were well known to be devoted to the Protestant succession in the House of Hanover, the Tories, for the purpose of displaying at once their religious and political principles, pulled down in many places the dissenting meeting-houses, one of which was that at Oxford, and was af-

greatest order in this process of nature. In the language of that most useful of the sciences, chemistry, the rust of a metal is called its oxide, and of these oxides each metal has its distinct and various kinds, which are formed in peculiar temperatures with all the regularity of the most admired processes. Metals become oxidized by the property they possess of decomposing and absorbing the oxygen of air and water; but gold has so little affinity for oxygen, that it is necessary to have recourse to extraordinary means to oxidize it; such as amalgamating it with mercury and applying heat, or dissolving it in nitro-muriatic acid and precipitating it with a solution of potash. We are not very conversant therefore with the oxides of this metal, of which there are considered two, the purple and the yellow: the former of which is employed in staining and ornamenting porcelain.

Besides the oxides, the metals have also their peculiar salts, many of which are already known to be remarkably useful. Muriate of gold is the only salt with which we are acquainted belonging to this metal. While this salt may be employed for many entertaining purposes, in a state of solution with ether, it has been used for securing lancets and surgical instruments from the injurious effects of damp climates. There was a period, happily long since passed, when under the attractive appellation of potable gold, it was administered as an infallible remedy in many complaints to those who were rich enough to take the enviable potion.

Besides the uses of this beautiful metal to which we have already alluded, many others might be added; but the recollection of the youthful reader cannot fail at once to supply many of the most obvious, such as its employment for coin, jewellery, and plate, on which occasions it is generally alloyed with silver or copper. Standard gold of this country unites twenty-two parts of gold with two of copper. It cannot be doubted, that the monarchs of antiquity employed this metal in much greater abundance than those of later periods. It is said in the 10th chapter of the 1st of Kings, "that King Solomon's drinking vessels were of gold, and all the vessels of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." From the same chapter it has been calculated, that Solomon received 27 tons of this precious metal in one year.

The ostentatious and the gay may deplore the degenerate taste of our nobles in this particular, but the humble and the serious will see no cause for regret. Among the uses of this metal to which we have adverted, the quantity used in jewellery is much to be regretted, as greatly tending to foster that pride and vanity so disgraceful, although so common, to human nature. There is every thing in the condition of man to call for humility; how pitiable then must he appear to superior intelligences when he is seen wasting his time, his wealth, and his attention on little trifling distinctions! The example of the Redeemer is full of instruction in this respect. The real value of rings, whether placed on the finger, or more ridiculously and cruelly suspended to the ear, is best seen in moments of solemn devotional retirement, or in scenes of affliction and trial; indeed, whatever there is in our dress calculated to give an injurious direction to our thoughts, it would be well for us to avoid.

Still more should we guard against the love of wealth, lamentable examples of which are furnished in every age. The explicit and awful declarations of the scriptures against avarice should be repeatedly read, and should give a direction to the duty of self-examination. It was a maxim of the ancients, now equally true, that the love of riches increased with their accumulation. O could the extravagance of fashion and the hoards of avarice but enrich the resources of benevolence, how would our charitable institutions flourish; how many helpless orphans would be provided for; how many afflicted widows would sing for joy!

N. N.

Obituary.

EPHRAIM MARSHALL.

THE venerable subject of this memoir was born in Windhill, near Bradford, Yorkshire, April 4, 1745. With his youth we have but little acquaintance. At eighteen years of age he was married to Martha Hall, who at that time was a member of the church at Rawdon. His mother was, we believe, in connexion with the Wesleyan Methodists. Our late friend said, that about 1775 he had a remarkable dream, in which he supposed that two of his children were burnt to death. This powerfully wrought upon his mind, and was the means of his conversion. In the spring of 1777, he and a friend went to hear the Rev. Reynold Hogg* preach a sermon at Kipping in Thornton, near Bradford, in defence of infant sprinkling. The sermon removed all their doubts about baptism. They both returned fully persuaded that the preacher had failed to prove his point; and that infant sprinkling was a practice not founded on divine authority. The consequence was, that Ephraim, and his friend Joseph Crabtree, were both baptized by immersion on a profession of their faith in the Lord Jesus, June 1, 1777, by the pious and worthy Mr. George Haines, at that time the Pastor of the Baptist Church at Shipley. After his union with the church of Christ in this place, our friend's mind was much harassed with fear lest he should be a reproach to his Lord; but he was mercifully relieved from his anxiety by an application of Psal. xliii. 5, to his mind, "Why art thou cast down, O my soul, &c.?" This support was administered when he was engaged in prayer in an out-house, to which he had often retired before to hold converse with his God. Our departed friend, for nearly fifteen years, had continued a truly honourable member of the church, when he was chosen to the office of Deacon, which office he filled to the glory of his Lord, and the satisfaction of the church, for nearly twenty-eight years. For many years before his death, it pleased God to lay a very heavy affliction upon this good man, which he bore with the most exemplary patience, and submission to the divine will. At one time when his mind was painfully exercised, he was graciously relieved by Isa. xli. 10. "Fear not, for I am with thee." He afterwards observed, "These afflictions are all designed by God to promote my sanctification: I bless God for them. I have been afflicted these seventeen years, yet have always had great cause for thankfulness, and none for complaint. I never repented of serving my Lord, but have often mourned that I served him not earlier, and better." At another time he said, "God, who hath called me, is faithful. He has already done too much for me to leave me at last. I trust he has given me living faith in his name. None but God could have kept me so long, and he has kept me, and blessed me in a wonderful manner. His visits have not been few, nor his mercies small; Glory! Glory! for ever to his name." To a friend who was sympathizing with him in his trouble he said, "Whom

* About five or six years after this Mr. Hogg became a Baptist. He has since that time been Pastor of churches at Oundle, Thrapston, and Kimbolton, and has lately succeeded the Rev. Wm. Brown as Pastor of the Baptist church at Keysoe, near the last-mentioned place. He was the first Treasurer of the Baptist Missionary Society. We reviewed in our Magazine for March an excellent little book written by him, entitled, "Personal *Religion*." *Price 2s.*

the Lord loveth he chasteneth; but he is still my rock. I hope faith and patience will hold out to the end. I am persuaded he has some corruption to purge away; and when that is removed, I shall be called home. I long "to suffer all his righteous WILL, and in that WILL to rest:

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Yes, there is something yet that needs subduing. I am in the hands of a faithful God. He will fit me for his glory, and will keep me to it. How pleasant will it be to meet my dear brethren and sisters in glory, but especially my dear Lord! "Finish thy work, my Lord, and cut it short in righteousness." Being visited one day by his pastor, he said, "I am rather better than I was. The Lord has done wonders for me; but O! I long to be able to attend the public means of grace; no one can tell what a loss I sustain from being unable to attend the chapel." On Sabbath-evening, Jan. 2, his mind was in darkness, and the enemy was permitted to trouble him. He said the next day, "My mind was so dark last night, that I could not rest for sorrow; but after a while passages of scripture came to my mind so suited to my state, and were so powerfully applied, that I could not sleep for joy." Thus lived, and thus died, this holy man of God. He expired Jan. 11, 1820, in the 75th year of his age. His funeral discourse was preached by his pastor on Lord's-day afternoon, Jan. 23, to a numerous assembly, who testified, and still testify, their veneration and respect for the memory of Ephraim Marshall. It would be injustice to the memory of one of the best of men, not to mention some of the leading traits in his character. Through every stage of his pilgrimage our venerable friend appeared to possess great spirituality of mind. In all religious exercises he engaged with manifest pleasure, seriousness, and devotion. His conversation was holy, and animated by a divine *sweetness*. Gratitude for the smallest *favours* was always discovered; and though he was poor to an extreme, yet he was at the farthest remove from a craving, clamorous spirit. His friends saw his necessities, and ministered to his wants with delight. The house of God was the place in which our honoured friend delighted to dwell. When almost reduced to a skeleton, he would still walk to the chapel, though he tottered at every step. His temper was peaceful, affectionate, and mild, beyond that of most men; and his reputation was unblemished, both in the church and in the world. To visit the sick was his delight, both in the days of his health, and when emaciated by disease. But amidst all his excellencies (and perhaps few men living had more) Ephraim bewailed his state as a sinner, and was truly humbled in the sight of God. His prayers were the language of deep self-abasement, and eminently calculated to awaken a spirit of devotion. Reader! follow him, as he followed his Lord.

Shipley. I. M.

MRS. SARAH MANN.

MRS. SARAH MANN died June 22, 1819, at Horndon-on-the-Hill, Essex, aged 22 years. About four years ago the Gospel was sent into her neighbourhood, by the Baptist Association for the county, united for the support of village preaching; upon the ministry of which she attended, and at an early period found it the power of God to salvation. Under a sermon from Psalm xl. 2, which was preached in a licensed room in an adjacent village, she was convinced of sin, and directed to Christ, upon whom she was enabled to build her hope of present and future happiness. In July 1817, she was baptized with several others, who, with her, (to use her own words but a few days before her death,) will "have to bless God through eternity for village preaching," and who were all united to the church at Billericay under the pastoral care of the writer. In the beginning of the present year she was assailed by the disease which terminated her existence. During her illness I visited her frequently,

session of a settled peace of mind, which she observed was one of the blessed fruits of her Lord's sufferings. On my first visit I found her apparently very near death, though she lingered for six months. Her mind was serene and happy. She looked forward to the change that awaited her, with that calmness and fortitude which the religion of the Bible can alone inspire. I engaged in prayer, having previously enquired if she wished me to solicit any thing in particular. She replied, "Yes, Sir, that I may be resigned to the divine will, and prepared for a comfortable passage through the swellings of Jordan."

At another time I said, I quite expected you would have taken leave of all on earth before this time. "O no, Sir," answered she, "I am still on this side Jordan. You are disappointed. You said when you left me, that I should soon be out of the miseries of this sinful world, and should be at home with my Father. But the signal is given; I only wait the convoy."

"See the kind angels at the gates,
Inviting us to come:
There Jesus the forerunner waits
To welcome pilgrims home."

It being Sabbath-morning, I observed it was our ordinance day at Billericay, to which she replied, "I wish *I* could unite with you *once* more; but we shall meet yonder, and then sit down to an everlasting banquet with all the family of heaven: what an assembly! Lord, why am I a guest?" She again adverted to the subject of village preaching, blessing God for such effectual means of converting sinners, "of whom," said she, "I am chief." She was, indeed, not only comfortable, but quite happy, and her prospects were clear and animating.

On the next day, it was with great difficulty she could converse with me. She said, "I cannot talk much, I am too weak; I have nearly done with all things below the skies; I shall soon be at home." I asked if her mind was happy. "Quite, quite," she replied; "nothing here disturbs me; I can leave all. And now, my dear Friend and Pastor, my Father in Christ, I must bid you adieu for a season: I am only going before. Give my kind love to Miss ——— and tell her

'Tis Religion does supply
Solid comfort when we die.'

Remember me to all the friends at Billericay. The Lord bless you, and make you a blessing." I took her by the hand, which seemed paralyzed by the approach of death, and took my leave of her, hoping to meet her in that world, "where languor and disease no more invade this house of clay." The following day, having taken leave of her friends, she calmly fell asleep.

On Lord's-day, July 4, her death was improved at Billericay, agreeably to her request, from 2 Cor. v. 5, 6.

T. B. C.

Billericay, Sept. 17, 1819.

MRS. ALICE PALMER,
AGED 80.

THE venerable and beloved deceased, was one of the first members who formed the Christian church in Thrapston, and after having maintained a consistent profession for twenty-three years, she laid down that profession unstained by error, or vice; and, so far from having any thing to conceal or to extenuate, her name now mentioned in public or in private, as did her person when living, awakens the attention it deserved: she possessed no peculiar features of character, no singularity of attributes and actions which might be seized to distinguish her; these, where they are manifest, it is not always proper publicly to mention; and, concerning them, people will decide according to their respective views and feelings. But that which was truly excellent and praiseworthy in her was embraced by uniformity of conviction: the distinctions to which we allude, had they existed, would have given occasion to great diversity of opinion, and upon that which was confessedly the least important. There are few who more eminently cultivated, or more fully displayed, the passive graces of Christianity

than she did. She greatly excelled in submission, meekness, patience, long-suffering, and gentleness; by these, observation was fixed upon her, and she was allowed most impressively to preach righteousness to those who were unwilling to hear other instructors. Her religion was habitual and unostentatiously devotional; she was much attached to the Holy Scriptures, read them frequently through with careful attention, and always read the Psalms through twice in the time she devoted to the other books. From the word of God she saw clearly into those truths which are generally termed Calvinistic, and particularly admired the works of Archbishop Leighton, several leaves of which were turned down by her own hands, and found so after her decease. Her innocence (by which we mean her unwillingness to injure or grieve any) was worthy of imitation. She was harmless, as the Apostle enjoined Christians to be; she gave no offence to Jew nor Gentile, nor to the Church of God; the spirit of David was felt and invited by her when he was checked from repining and murmuring, "lest if I should speak thus, behold I should offend against the generation of thy children." One certain evidence of the degeneracy of the age is the representation of inoffensiveness of behaviour, as connected with some imagined intellectual deficiency: as if there were no superior mental attainments without deceit and villainy. But as one has justly observed, the craftiest villain is the greatest fool, and the "harmless" Christian the wisest man. Being converted, she humbled herself as a little child, and thus arrived at the high honour of being great in the kingdom of Heaven. It would be doing her an act of injustice to omit one eminent trait in her character. Her *benevolence* will not be denied, and cannot be questioned. Her means were indeed comparatively small; and by a little common reasoning, especially by the help of that Catholic argument, charity begins at home, she might have confined the whole of *her income to* herself; but by self-denial, by separating every thing that was, superfluous from what was necessary, she possessed some ability to be serviceable to others. Judging of her benevolence by the proportion of her income and her sacrifices, she gave MUCH: others gave of their abundance, she of her penury. The language of the Apostle may with propriety be applied to her, "The abundance of her joy and her deep poverty abounded unto the riches of her liberality; for to her power, yea, and beyond her power, she was willing, entreating others to receive her gift. Her behaviour to her fellow-members was uniformly respectful and lovely; she found it her duty and privilege to walk in Holy Communion. The ministry on which she attended she valued, and implored a blessing on it; her kindness to her minister and the church was

"Ne'er roughen'd by those cataracts and breaks
Which humour interpos'd too often makes."

One striking passage amongst many, she recommended to her minister to illustrate, a few months before her death, which contains sentiments the most grateful to the Christian mind, in language the most impressive. The passage was Isaiah lxiii. 7. "I will mention the loving kindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses." This often dwelt on her lips with sacred pleasure; it was applied by her to her own peculiar circumstances, and impelled her to the life of praise as well as to the language of praise.

For some months previous to her removal, she appeared more than common to feel the infirmities attendant on her advanced age. "The grashopper indeed had become a burden," and desire failed. In her own impressive language she longed to go to her Heavenly Father, but hoped he would preserve her from murmuring, and support her as long as he continued her here.

On the Saturday previous to her

death, she was evidently hastening to the desired period of her dismissal. On the Lord's-day after the service, her minister called on her. With the greatest interest she inquired into the subjects which had engaged devout attention on that day. The morning subject being mentioned, "Blessed are your eyes for they see, and your ears for they hear;" the sweet satisfaction visible in her countenance, and her uplifted hands, intimated her *peculiar* blessedness, and recommended forcibly that blessedness to others. After having prayed by her, he said, "You have for a considerable period loved and served Christ, and now you are about to enter his presence, and fully to enjoy him." On this being said, she expressed a probability that this sickness might not be unto death, but for the glory of the Lord. On Monday she dozed away those hours which kept her from the happiness she had so frequently and so ardently contemplated. All the day of Tuesday and Wednesday, her removal was watched with the most affectionate attention of her Christian friends. It was only on Tuesday morning she had the power to converse, when her minister again visited her, and said, God is a refuge and strength, a very present help in time of trouble. Her mind clung to that expression, a "PRESENT help," and she added, I hope I shall find him so. Her assent was given to the sentiments conveyed in many of our excellent Hymns, and to some of the most choice scriptural expressions. The last words that she was heard to utter, were, "Thanks be unto God for his unspeakable gift;" and the next night at 12 o'clock, her spirit entered the bosom of her Father and her God. There were no elevations of mind, but a settled peace and tranquillity within. She knew the foundation upon which she had been building was able to support her, and she found it did support her. Her deserted dust was committed to the earth on the Lord's-day following, and her funeral sermon was preached by Mr. Ragsdell, from a text she had long chosen, from Psalm xvi. 11.

RECENT DEATHS.

DIED, Feb. 3, at Porsea, aged 95, Mr. Thomas Cannon. From his birth to his death, he never eat flesh, fish, fowl, butter, cheese, eggs, or any kind of vegetables cooked, except a roasted potatoe, occasionally, with a little salt, by way of dessert. He drank nothing but water till he was more than 17; and, after that, scarcely any thing but tea and coffee with dry bread. His usual diet for dinner and supper was bread and milk. The simplicity of his mode of life not only contributed to longevity, but uniform health; for he was the subject of no disorder till nearly the close of his life, and then only of deafness and shortness of breath. He was able to walk twenty miles by way of recreation, not more than three years since; and could read the smallest print without glasses, almost to the last.

The Rev. T. Cannon, Hammersmith, is his son; and our respected correspondent, who signs himself H. S. A. is his grandson; the veracity of this account is therefore fully attested. We have inserted this article for two reasons; as exhibiting a curious anomaly of nature, for he had an antipathy to ordinary food; and as affording a powerful recommendation to temperance, which, while it generally ensures health and prolongation of life, is commonly associated, as it was remarkably in this case, with many other virtues.

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Review.

Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. &c. from 1796 *to* 1801 *with an historical Sketch, Notes, and Reflections. By Francis Collins, formerly Lieutenant of his Majesty's Ship, Dolphin.* Third Edition, London, 3s.

THE principal recommendations of this little volume, and no inconsiderable recommendations they will be found—are, simplicity, truth, and piety, in the narrative, and cheapness in the price. In books of travels and voyages, curiosity must too often be gratified at the expense of feeling; and for the sake of pleasing an irreligious or sensual mind, they are overspread with infidelity and impurities. If this volume do not aspire to literary eminence, it is at least free from such unpardonable blemishes, and contains, so far as we can perceive, not a line that should operate as a check upon its most extensive circulation.

It is not however simply harmless; it is really, for juvenile readers, instructive and entertaining. The countries to which it refers are always interesting, though their chief peculiarities are generally now well known; and inasmuch as this little book records *voyages*, it cannot be supposed to conduct its readers into the interior, or make them acquainted with the soil, productions, scenery, or much with the manners of the inhabitants.

The author, we think, has done wisely in furnishing an abridgment of the ancient history of the countries upon which he touches. It is so managed, as not materially to impede the progress of the narrative, while it supplies useful information. The reflections are brief, just, and not at all forced; but evidently arise from a heart influenced by love to God, and an understanding so enlightened and sanctified as habitually *to "look through* nature up to nature's God." Several instances of merciful deliverance are detailed. The following paragraph is characteristic of our author's general manner.

"I soon perceived by our course of sailing, that the present object of our voyage was still more remote, and that we were steering from the fertile, but alas! superstitious, regions of Italy, for the once fertile shores of Greece, now generally barren, and enveloped in the darkness of Mahometan imposture and oppression, and immured in the multiplicity of absurd ceremonies and superstition, which so generally mark the ritual of the Greek church, at the present day.

"My mind is impressed with the distressing idea; and ready to plunge into the labyrinth of conjecture, why is it so? Why are these interesting regions so deeply sunk in superstition and error? Scripture answers the question. I check my roving imagination, and rejoice in the anticipation that the time is hastening, when the gospel of Jesus shall again visit these once highly favoured lands, its light dispel the darkness of the mind, and make known a way of obtaining a blissful immortality to the soul." p. 77.

Seasonable Advice to Youth, on the Study of the Scriptures, and other important Topics. A Discourse delivered at the Lord's-day Evening Lecture, New Broad-street, Jan. 23, 1820; *and previously at Mare-street, Hackney, Jan.* 2, 1820. *By F. A. Cox, A. M.* pp 36. Whittemore.

THIS is a very brilliant and eloquent discourse; and what is of infinitely greater importance, it abounds in pious instruction. On the latter account, principally, we earnestly recommend it to our youth; for eloquence is of no use any farther than as it is the handmaid of religion and virtue, and tends to make man wiser and better. Many excellent directions are given for the study of the Scriptures, as well as

striking remarks upon their evidence and authority. The necessity of personal religion is seriously enforced; and the various duties of the Christian are exhibited. It concludes with the motives to a religious life.

There are two errors of the press, which should be corrected in the next edition. P. 7, line 14, for "unintentionable," read "unintentional." P. 28, l. 1, for "year," read "years." We would also recommend "the studious Biblist," p. 10, l. 25, to be altered to "the studier of the Bible."

A Sermon on the Death of his late Majesty, delivered at the Dissenting Chapel, Oxford, February 16, 1820. *By James Hinton, M. A.* Bagster, Paternoster-row, p. 32.

THE author of this elegant sermon has, for a long period, filled the office of a dissenting minister in a city, which has not been improperly termed one of the eyes of the nation, with great credit to himself, and considerable usefulness to others. We think his congregation has given proof of good sense in requesting the publication of this funeral sermon; nor could the worthy author have with propriety refused so respectable an application. Mr. H. says in the advertisement,

"At a period when no avowal of attachment to the constitution of our country, and to the great interests of religion, can be either unnecessary or unavailing, candour will at least commend the motive of the publication, and passing by its numerous defects, will rejoice to promote those principles of loyalty and Christian patriotism which it aims to inculcate."

The character of our late revered and beloved Monarch was so estimable, and combined such an assemblage of excellencies, that the Christian preacher felt no danger of being suspected either of falsehood or flattery in eulogizing his virtues. There are but few persons respecting whom it would have been safe for a minister of Christ to use the following panegyric; but who will *contradict its propriety* as applied to the long established character of George III?

"The friend, the parent, the philanthropist, the patriot, the magistrate, the protector of the oppressed, the patron of the poor—each of these has separate, and some of them exalted claims on our gratitude: but in the character of a good and pious Monarch all are united, and a nation in doing honour to his memory does honour to them all. At his sepulchre, if justice write the epitaph, men of virtue shall assemble with delight; unbelievers shall learn to covet the hope of immortality; and the Christian faith shall multiply its converts; while, taught by his bright example, the most eminent in piety shall devoutly exclaim, "Not unto us, O Lord, not unto us, but unto thy name be glory given!"

Mr. Hinton has indulged in a glance at those affectionate marks of protection which the Protestant Dissenters have always experienced from the House of Brunswick since their accession to the throne of England. The following paragraph must have been listened to at OXFORD with more than common interest.

"In acts of justice and liberality towards the Protestant Dissenters in general, our late Sovereign closely imitated the conduct of his immediate predecessors to the throne. To his Majesty King George the First, the congregation then assembling on this spot, were indebted for a grant of pecuniary aid equally just and munificent, by which they were enable to erect a place of worship, which constitutes a part of the building we now occupy."

The allusion to the *justice* of this royal grant, may not be generally understood. Immediately after the death of Queen Anne, the high church party in England, rather than submit to a constitutional monarchy, were resolved to replace the abdicated popish family of the Stuarts upon the throne; and as the Protestant Dissenters were well known to be devoted to the Protestant succession in the House of Hanover, the Tories, for the purpose of displaying at once their religious and political principles, pulled down in many places the dissenting meeting-houses, one of which was that at Oxford, and was af-

terwards rebuilt by a grant from the Crown.

Our limits prevent us from making further extracts, which we could willingly have done. It is evident from this sermon, as well as from former productions of Mr. Hinton, that he is an Englishman of the good old sort; one who well understands and glories in the principles of the constitution of 1688. He is a scriptural loyalist, obeying just authority, because he "fears God;" and as the blessings of civil and religious liberty are enjoyed and secured in England, this is an additional motive for his "honouring the king."

Though Mr. Hinton would object to declare his unfeigned assent and consent to every thing contained in the Book of Common Prayer, he yet does not scruple to enrich his sermon by a quotation from that compilation, which has, since the Act of Toleration, ceased to be the bone of contention between Episcopalians and Dissenters.

"First of all," as classed in the highest rank and among our intercessory devotions, 'let supplications and prayers be made for kings, and for all that are in authority.' Considering how vast are the interests which depend on the success of our prayers, let us 'MOST HEARTILY beseech the King of kings, the only ruler of princes, that he will mercifully replenish the heart of our Sovereign with the grace of his holy Spirit, that he may always incline to the divine will, and walk in God's holy way, that he will plenteously endue him with the gifts of heavenly wisdom,' through an extended and prosperous reign: In proportion to the sincerity and fervour of our prayers, will be our promptitude to every measure by which the peace of our country may be promoted and its safety secured."

The Christianity of the New Testament impregnable and imperishable. An Address occasioned by the Trial of Mr. R. Carlile, &c. &c. By John Evans, L L. D.

AFTER reading this pamphlet, we can only say, that in our opinion the *title is excellent*, containing a very *consoling truth*; that the contents *also are excellent*, consisting chiefly of extracts from the Evangelists; and that the quotations in it are excellent, being made from the invaluable writings of Dr. Doddridge, Dr. Watts, &c. But when the author gives us his own sentiments in his own words, we are compelled to see with the deepest regret, that he does not direct his readers to the atoning sacrifice of the cross, which, as we most steadfastly believe, is the only foundation of hope for perishing sinners; and which also forms an essential part of "The Christianity of the New Testament." In a word, we say with Isaac, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" Gen. xxii. 7.

LITERARY INTELLIGENCE.

In the Press.

THE Welsh Nonconformist's Memorial; or Cambro-British Biography. With an Account of the first Planters of the Gospel in Britain, &c. By the late W. Richards, LL. D. of Lynn.

Just Published.

MEMOIRS of the Rev. S. J. Mills, an American Missionary. By G. Spring, D. D.

Narrative of a reclaimed Infidel. Edited by W. Roby. 6d.

Burnham's Pious Memorials: continued by the Rev. Geo. Burder, 10s. 6d. boards.

Discourses at the Ordination of the Rev. John Addison Coombs, Salford, by the Rev. Joseph Fletcher, A. M. Robert Winter, D. D. and Thomas Raffles, A. M. 2s. 6d.

Letter from a Mother to her Daughter at, or going to, School. By Mrs. J. A. Sargant, 3s. in box and gilt edges, or bound.

Georgiana: or, Anecdotes of George III. By Ingram Cobbin, M. A. 2s. 6d.

Dr. Winter's Sermon at Salters' Hall, Jan. 6, 1820.

The Lamentation of David over Saul and Jonathan. A Sermon occasioned by the much lamented Death of His late Majesty George the Third: and of His late Royal Highness Edward Duke of Kent. Preached at Ebenezer Chapel, Margate, Feb. 13, 1820. By George Atkinson. Third Edition.

Intelligence, &c.

SOCIETY

FOR THE RELIEF OF

Aged and Infirm Baptist Ministers,

INSTITUTED AT BATH, 1816.

THE Annual Meeting of this Society will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday, the 14th day of June next, at 12 o'clock. In the interim, the beneficiary members, annual subscribers, and congregations who are disposed to aid the funds of the Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm; as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, *those who claimed last year as well as others,* are reminded, that their application MUST be in the hands of the secretary, on or before the 14th of May, or it cannot be attended to; and those of them who retain the pastoral office must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society) with the consent of a majority of the members present at a church-meeting, held by public notice, for the especial purpose of giving such certificate.

YORKSHIRE AND LANCASHIRE *Assistant Baptist* MISSIONARY SOCIETY.

ON Wednesday, July 14, 1819, a numerous and very respectable meeting was held at York-street Chapel, Manchester, of the friends of the above Institution. Joseph Weight, being called to the chair, addressed the meeting in an appropriate speech, and introduced the business of the day; after which the following resolutions were passed.

1. That the great object of the Baptist Missionary Society, and the measures pursued by it for spreading the knowledge of revealed truth among the heathen, are cordially approved of by this meeting; and that we deem the successful efforts of its Missionaries as an expression of divine favour and approbation that calls for much gratitude, and gives great encouragement to continued exertions.

2. That this meeting cannot better attest their sense of the value of the labours of the Missionaries, than by giving them support from this country; and do therefore request the zealous exertions of all present, and of all their friends, to increase the funds of the Society, and thereby render the labours of the Missionaries still more extensively useful.

3. That as one of the most likely means to increase the funds of the Parent Institution, this meeting do recommend the formation of Associations, to collect for three distinct objects, viz. the mission—the translation of the Scriptures—and the native schools.

4. That the thanks of this Society be given to W. Hope, Esq. the Treasurer, and to Mr. W. Stephens, the Secretary, for their services during the past year; and that they be requested to abide in the same offices the ensuing year.

5. That the thanks of this Society be given to the collectors of the several districts for their past services; and also to those individual friends who have given encouragement to the Society by their subscriptions and donations.

6. That this Society hold their next Annual Meeting at Liverpool, on the second Tuesday and Wednesday in July, in the following year, of which due notice shall be given in the Baptist Magazine.

7. That the cordial thanks of this Meeting be given to those friends in Manchester, of the denomination called Independents, who have generously

greatest order in this process of nature. In the language of that most useful of the sciences, chemistry, the rust of a metal is called its oxide, and of these oxides each metal has its distinct and various kinds, which are formed in peculiar temperatures with all the regularity of the most admired processes. Metals become oxidized by the property they possess of decomposing and absorbing the oxygen of air and water; but gold has so little affinity for oxygen, that it is necessary to have recourse to extraordinary means to oxidize it; such as amalgamating it with mercury and applying heat, or dissolving it in nitro-muriatic acid and precipitating it with a solution of potash. We are not very conversant therefore with the oxides of this metal, of which there are considered two, the purple and the yellow: the former of which is employed in staining and ornamenting porcelain.

Besides the oxides, the metals have also their peculiar salts, many of which are already known to be remarkably useful. Muriate of gold is the only salt with which we are acquainted belonging to this metal. While this salt may be employed for many entertaining purposes, in a state of solution with ether, it has been used for securing lancets and surgical instruments from the injurious effects of damp climates. There was a period, happily long since passed, when under the attractive appellation of potable gold, it was administered as an infallible remedy in many complaints to those who were rich enough to take the enviable potion.

Besides the uses of this beautiful metal to which we have already alluded, many others might be added; but the recollection of the youthful reader cannot fail at once to supply many of the most obvious, such as its employment for coin, jewellery, and plate, on which occasions it is generally alloyed with silver or copper. Standard gold of this country unites twenty-two parts of gold with two of copper. It cannot be doubted, that the monarchs of antiquity employed this metal in much greater *abundance than* those of later periods. It is said in the 10th chapter of the 1st of Kings, "that King Solomon's drinking vessels were of gold, and all the vessels of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." From the same chapter it has been calculated, that Solomon received 27 tons of this precious metal in one year.

The ostentatious and the gay may deplore the degenerate taste of our nobles in this particular, but the humble and the serious will see no cause for regret. Among the uses of this metal to which we have adverted, the quantity used in jewellery is much to be regretted, as greatly tending to foster that pride and vanity so disgraceful, although so common, to human nature. There is every thing in the condition of man to call for humility; how pitiable then must he appear to superior intelligences when he is seen wasting his time, his wealth, and his attention on little trifling distinctions! The example of the Redeemer is full of instruction in this respect. The real value of rings, whether placed on the finger, or more ridiculously and cruelly suspended to the ear, is best seen in moments of solemn devotional retirement, or in scenes of affliction and trial; indeed, whatever there is in our dress calculated to give an injurious direction to our thoughts, it would be well for us to avoid.

Still more should we guard against the love of wealth, lamentable examples of which are furnished in every age. The explicit and awful declarations of the scriptures against avarice should be repeatedly read, and should give a direction to the duty of self-examination. It was a maxim of the ancients, now equally true, that the love of riches increased with their accumulation. O could the extravagance of fashion and the hoards of avarice but enrich the resources of benevolence, how would our charitable institutions flourish; how many helpless orphans would be provided for; how many afflicted widows would sing for joy!

N. N.

Obituary.

EPHRAIM MARSHALL.

THE venerable subject of this memoir was born in Windhill, near Bradford, Yorkshire, April 4, 1745. With his youth we have but little acquaintance. At eighteen years of age he was married to Martha Hall, who at that time was a member of the church at Rawdon. His mother was, we believe, in connexion with the Wesleyan Methodists. Our late friend said, that about 1775 he had a remarkable dream, in which he supposed that two of his children were burnt to death. This powerfully wrought upon his mind, and was the means of his conversion. In the spring of 1777, he and a friend went to hear the Rev. Reynold Hogg* preach a sermon at Kipping in Thornton, near Bradford, in defence of infant sprinkling. The sermon removed all their doubts about baptism. They both returned fully persuaded that the preacher had failed to prove his point; and that infant sprinkling was a practice not founded on divine authority. The consequence was, that Ephraim, and his friend Joseph Crabtree, were both baptized by immersion on a profession of their faith in the Lord Jesus, June 1, 1777, by the pious and worthy Mr. George Haines, at that time the Pastor of the Baptist Church at Shipley. After his union with the church of Christ in this place, our friend's mind was much harassed with fear lest he should be a reproach to his Lord; but he was mercifully relieved from his anxiety by an application of Psal. xliii. 5, to his mind, "Why art thou cast down, O my soul, &c.?" This support was administered when he was engaged in prayer in an out-house, to which he had often retired before to hold converse with his God. Our departed friend, for nearly fifteen years, had continued a truly honourable member of the church, when he was chosen to the office of Deacon, which office he filled to the glory of his Lord, and the satisfaction of the church, for nearly twenty-eight years. For many years before his death, it pleased God to lay a very heavy affliction upon this good man, which he bore with the most exemplary patience, and submission to the divine will. At one time when his mind was painfully exercised, he was graciously relieved by Isa. xli. 10. "Fear not, for I am with thee." He afterwards observed, "These afflictions are all designed by God to promote my sanctification: I bless God for them. I have been afflicted these seventeen years, yet have always had great cause for thankfulness, and none for complaint. I never repented of serving my Lord, but have often mourned that I served him not earlier, and better." At another time he said, "God, who hath called me, is faithful. He has already done too much for me to leave me at last. I trust he has given me living faith in his name. None but God could have kept me so long, and he has kept me, and blessed me in a wonderful manner. His visits have not been few, nor his mercies small; Glory! Glory! for ever to his name." To a friend who was sympathizing with him in his trouble he said, "Whom

* About five or six years after this Mr. Hogg became a Baptist. He has since that time been Pastor of churches at Oundle, Thrapston, and Kimbolton, and has lately succeeded the Rev. Wm. Brown as Pastor of the Baptist church at Keysoe, near the last-mentioned place. He was the first Treasurer of the Baptist Missionary Society. We reviewed in our Magazine for March an excellent little book written by him, entitled, "Personal Religion," *Price 2s.*

the Lord loveth he chasteneth; but he is still my rock. I hope faith and patience will hold out to the end. I am persuaded he has some corruption to purge away; and when that is removed, I shall be called home. I long "to suffer all his righteous WILL, and in that WILL to rest:

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Yes, there is something yet that needs subduing. I am in the hands of a faithful God. He will fit me for his glory, and will keep me to it. How pleasant will it be to meet my dear brethren and sisters in glory, but especially my dear Lord! "Finish thy work, my Lord, and cut it short in righteousness." Being visited one day by his pastor, he said, "I am rather better than I was. The Lord has done wonders for me; but O! I long to be able to attend the public means of grace; no one can tell what a loss I sustain from being unable to attend the chapel." On Sabbath-evening, Jan. 2, his mind was in darkness, and the enemy was permitted to trouble him. He said the next day, "My mind was so dark last night, that I could not rest for sorrow; but after a while passages of scripture came to my mind so suited to my state, and were so powerfully applied, that I could not sleep for joy." Thus lived, and thus died, this holy man of God. He expired Jan. 11, 1820, in the 75th year of his age. His funeral discourse was preached by his pastor on Lord's-day afternoon, Jan. 23, to a numerous assembly, who testified, and still testify, their veneration and respect for the memory of Ephraim Marshall. It would be injustice to the memory of one of the best of men, not to mention some of the leading traits in his character. Through every stage of his pilgrimage our venerable friend appeared to possess great spirituality of mind. In all religious exercises he engaged with manifest pleasure, seriousness, and devotion. His conversation was holy, and animated by a divine *sweetness. Gratitude* for the smallest *favours was always* discovered; and though he was poor to an extreme, yet he was at the farthest remove from a craving, clamorous spirit. His friends saw his necessities, and ministered to his wants with delight. The house of God was the place in which our honoured friend delighted to dwell. When almost reduced to a skeleton, he would still walk to the chapel, though he tottered at every step. His temper was peaceful, affectionate, and mild, beyond that of most men; and his reputation was unblemished, both in the church and in the world. To visit the sick was his delight, both in the days of his health, and when emaciated by disease. But amidst all his excellencies (and perhaps few men living had more) Ephraim bewailed his state as a sinner, and was truly humbled in the sight of God. His prayers were the language of deep self-abasement, and eminently calculated to awaken a spirit of devotion. Reader! follow him, as he followed his Lord.

Shipley. I. M.

MRS. SARAH MANN.

MRS. SARAH MANN died June 22, 1819, at Horndon-on-the-Hill, Essex, aged 22 years. About four years ago the Gospel was sent into her neighbourhood, by the Baptist Association for the county, united for the support of village preaching; upon the ministry of which she attended, and at an early period found it the power of God to salvation. Under a sermon from Psalm xl. 2, which was preached in a licensed room in an adjacent village, she was convinced of sin, and directed to Christ, upon whom she was enabled to build her hope of present and future happiness. In July 1817, she was baptized with several others, who, with her, (to use her own words but a few days before her death,) will "have to bless God through eternity for village preaching," and who were all united to the church at Billericay under the pastoral care of the writer. In the beginning of the present year she was assailed by the disease which terminated her existence. During her illness I visited her frequently,

session of a settled peace of mind, which she observed was one of the blessed fruits of her Lord's sufferings. On my first visit I found her apparently very near death, though she lingered for six months. Her mind was serene and happy. She looked forward to the change that awaited her, with that calmness and fortitude which the religion of the Bible can alone inspire. I engaged in prayer, having previously enquired if she wished me to solicit any thing in particular. She replied, "Yes, Sir, that I may be resigned to the divine will, and prepared for a comfortable passage through the swellings of Jordan."

At another time I said, I quite expected you would have taken leave of all on earth before this time. "O no, Sir," answered she, "I am still on this side Jordan. You are disappointed. You said when you left me, that I should soon be out of the miseries of this sinful world, and should be at home with my Father. But the signal is given; I only wait the convoy."

"See the kind angels at the gates,
Inviting us to come:
There Jesus the forerunner waits
To welcome pilgrims home."

It being Sabbath-morning, I observed it was our ordinance day at Billericay, to which she replied, "I wish *I* could unite with you *once* more; but we shall meet yonder, and then sit down to an everlasting banquet with all the family of heaven: what an assembly! Lord, why am I a guest?" She again adverted to the subject of village preaching, blessing God for such effectual means of converting sinners, "of whom," said she, "I am chief." She was, indeed, not only comfortable, but quite happy, and her prospects were clear and animating.

On the next day, it was with great difficulty she could converse with me. She said, "I cannot talk much, I am too weak; I have nearly done with all things below the skies; I shall soon be at home." I asked if her mind was happy. "Quite, quite," she replied; "nothing here disturbs me; I can leave all. And now, my dear Friend and Pastor, my Father in Christ, I must bid you adieu for a season: I am only going before. Give my kind love to Miss ——— and tell her

'Tis Religion does supply
Solid comfort when we die.'

Remember me to all the friends at Billericay. The Lord bless you, and make you a blessing." I took her by the hand, which seemed paralyzed by the approach of death, and took my leave of her, hoping to meet her in that world, "where languor and disease no more invade this house of clay." The following day, having taken leave of her friends, she calmly fell asleep.

On Lord's-day, July 4, her death was improved at Billericay, agreeably to her request, from 2 Cor. v. 5, 6.

T. B. C.

Billericay, Sept. 17, 1819.

MRS. ALICE PALMER,
AGED 80.

THE venerable and beloved deceased, was one of the first members who formed the Christian church in Thrapston, and after having maintained a consistent profession for twenty-three years, she laid down that profession unstained by error, or vice; and, so far from having any thing to conceal or to extenuate, her name now mentioned in public or in private, as did her person when living, awakens the attention it deserved: she possessed no peculiar features of character, no singularity of attributes and actions which might be seized to distinguish her; these, where they are manifest, it is not always proper publicly to mention; and, concerning them, people will decide according to their respective views and feelings. But that which was truly excellent and praiseworthy in her was embraced by uniformity of conviction: the distinctions to which we allude, had they existed, would have given occasion to great diversity of opinion, and upon that which was confessedly the least important. There are few who more eminently cultivated, or more fully displayed, the passive graces of Christianity

than she did. She greatly excelled in submission, meekness, patience, long-suffering, and gentleness; by these, observation was fixed upon her, and she was allowed most impressively to preach righteousness to those who were unwilling to hear other instructors. Her religion was habitual and unostentatiously devotional: she was much attached to the Holy Scriptures, read them frequently through with careful attention, and always read the Psalms through twice in the time she devoted to the other books. From the word of God she saw clearly into those truths which are generally termed Calvinistic, and particularly admired the works of Archbishop Leighton, several leaves of which were turned down by her own hands, and found so after her decease. Her innocence (by which we mean her unwillingness to injure or grieve any) was worthy of imitation. She was harmless, as the Apostle enjoined Christians to be; she gave no offence to Jew nor Gentile, nor to the Church of God; the spirit of David was felt and invited by her when he was checked from repining and murmuring, "lest if I should speak thus, behold I should offend against the generation of thy children." One certain evidence of the degeneracy of the age is the representation of inoffensiveness of behaviour, as connected with some imagined intellectual deficiency: as if there were no superior mental attainments without deceit and villainy. But as one has justly observed, the craftiest villain is the greatest fool, and the "harmless" Christian the wisest man. Being converted, she humbled herself as a little child, and thus arrived at the high honour of being great in the kingdom of Heaven. It would be doing her an act of injustice to omit one eminent trait in her character. Her *benevolence* will not be denied, and cannot be questioned. Her means were indeed comparatively small; and by a little common reasoning, especially by the help of that Catholic argument, charity begins at home, she might have confined the whole of *her income to herself*; but by self-denial, by separating every thing that was, superfluous from what was necessary, she possessed some ability to be serviceable to others. Judging of her benevolence by the proportion of her income and her sacrifices, she gave MUCH: others gave of their abundance, she of her penury. The language of the Apostle may with propriety be applied to her. "The abundance of her joy and her deep poverty abounded unto the riches of her liberality; for to her power, yea, and beyond her power, she was willing, entreating others to receive her gift. Her behaviour to her fellow-members was uniformly respectful and lovely; she found it her duty and privilege to walk in Holy Communion. The ministry on which she attended she valued, and implored a blessing on it; her kindness to her minister and the church was

"Ne'er roughen'd by those cataracts and breaks
Which humour interpos'd too often makes."

One striking passage amongst many, she recommended to her minister to illustrate, a few months before her death, which contains sentiments the most grateful to the Christian mind, in language the most impressive. The passage was Isaiah lxiii. 7. "I will mention the loving kindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses." This often dwelt on her lips with sacred pleasure; it was applied by her to her own peculiar circumstances, and impelled her to the life of praise as well as to the language of praise.

For some months previous to her removal, she appeared more than common to feel the infirmities attendant on her advanced age. "The grashopper indeed had become a burden," and desire failed. In her own impressive language she longed to go to her Heavenly Father, but hoped he would preserve her from murmuring, and support her as long as he continued her here.

On the Saturday previous to her

death, she was evidently hastening to the desired period of her dismissal. On the Lord's-day after the service, her minister called on her. With the greatest interest she inquired into the subjects which had engaged devout attention on that day. The morning subject being mentioned, "Blessed are your eyes for they see, and your ears for they hear;" the sweet satisfaction visible in her countenance, and her uplifted hands, intimated her *peculiar* blessedness, and recommended forcibly that blessedness to others. After having prayed by her, he said, "You have for a considerable period loved and served Christ, and now you are about to enter his presence, and fully to enjoy him." On this being said, she expressed a probability that this sickness might not be unto death, but for the glory of the Lord. On Monday she closed away those hours which kept her from the happiness she had so frequently and so ardently contemplated. All the day of Tuesday and Wednesday, her removal was watched with the most affectionate attention of her Christian friends. It was only on Tuesday morning she had the power to converse, when her minister again visited her, and said, God is a refuge and strength, a very present help in time of trouble. Her mind clung to that expression, a "PRESENT help," and she added, I hope I shall find him so. Her assent was given to the sentiments conveyed in many of our excellent Hymns, and to some of the most choice scriptural expressions. The last words that she was heard to utter, were, "Thanks be unto God for his unspeakable gift;" and the next night at 12 o'clock, her spirit entered the bosom of her Father and her God. There were no elevations of mind, but a settled peace and tranquillity within. She knew the foundation upon which she had been building was able to support her, and she found it did support her. Her deserted dust was committed to the earth on the Lord's-day following, and her funeral sermon was preached by Mr. Ragsdell, from a text she had long chosen, from *Psalm xvi. 11.*

RECENT DEATHS.

DIED, Feb. 3, at Porsea, aged 95, Mr. Thomas Cannon. From his birth to his death, he never eat flesh, fish, fowl, butter, cheese, eggs, or any kind of vegetables cooked, except a roasted potatoe, occasionally, with a little salt, by way of dessert. He drank nothing but water till he was more than 17; and, after that, scarcely any thing but tea and coffee with dry bread. His usual diet for dinner and supper was bread and milk. The simplicity of his mode of life not only contributed to longevity, but uniform health; for he was the subject of no disorder till nearly the close of his life, and then only of deafness and shortness of breath. He was able to walk twenty miles by way of recreation, not more than three years since; and could read the smallest print without glasses, almost to the last.

The Rev. T. Cannon, Hammersmith, is his son; and our respected correspondent, who signs himself H. S. A. is his grandson; the veracity of this account is therefore fully attested. We have inserted this article for two reasons; as exhibiting a curious anomaly of nature, for he had an antipathy to ordinary food; and as affording a powerful recommendation to temperance, which, while it generally ensures health and prolongation of life, is commonly associated, as it was remarkably in this case, with many other virtues.

DIED, Feb. 21, at Selkirk, aged 68, Geo. Lawson, D. D. 46 years in the ministry. A man distinguished by his learning, his talents, his piety, his benevolence, and his humility. He was author of Lectures on Ruth, &c. and of Sermons on Paternal Duties. He succeeded the late Rev. John Brown of Haddington, as Professor of Theology to the students of the Associate Burgher Synod.

DIED, March 4, the Rev. George Eveleigh.

DIED, April 23, aged 79, the Rev John Martin, late of Keppel-street.

Particulars in our next.

Review.

Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. &c. from 1796 *to* 1801 *with an historical Sketch, Notes, and Reflections. By Francis Collins, formerly Lieutenant of his Majesty's Ship, Dolphin.* Third Edition, London, 3s.

THE principal recommendations of this little volume, and no inconsiderable recommendations they will be found—are, simplicity, truth, and piety, in the narrative, and cheapness in the price. In books of travels and voyages, curiosity must too often be gratified at the expense of feeling; and for the sake of pleasing an irreligious or sensual mind, they are overspread with infidelity and impurities. If this volume do not aspire to literary eminence, it is at least free from such unpardonable blemishes, and contains, so far as we can perceive, not a line that should operate as a check upon its most extensive circulation.

It is not however simply harmless; it is really, for juvenile readers, instructive and entertaining. The countries to which it refers are always interesting, though their chief peculiarities are generally now well known; and inasmuch as this little book records *voyages*, it cannot be supposed to conduct its readers into the interior, or make them acquainted with the soil, productions, scenery, or much with the manners of the inhabitants.

The author, we think, has done wisely in furnishing an abridgment of the ancient history of the countries upon which he touches. It is so managed, as not materially to impede the progress of the narrative, while it supplies useful information. The reflections are brief, just, and not at all forced; but evidently arise from a heart influenced by love to God, and an understanding so enlightened and sanctified as habitually *to "look through* nature up to nature's God." Several instances of merciful deliverance are detailed. The following paragraph is characteristic of our author's general manner.

"I soon perceived by our course of sailing, that the present object of our voyage was still more remote, and that we were steering from the fertile, but alas! superstitious, regions of Italy, for the once fertile shores of Greece, now generally barren, and enveloped in the darkness of Mahometan imposture and oppression, and immured in the multiplicity of absurd ceremonies and superstition, which so generally mark the ritual of the Greek church, at the present day.

"My mind is impressed with the distressing idea; and ready to plunge into the labyrinth of conjecture, why is it so? Why are these interesting regions so deeply sunk in superstition and error? Scripture answers the question. I check my roving imagination, and rejoice in the anticipation that the time is hastening, when the gospel of Jesus shall again visit these once highly favoured lands, its light dispel the darkness of the mind, and make known a way of obtaining a blissful immortality to the soul." p. 77.

Seasonable Advice to Youth, on the Study of the Scriptures, and other important Topics. A Discourse delivered at the Lord's-day Evening Lecture, New Broad-street, Jan. 23, 1820; *and previously at Mare-street, Hackney, Jan.* 2, 1820. *By F. A. Cox, A. M.* pp 36. Whittemore.

THIS is a very brilliant and eloquent discourse; and what is of infinitely greater importance, it abounds in pious instruction. On the latter account, principally, we earnestly recommend it to our youth; for eloquence is of no use any farther than as it is the handmaid of religion and virtue, and tends to make man wiser and better. Many excellent directions are given for the study of the Scriptures, as well as

striking remarks upon their evidence and authority. The necessity of personal religion is seriously enforced; and the various duties of the Christian are exhibited. It concludes with the motives to a religious life.

There are two errors of the press, which should be corrected in the next edition. P. 7, line 14, for "unintentionable," read "unintentional." P. 28, l. 1, for "year," read "years." We would also recommend "the studious Biblist," p. 10, l. 25, to be altered to "the studier of the Bible."

A Sermon on the Death of his late Majesty, delivered at the Dissenting Chapel, Oxford, February 16, 1820. *By James Hinton, M. A.* Bagster, Paternoster-row, p. 32.

THE author of this elegant sermon has, for a long period, filled the office of a dissenting minister in a city, which has not been improperly termed one of the eyes of the nation, with great credit to himself, and considerable usefulness to others. We think his congregation has given proof of good sense in requesting the publication of this funeral sermon; nor could the worthy author have with propriety refused so respectable an application. Mr. H. says in the advertisement,

"At a period when no avowal of attachment to the constitution of our country, and to the great interests of religion, can be either unnecessary or unavailing, candour will at least commend the motive of the publication, and passing by its numerous defects, will rejoice to promote those principles of loyalty and Christian patriotism which it aims to inculcate."

The character of our late revered and beloved Monarch was so estimable, and combined such an assemblage of excellencies, that the Christian preacher felt no danger of being suspected either of falsehood or flattery in eulogizing his virtues. There are but few persons respecting whom it would have been safe for a minister of Christ to use the following panegyric; but who will *contradict its propriety* as applied to the long established character of George III?

"The friend, the parent, the philanthropist, the patriot, the magistrate, the protector of the oppressed, the patron of the poor—each of these has separate, and some of them exalted claims on our gratitude: but in the character of a good and pious Monarch all are united, and a nation in doing honour to his memory does honour to them all. At his sepulchre, if justice write the epitaph, men of virtue shall assemble with delight; unbelievers shall learn to covet the hope of immortality; and the Christian faith shall multiply its converts; while, taught by his bright example, the most eminent in piety shall devoutly exclaim, "Not unto us, O Lord, not unto us, but unto thy name be glory given!"

Mr. Hinton has indulged in a glance at those affectionate marks of protection which the Protestant Dissenters have always experienced from the House of Brunswick since their accession to the throne of England. The following paragraph must have been listened to at OXFORD with more than common interest.

"In acts of justice and liberality towards the Protestant Dissenters in general, our late Sovereign closely imitated the conduct of his immediate predecessors to the throne. To his Majesty King George the First, the congregation then assembling on this spot, were indebted for a grant of pecuniary aid equally just and munificent, by which they were enable to erect a place of worship, which constitutes a part of the building we now occupy."

The allusion to the *justice* of this royal grant, may not be generally understood. Immediately after the death of Queen Anne, the high church party in England, rather than submit to a constitutional monarchy, were resolved to replace the abdicated popish family of the Stuarts upon the throne; and as the Protestant Dissenters were well known to be devoted to the Protestant succession in the House of Hanover, the Tories, for the purpose of displaying at once their religious and political principles, pulled down in many places the dissenting meeting-houses, one of which was that at Oxford, and was af-

terwards rebuilt by a grant from the Crown.

Our limits prevent us from making further extracts, which we could willingly have done. It is evident from this sermon, as well as from former productions of Mr. Hinton, that he is an Englishman of the good old sort; one who well understands and glories in the principles of the constitution of 1688. He is a scriptural loyalist, obeying just authority, because he "fears God;" and as the blessings of civil and religious liberty are enjoyed and secured in England, this is an additional motive for his "honouring the king."

Though Mr. Hinton would object to declare his unfeigned assent and consent to every thing contained in the Book of Common Prayer, he yet does not scruple to enrich his sermon by a quotation from that compilation, which has, since the Act of Toleration, ceased to be the bone of contention between Episcopalians and Dissenters.

"First of all," as classed in the highest rank and among our intercessory devotions, 'let supplications and prayers be made for kings, and for all that are in authority.' Considering how vast are the interests which depend on the success of our prayers, let us 'MOST HEARTILY beseech the King of kings, the only ruler of princes, that he will mercifully replenish the heart of our Sovereign with the grace of his holy Spirit, that he may always incline to the divine will, and walk in God's holy way, that he will plenteously endue him with the gifts of heavenly wisdom,' through an extended and prosperous reign. In proportion to the sincerity and fervour of our prayers, will be our promptitude to every measure by which the peace of our country may be promoted and its safety secured."

The Christianity of the New Testament impregnable and imperishable. An Address occasioned by the Trial of Mr. R. Carlile, &c. &c. By John Evans, L L. D.

AFTER reading this pamphlet, we can only say, that in our opinion the *title is excellent*, containing a very *consoling truth*; that the contents *also are excellent*, consisting chiefly of extracts from the Evangelists; and that the quotations in it are excellent, being made from the invaluable writings of Dr. Doddridge, Dr. Watts, &c. But when the author gives us his own sentiments in his own words, we are compelled to see with the deepest regret, that he does not direct his readers to the atoning sacrifice of the cross, which, as we most steadfastly believe, is the only foundation of hope for perishing sinners; and which also forms an essential part of "The Christianity of the New Testament." In a word, we say with Isaac, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" Gen. xxii. 7.

LITERARY INTELLIGENCE.

In the Press.

THE Welsh Nonconformist's Memorial; or Cambro-British Biography. With an Account of the first Planters of the Gospel in Britain, &c. By the late W. Richards, LL. D. of Lynn.

Just Published.

MEMOIRS of the Rev. S. J. Mills, an American Missionary. By G. Spring, D. D.

Narrative of a reclaimed Infidel. Edited by W. Roby. 6d.

Burnham's Pious Memorials: continued by the Rev. Geo. Burder, 10s. 6d. boards.

Discourses at the Ordination of the Rev. John Addison Coombs, Salford, by the Rev. Joseph Fletcher, A. M. Robert Winter, D. D. and Thomas Raffles, A. M. 2s. 6d.

Letter from a Mother to her Daughter at, or going to, School. By Mrs. J. A. Sargant, 3s. in box and gilt edges, or bound.

Georgiana: or, Anecdotes of George III. By Ingram Cobbin, M. A. 2s. 6d.

Dr. Winter's Sermon at Salters' Hall, Jan. 6, 1820.

The Lamentation of David over Saul and Jonathan. A Sermon occasioned by the much lamented Death of His late Majesty George the Third: and of His late Royal Highness Edward Duke of Kent. Preached at Ebenezer Chapel, Margate, Feb. 13, 1820. By George Atkinson. Third Edition.

Intelligence, &c.

SOCIETY

FOR THE RELIEF OF

Aged and Infirm Baptist Ministers,

INSTITUTED AT BATH, 1816.

THE Annual Meeting of this Society will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday, the 14th day of June next, at 12 o'clock. In the interim, the beneficiary members, annual subscribers, and congregations who are disposed to aid the funds of the Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm; as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, *those who claimed last year as well as others,* are reminded, that their application MUST be in the hands of the secretary, on or before the 14th of May, or it cannot be attended to; and those of them who retain the pastoral office must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society) with the consent of a majority of the members present at a church-meeting, held by public notice, for the especial purpose of giving such certificate.

YORKSHIRE AND LANCASHIRE *Assistant Baptist* MISSIONARY SOCIETY.

ON Wednesday, July 14, 1819, a numerous and very respectable meeting was held at York-street Chapel, Manchester, of the friends of the above Institution. Joseph Weight, being called to the chair, addressed the meeting in an appropriate speech, and introduced the business of the day; after which the following resolutions were passed.

1. That the great object of the Baptist Missionary Society, and the measures pursued by it for spreading the knowledge of revealed truth among the heathen, are cordially approved of by this meeting; and that we deem the successful efforts of its Missionaries as an expression of divine favour and approbation that calls for much gratitude, and gives great encouragement to continued exertions.

2. That this meeting cannot better attest their sense of the value of the labours of the Missionaries, than by giving them support from this country; and do therefore request the zealous exertions of all present, and of all their friends, to increase the funds of the Society, and thereby render the labours of the Missionaries still more extensively useful.

3. That as one of the most likely means to increase the funds of the Parent Institution, this meeting do recommend the formation of Associations, to collect for three distinct objects, viz. the mission—the translation of the Scriptures—and the native schools.

4. That the thanks of this Society be given to W. Hope, Esq. the Treasurer, and to Mr. W. Stephens, the Secretary, for their services during the past year; and that they be requested to abide in the same offices the ensuing year.

5. That the thanks of this Society be given to the collectors of the several districts for their past services; and also to those individual friends who have given encouragement to the Society by their subscriptions and donations.

6. That this Society hold their next Annual Meeting at Liverpool, on the second Tuesday and Wednesday in July, in the following year, of which due notice shall be given in the Baptist Magazine.

7. That the cordial thanks of this Meeting be given to those friends in Manchester, of the denomination called Independents, who have generously

promised to present one hundred pounds to this Society, in the present year.

8. That the cordial thanks of this Meeting be given to Joseph Weight, for the very acceptable manner in which he has presided on the present occasion. In moving and seconding these Resolutions, several animated and interesting speeches were delivered by Messrs. Kisher, Lister, and W. Hope, Esq. Liverpool; Cox, of Hackney, who also preached a sermon on the occasion; Smith of Sheffield, and several other ministers. The meeting, however, owed one of its highest gratifications to the presence of Mr. Ward, then recently arrived from Serampore, who entered into an ample detail of the state of the Mission at the instant of his quitting India. As we understand a report of the whole of the proceedings on this occasion, accompanied by a statement of the Society's receipts and disbursements, will very soon be submitted to the inspection of the public, we, at present, forbear entering more into detail than merely to state that Mr. Stephens preached a most interesting sermon on the Tuesday evening, from John iii. 14, 15. Mr. Cox on Wednesday morning from Isaiah ix. 7. At the close of this excellent discourse, our friends already named came forward with their very liberal donations.

The business of the Society was attended to in the afternoon, and Mr. Ward preached a most impressive and appropriate sermon in the evening from Luke x. 30—37, and concluded the services of a day which will be long remembered with gratitude by all who feel concerned for the salvation of the heathen.

Shepherd of Salisbury Plain.

A FEW days since the following letter, enclosing one pound for the Mission, was put into my hand. I baptized the writer, and several of his family, some years since. Mrs. More's Shepherd of Salisbury Plain, seems to live again in this pastoral brother, whose humble piety, and tender devotion, may dictate to the *poor*, especially, how *they* may cast a mite into the treasury of God, and prefer a modest, and successful claim on the *abundance* of the *wealthy*. The funds of the Mission, exhausted as they are, would soon revive and flourish, by the cordial reception of a hint to be derived from the conduct of this obscure *benefactor*.

JOHN SAFFERY.

"Dear Father in Christ,

"I hope my love to you and yours is, as in time past, unfeigned. Dear Father, I have not forgot the great kindness of you and your church to us poor people; neither hath my God forgotten it, for he will surely bless you. A few years ago, I, by the goodness of a kind friend, became a constant reader of the Baptist Magazine. By the *news* I understand the state of the heathen world, and it deeply affects my soul, particularly the state of the poor slaves. For them I sigh, and look upward: O my God, hasten their deliverance!

"Having but little to give, I set apart one day in a week for fasting, and prayer; and so continued for two whole years. The Lord blessed me with much nearness to himself, and I felt it good to wait on the Lord, and rejoice in the God of my salvation. I had also the happiness to think that, while I was praying for the hastening of Christ's kingdom, I was saving a mite to cast into the treasury of God. Sometimes my dear wife, and aged mother, and my dear little daughter, joined with me in this, and the Lord blessed us indeed.

"I was very fond of tobacco: I gave up this also, for the dear cause of Christ. Dear father, all that we give, we give as a thank-offering to God for all his great mercy as an unmerited free gift. Dear father, let not this be known in my neighbourhood: if you do, I shall be much hurt, and offended. Could I write better, I could tell you much more: so no more at present from your affectionate son in the gospel,

"The poor Shepherd of
"Salisbury Plain."

"*Feb.* 23, 1820."

COMMITTEE OF DEPUTIES,

FOR THE YEAR 1820,

Appointed to protect the Civil Rights of the three Denominations of Protestant Dissenters.

WILLIAM SMITH, Esq. M. P. Chairman, Philpot-lane.
JOSEPH GUTTERIDGE, Esq. Deputy Chairman, Camberwell.
JAS. COLLINS, Esq. Treasurer, Spital-sq.
Samuel Favell, Esq. Camberwell.
John Addington, Esq. Spital-square.
John Towell Rutt, Esq. Clapton.
Edward Busk, Esq. Pump-court, Temple.

James Esdaile, Esq. Bunhill-row.
W. A. Hankey, Esq. Fenchurch-street.
William Hale, Esq. Homerton.
David Bevan, Esq. Walthamstow.
William Burls, Esq. Lothbury.
Joseph Bunnel, Esq. Southampton-row, Bloomsbury.
James Gibson, Esq. Lime-street, Fenchurch-street.
James Pritt, Esq. Wood-street, Cheapside.
T. Wood, Esq. Little St. Thomas-Apostle.
John Christie, Esq. Hackney-wick.
Samuel Jackson, Esq. Hackney.
William Titford, Esq. Turner-sq. Hoxton.
William Shrubsole, Esq. Bank.
W. Freme, Esq. Catherine-court, Tower-hill.
Robert Wainewright, Esq. Gray's-Inn-square.
John Bentley, Esq. Highbury.
W. Marston, Esq. East-street, Red-Lion-square.

PROTESTANT DISSENTING COLLEGE.

THAT so large and respectable a body of people as the Protestant Dissenters should not have a College for the instruction of their youth in the higher branches of languages and sciences, is a subject both of astonishment and regret. Nonconformity excluded them from the Universities, by the oaths and subscriptions which were demanded at their admission, or in the course of their studies, in order to the attainment of literary honours. In consequence of this, the Universities of Holland, and especially of Scotland, have been the usual resorts of the young gentlemen who wished to participate of the benefits of a liberal education. Is it not natural to suppose, that the inconvenience of going so far from home has prevented very many from enjoying this inestimable privilege?

But, should such a state of things always continue? Ought not the foul reproach to be rolled away from before our doors? Is it not incumbent on us, without delay, to form an institution which will enable our respectable youth to reap all the advantages which the most liberal education can confer, without making a sacrifice of their principles as Dissenters?

Deeply impressed with these considerations, I beg leave to submit to all who are without the pale of the Established Church, the plan of a College which will secure to the students a liberal education, and communicate to them such a course of instruction as will enable them to appear with honour in the learned professions, or to adorn private life with literary pursuits in the hours of leisure from business.

It is not intended that this Institution should interfere with any which are already established. The theological seminaries it will not infringe on, or injure. They are well adapted to their professed design; and in the careful instruction of the students, and in the extensive course which they pursue, will bear a comparison with any of the most celebrated Universities in Christendom. Instead of being a rival to these, the new College will be a useful and beneficial ally; and will present candidates for the ministry with a valuable opportunity of becoming greater adepts both in the learned languages, and in various departments of science.

Should the plan in general, meet with the approbation of the public, it is the wish of the writer that gentlemen in the metropolis would stand forward, and soliciting the co-operation of friends to the cause in every part of the country, would mature the plan, and begin to carry it into execution, by subscriptions for its support, and looking around for professors well qualified by talents, and habits of labour, to perform the duties of their office, with reputation to the institution, with peculiar benefits to the students, and with honour to themselves.

Plan of a Dissenting College.

I. PROFESSORS—Four in number at first.

1. For Languages—The higher departments of Latin, and Greek, and the Hebrew.

2. For Logic—Metaphysics—and Rhetoric.

3. For Moral Philosophy—Philosophy of History—and General Principles of Law.

4. For Mathematics and Natural Philosophy.

5. For Botany, Chemistry, and Natural History, when the fund will allow of a fifth Professor.

II. SALARIES OF PROFESSORS.—Not less than four hundred pounds a year.

1. Partly from the subscriptions of the public.

2. Partly by fees from the students, from six to ten pounds a year each.

III. QUALIFICATIONS OF THE PROFESSORS.

1. Men of unfeigned piety, of high moral character, and of liberal sentiments,

2. Men of first-rate qualifications in their respective departments.

3. Men who have no other employment, and who will devote themselves wholly to the duties of their profession.

4. Men who will be endeavouring to improve themselves from year to year, in the knowledge of what belongs to their department.

IV. Length of the Session.

1. The session to commence in the middle of September, and conclude in the end of May.

2. Ten days relaxation at Christmas, and a week at Easter.

3. The length of the whole course of studies to be three or four years.

V. Students.

1. All to be welcome who are of good character, and wish for improvement in useful knowledge.

2. No impediment will arise from difference of religious denomination.

3. Many of the sons of opulent Dissenters may be expected to attend the College.

4. Many of the Methodists may likewise be expected to encourage the Institution, by sending their children for education.

5. Some Jewish youths may wish to embrace the opportunity of acquiring a liberal education here.

6. Young men of property designed for the Christian ministry, may choose to spend some years in this Institution before they enter on a course of Theological study in a seminary.

7. Many Theological students, after finishing their course in the seminaries, will wish to spend a year at the College before they become candidates for the pastoral office.

These young gentlemen would be exceedingly useful in the College, as patterns of good conduct, and of diligence in study; and by their inspection, influence, and lessons, would assist the juniors in their literary pursuits.

8. Gentlemen of leisure might wish to enjoy the benefit of this Institution. At the Scotch Universities, officers who have served in the army and navy, mercantile men, and country gentlemen, attend courses of lectures for their entertainment and improvement.

VI. Mode of Instruction.

1. The University of Glasgow, it is conceived, forms the best model of any public institution in the kingdom, in this respect, as combining:

(1.) Public lectures by the professors.

(2.) Careful examination of the students on these lectures, and

(3.) Frequent themes in writing on the subject of their lectures.

2. If any improvement can be made on their method of teaching, it will be adopted; as the professors will not be shackled by old statutes to follow inferior modes.

VII. Place and Accommodations.

1. As to the place.

(1.) A healthy situation, and a central situation, are extremely desirable for the seat of the College.

(2.) It is desirable that there should be in it, congregations of different denominations, for the convenience of the students attending on public worship.

(3.) Reading or Northampton would combine these advantages.

2. Accommodations.

(1.) It will be wise not to incur expense in building, till the College be established: it is not elegant structures, but eminent and laborious professors, that will be the glory and stability of the Institution.

(2.) If convenient rooms for teaching in, cannot be rented; the professors, as is the case in some of the Dutch Universities, at first can instruct the students in their own houses.

3. The students will find lodgings in the town, as is the practice in the Scotch and Dutch Universities: and if it should be found necessary, boarding-houses could be provided for them.

4. The professors might be willing to accommodate with board and lodging such students as their parents chose to be peculiarly under their eye.

5. Should the College prosper, necessary buildings could be erected, as well as additional professors introduced: but in building much money should not be spent.

VIII. Discipline and Government.

1. It should be liberal.

2. It should be strictly observed.

3. It should consider good moral conduct as absolutely necessary.

4. It should render the College incompatible with the abode of idlers in it.

5. It should aim to render the students useful and ornamental members of civil society, and should also regard them as immortal beings preparing for a state of eternal blessedness in heaven.

When the Institution has arrived at a state of maturity, and the professors consider it advantageous to confer literary honours on those students who distinguish themselves, the liberal and free Government of Great Britain cannot re-

fuse to grant authority for that purpose, to a College designed for the learned education of so numerous, so respectable, and so enlightened a body as the Protestant Dissenters of England, who have thousands of places of worship without the pale of the Established Church.*

ASSOCIATION.

WILTS AND SOMERSET.

The Twenty-eighth Meeting of the Wilts and Somerset Association for the encouragement of village preaching was held at Keynsham, April 4; Mr. Winter, of Beckington, preached in the morning from Cant. i. 6; Dr. Ryland, of Bristol, in the afternoon, from Luke i. 79; and Mr. Crisp, of Bristol, in the evening, from John i. 24. Messrs. Roberts of Shrewton, Smith and Porter of Bath, Townsend of Paulton, Witcomb of Frome, and Edminson of Bratton, engaged in the other services. The next Meeting to be held at Penknap, near Westbury, Sep. 20. Mr. Ayres of Keynsham to preach in the morning.

R. Edminson, Secretary.

ORDINATIONS.

EASTCOMBS, NEAR MINCHIN HAMPTON.

Feb. 23, 1820, Mr. Rogers, late student at Abergavenny, was ordained over the Baptist church at Garraway, Herefordshire. Mr. Davis, itinerant for the county of Hereford, began with reading and prayer. Mr. Williams of Ryeford, introduced the service by describing the nature of a Gospel church, and asking the usual questions. Mr. Fry of Coleford, prayed the ordination prayer. Mr. Micah Thomas of Abergavenny, (Mr. Rogers's late tutor,) delivered the charge from Rev. ii. 10.; and Mr. Hawkins of Eastcombs, preached to the people from Heb. xiii. 7. Messrs. Davis and Hawkins preached in the evening. The services of the day were profitable to the church and friends who were present on the interesting occasion. Mr. Rogers takes this opportunity to thank his numerous friends in London and its vicinity, for their liberality while collecting for the Meeting-house in the above place. Since his return, it has been deemed necessary to make some alterations and improvements, which have cost about £40.

EARBY IN CRAVEN, YORKSHIRE.

Aug. 2, 1819, a new chapel was opened at Earby in Craven, Yorkshire: and Mr. William Wilkinson was ordained pastor over the church newly formed there. The service commenced at half-past ten in the morning, with reading and prayer by Mr. Scott of Colne. Mr. Shuttleworth of Cowling-hill, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Oddy of Haworth, offered the ordination-prayer, and gave the charge from 2 Cor. iv. 1. Met again at three, P. M. Mr. Nightingale prayed. Mr. Gaunt of Sutton addressed the church from 1 Thess. v. 12, 13. A collection was then made, amounting to about £5, towards liquidating the debt on the chapel.

There have been a few Baptists in Earby for a considerable time, who have regularly attended divine worship at Barnoldswick, about two miles distant. They have for some time desired a chapel in this village, there being no place of worship in it, though it contains six or seven hundred inhabitants, and is surrounded by several other villages.

In Dec. 1818, about ten of them requested their dismission from the church at Barnoldswick, and invited Mr. Wilkinson (who had exercised his gifts in the neighbourhood for some time with acceptance) to take the pastoral charge of them. They carried on worship in a dwelling-house, until the chapel was covered in, when they entered it in an unfurnished state, in which state it still remains. It is thirty-three feet by twenty-four. It cost £120. £44 have been already advanced. For the remainder they will be under the necessity of appealing to the liberality of the religious public, being themselves very poor. Their prospects of usefulness are encouraging. Six have joined them from Cowling-hill, and several have been added by baptism. Their number is now upwards of twenty.

* The Editors insert this paper as they received it, without pledging themselves to recommend every particular which it contains. There are two questions;—1. Is the thing desirable? 2. Is it practicable? They will readily insert a paper or two of moderate length, in answer to these questions, *from any intelligent Correspondent.*

ANNUAL MEETINGS IN MAY.

Monday 1*st*.—*Morning*.—Half-past Ten. Sermon for the Society for PROMOTING CHRISTIANITY AMONG THE JEWS, at the Episcopal Jews' Chapel, Bethnal-green, by the Rev. W. Borrows, M. A.

Morning.—At Eleven. The Annual Meeting of the WESLEYAN MISSIONARY SOCIETY, at the City Road Chapel, J. Butterworth, Esq. in the Chair.

Evening.—CHURCH MISSIONARY SOCIETY'S Twentieth Anniversary Sermon, at St. Bride's, Fleet-street, by the Rev. B. W. Mathias, M. A. at half-past Six.

Tuesday 2*d*.—Same Society, Annual Meeting, at Freemasons' Hall. Chair at Twelve. No persons to be admitted without tickets.

Wednesday 3*d*.—*Noon*.—BRITISH AND FOREIGN BIBLE SOCIETY. Sixteenth Annual Meeting, at Freemason's Hall. Chair at Twelve.

Thursday 4*th*.—PRAYER-BOOK AND HOMILY SOCIETY. Eighth Annual Meeting, at the Crown and Anchor, Strand; after a Sermon, at Christ Church, Newgate-street, at Half-past Ten, by the Rev. John Scott, M. A. Chair at Two.

Friday 5*th*.—*Morning*.—At Eleven. ORPHANS' WORKING-SCHOOL, City Road. Anniversary Sermon by the Rev. W. Walford. Dinner at Four, at the Old London Tavern, Bishopsgate-street.

Morning.—Half-past Ten. SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Sermon at St. Paul's, Covent Garden, by the Hon. and Rev. Gerard T. Noel, M. A.

Afternoon.—Same Society, Annual Meeting, at Freemasons' Hall. Chair at Two.

Saturday 6*th*.—*Noon*.—Anniversary Meeting of the HIBERNIAN SOCIETY. City of London Tavern.

Monday. 8*th*.—Annual Meeting of the LONDON FEMALE PENITENTIARY, at Freemasons' Hall. Chair (W. Wilberforce, Esq.) at Eleven.

PORT OF LONDON SOCIETY for promoting Religion among SEAMEN. Annual Meeting at the City of London Tavern, Bishopsgate-street. Chair (The Right Honourable Admiral Lord Gambier) at Twelve.

Tuesday 9*th*.—Same Society. At Eleven and Three, Two Sermons at the Floating Chapel for Seamen, by the Rev. T. Raffles, A. M. and the Rev. Rowland Hill, A. M. The Rev. Mr. James of Birmingham, who had been announced to preach the morning sermon, has been constrained to relinquish his intention of visiting London, in consequence of severe indisposition.

Morning.—At Six, to Breakfast at the City of London Tavern; Annual Meeting of the LONDON ITENERANT SOCIETY. Chair at Seven.

Noon.—Annual Meeting of the NAVAL AND MILITARY BIBLE SOCIETY, at the King's Concert Rooms, Hay-market. Chair at Twelve.

Evening.—At Six. Annual Meeting of the IRISH EVANGELICAL SOCIETY, at the City of London Tavern.

Wednesday: 10*th*.—BUCKINGHAMSHIRE ASSOCIATION. At Swanbourn, Bucks.

Morning.—At Half-past Five, to Breakfast, at the City of London Tavern; Anniversary Meeting of the SUNDAY SCHOOL UNION. Chair at Half-past Six.

LONDON MISSIONARY SOCIETY.

Morning.—Half-past Ten, Surrey Chapel, the Rev. John Pye Smith, D. D.

Evening.—At Six, Tabernacle, the Rev. Daniel Dewar, D. D. of Glasgow.

Thursday 12*th*.—*Morning*.—Half-past Ten, Report of the Directors, at Queen-street Chapel, Lincoln's-Inn Fields.

Evening.—At Six, Tottenham-court Chapel, the Rev. R. Elliott, of Devizes.

Friday 12*th*.—*Morning*.—Half-past Ten, at St. Clement's, Strand, the Rev. William Borrows, M. A. Sunday Evening Lecturer at St. Luke's.

Evening.—At Six, Missionary Communion at Sion Chapel, Silver-street Chapel, and Orange-street Chapel.

Thursday 11*th*.—*Morning*.—At Six, to Breakfast, at the City of London Tavern; Twenty-first Annual Meeting of RELIGIOUS TRACT SOCIETY.

Saturday 13*th*.—At Eleven precisely, at the London Coffee-house, Ludgate-hill, Annual Meeting of the PROTESTANT SOCIETY for the Protection of Religious Liberty.

Monday 15*th*.—*Evening*.—At Six, HOME MISSIONARY SOCIETY, at the City of London Tavern.

Tuesday 16*th*.—The CONTINENTAL SOCIETY, Freemason's Hall. Chair at Twelve.

Tuesday 23*d*.—OXFORDSHIRE ASSOCIATION, at Oxford.

Tuesday 30*th*.—MIDLAND ASSOCIATION, at Birmingham.

☞ *The Anniversary* of the BRITISH AND FOREIGN SCHOOL SOCIETY is postponed till June 10.

Irish Chronicle.

Extracts from a Letter of the Rev. J. Wilson, dated

March 23, 1820.

As this is the last quarter previously to the Annual Report being prepared, I shall now offer some remarks, particularly respecting the schools.

The number of children in general attendance in the schools, amounts in the whole to 4,937; to this may be added 150, who occasionally attend, most of whom are adults. This shows the number of schools and children to be as nearly as possible the same as last year, viz. 60 schools, (for one will be dismissed this quarter,) and 5,000 scholars. This statement excites a diversity of feeling, particularly that of gratitude and praise—of pity and regret. Our grateful feelings should be in exercise, and our praises offered, in the first instance, to God, who is giving repeated evidences that the cause is his own; to whom we are indebted, that notwithstanding the many difficulties that have presented themselves, and the great opposition that has been attempted, our numbers have not failed. Our thanks are also due to many of the gentlemen of the country, who, their attention being directed to the subject, have most cordially co-operated, and rendered essential service.

As we would be grateful for what has been done, so we cannot but *regret* that more has not been done;—we cannot but *pity* the thousands of unhappy youths who are still in ignorance, and involved in the darkness, and exposed to the horrors, of the grossest superstition.

An awful insensibility to the state of these wretched beings, from the *habit* of constantly seeing it, is still too generally discovered in this country, even by some from whom we might expect a different conduct. But it is matter of rejoicing, that the conduct of those children who spend one, two, or three years in the schools where the scriptures are taught, when contrasted with those who do not enjoy this privilege, is removing this insensibility, and exciting inquiry as to the cause of the change.

I will now give some particulars as to what has been done in the schools. Of the 5,000 children in the schools in Connaught, about a fourth have been committing the scriptures to memory, and have made considerable progress in writing and ciphering; and some of the females are taught knitting and needlework. These committers have from one to thirty chapters of the New Testament treasured in their memory; so that were all the Bibles in the island destroyed, the scriptures would not be erased from their minds.

I some time ago mentioned a little girl, seven years of age, who in a few months learned to read well, and repeated several chapters very correctly. This encouraged me to promise her a Bible, as a premium, when she should repeat the whole of the Gospel of John. On my last visit I found that she, with four brothers and sisters, were going with their widowed father to America; but all the anxiety of the dear child was, not how they should cross the mighty deep;—not how a livelihood was to be obtained in America;—but, Will Mr. Wilson come with the Bible before I go? I was there before she went, nor would I have been absent for the value of ten thousand Bibles! She repeated, with the whole of the Gospel of John, the Sermon of Jesus on the Mount. Judge then of my pleasure in bestowing the premium. Since I mentioned this circumstance several similar instances have occurred; but I pass over the rest, to mention one: E. C. a girl who will be seven years old in May next, has, since the establishment of the school, No. 28 in the schedule, not two years since, learned to read well, is beginning to write, and has committed to memory, and can repeat correctly, the whole of the Gospel of John, the Sermon on the Mount, with the Epistles to the Galatians, the Ephesians, the Philippians, and the Colossians. This child, it is probable, had not that school been established, would not now have known a letter in the alphabet. The family lives, and the school is situated, in a boggy mountain in the Barony of Tyrera; and the child has never seen a city, town, or village, in her life; nor scarcely six cabins in the neighbourhood of each other. To comment on such facts as

these, would, I humbly conceive, be an insult to the reader, and tend to destroy the impression which they are calculated to make.

The Committee will observe, that though the number of schools is not increased, some changes have taken place respecting the masters and the situations of the schools; the particulars of which, perhaps, need not be mentioned. The occasion of some of their alterations was, acting upon the principle laid down by the Saviour for the apostles, Matt. x. 23.

For the information of our "Norwich" and "Harlow" friends, I have the pleasure of saying, that the schools assisted by them are doing very well; girls, and women nearly thirty years of age, are now making a good use of the needle, some of whom never had one in their hands before: reading and writing are also, of course, attended to.

Both the above schools are in the Barony of Liney, in the County of Sligo; the latter is at the foot of a barren and rocky mountain; its sterile appearance is too faithful a picture of the minds of most of the inhabitants.

But I have another Female School, for which I want a name; and any of our English friends will do themselves honour by adopting it; and I do not hesitate to say, that it is worthy of the name of the "*London School.*" It was established in the beginning of the year, in Dromahuir, County of Leitrim. There are no boys in it, and yet there are 108 names on the list, 78 of which I found present when I was there, about three weeks ago. A very creditable young woman is appointed as the mistress, and it will be superintended by some respectable ladies in the village. I appointed this in faith, not doubting but that I should find supporters for it, on making it known in my native country.

These Female Schools are of great importance; for in addition to making them acquainted with the scriptures, teaching them needle-work, &c. they will make them of use in their families; whereas now scarcely one poor woman in fifty knows how to make a garment for herself or family.

The readers and inspectors, I believe, are men fearing God, and devoted to the object of their employment: their journals are well worthy of attention.

Preaching is the next subject to which I shall advert; and respecting it I have to observe, that during the last year I have preached at five places, which I had not previously visited, and where at *any time good congregations may be obtained by a gospel preacher.* I have preached at eighteen different places in the course of this quarter; repeatedly in some of them. Besides these eighteen, there are ten or twelve more in my circuit, in which equally good congregations might be obtained, had I time to visit them. That I may be as explicit as possible, I will here add, that in two of those places the number of persons is not more than from 20 to 40; in three of them the number is from 150 to 200; and all the others from 60 to 100. These, I think, are loud calls for farther assistance, considering where these persons are placed; and I therefore again plead the cause of these *three thousand* persons, scattered through this part of the Province of Connaught; and beseech the Committee, as soon as possible, to fulfil their promise of another preacher in this part of the country. I have given the intimation of this promise to many; who are therefore looking with anxious solicitude for its fulfilment. With respect to money towards the support of another preacher, I fear but little will be obtained, as most of the people referred to are poor; but this I will say for them, that of such as they have, they will freely give.

Extract of a Letter from R. P. dated

Sandhill, March 18, 1820.

The Lord seems to bless our endeavours, by adding to our congregation daily both rich and poor; our number often exceeded a hundred, and it was seldom less. Many of the Roman Catholics used to come to hear preaching, after they returned from the chapel on Sunday; and they generally listened with the greatest attention, as I seldom touched their prejudices. I found it to be the better way to tell them of the love of Christ to sinners, and of the gospel-plan of salvation, in the plainest manner I could.

Though some good has been done, much more remains to be done. Here we daily see the poor deluded inhabitants going round a monument of stones on their bare knees, until their flesh is all torn with the gravel and small stones, bowing as often as they come to the east side of it. With this kind of worship they imagine God to be so delighted, that it not only atones for their past sins, but also for their future; nay, they undergo the like penance for their horses, sheep, and cows, if they chance to be sick. O monstrous blindness! Ah! much to be lamented ignorance! How degrading to human nature! But, thanks

be to the Almighty God, some people are getting more enlightened than to give into this infatuation.

Extract of a Letter from R. M. an Irish Reader, dated

Ardnarce, March 17, 1820.

SINCE my last letter I have been engaged as usual. In the beginning of this month I went into a house that is much resorted to in this town, where I often visit. When I appeared, the people began to dispute among themselves respecting me. Some said I was a good man; others said I was a seducer. "Why do you call me a seducer?" said I. "Is it for making open profession of the Lord Jesus Christ, and wishing him to rule over me; and for recommending other people to do the same, that you call me a seducer?" "No; but you at all times deny that Jesus Christ, or his apostles, ever celebrated mass." "I would not," said I, "if there was any authority in the Bible for it." My antagonist said he would prove it by the Douay Bible. "No," said I, "if you were to read from Genesis to Revelation, you would not find any proof that mass was ever celebrated in or before the apostles' time; therefore it is nothing but the doctrine of men." All the people in the house gave it against him, that he was foiled. He then insisted that it was necessary for Christians to invoke saints and angels, to make intercession for them. I referred him to the following portions of scripture, Acts iv. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Rev. xxii. 9: "Worship God." Col. ii. 18, 19. "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels," &c. All that were present heard me attentively, except one who depended then on the absolution of his priest, when all other arguments failed him; but I endeavoured to correct that absurdity also, by referring him to Mark ii. 7: "Who can forgive sins but God only?" and Isaiah xliii. 25: "I, even I, am he that blotteth out thy transgressions, for mine own sake; and will not remember thy sins." "Therefore," said I, "you see it is robbing God of his glory for any creature to assume this power of forgiving sins. For there is one God, and one Mediator between God and men, the man Christ Jesus."

I then recommended my hearers to go to the Rev. Mr. Wilson's preaching. Some said they would; others said they were ashamed. I told them that shame would not apologize for them in the day of judgment, when they should appear before their God; and told them how essential it was for them to have an interest in that one sacrifice, which was offered on Calvary. After this part of my conversation, I heard many of the little assembly mutter as follows: "May the Lord be merciful to us sinners, and prepare us for that great day."

The day after, I went to inspect some of the schools in Tyrawley; and on the evening of that day I inspected E. C.'s school. There were 114 pupils present, 32 of whom read the first of the Gospel of John, the most of whom could make satisfactory answers. This school is frequently visited by ladies and gentlemen, and about half the children attend a Sunday-school. I staid that night in the little town, Crossmalina. Many of the neighbours came in to ask me questions respecting the scriptures. They talked of Purgatory: I endeavoured to clear up that point for them by reading the following portions of scripture in their hearing. Phil. i. 21: "For me to live is Christ, and to die is gain:" but according to the Romish church to die is not gain; as the priests and their followers insist that every creature must pass through a burning fire. Also 2 Cor. v. and other portions that I have not room to mention. The people that were about me said, that they believed all I said.

Extract of a Letter from the Rev. J. C. Keen, dated

Cork, March 13, 1820.

MY DEAR SIR,

I received your letter, dated the 8th instant, and am glad that you are satisfied with the account I sent in my last.

Last week I visited the schools, and the following is an account of the state in which I found them.

The first in order is that of J. M. at Bandon, of which I felt it my duty to speak favourably in my last; and can with propriety and pleasure do so still.

The first class contains 20 children, who are reading the Gospels, and committing parts of them to memory.

The second class contains 14 children, reading the Society's small books, out of which they can repeat five chapters.

Third class, 15 children spelling.

Fourth class, 7 children learning the alphabet.

Total, 56.

Of course, I did not see the Sunday-school; but the master informs me, that he has adults,

First class, 18 reading the Gospels.
Second do. 10 spellers.

Total, 28.

The Sunday-school is for the instruction of adults only. You will see that there are in this school in the whole 84 scholars. I am very glad to inform you that M—— evidently feels a great deal of interest in the instruction of those committed to his care, and the children are improving accordingly.

The next school is situated in the parish of Murragh, about five miles from the above. With this I was also highly gratified; it is in appearance even better than that in Bandon. The number of children as follows.

Reading the Gospels..... 22
Small books and alphabets 64

Total, 86
J. M'C. Master.

The next school I visited was O. S.'s; this is doing well. The number of children is 53 on the list, though there were not more than 30 present. Nineteen of them read in the Testament, two are learning the alphabet, and the remainder read the small books.

C. has moved, and the distance from Clonikilty being so much farther than I expected, his school was dismissed before I reached him. It was the first day of his opening school in the place he informed me that he had admitted 25 children that day. I must pay him a visit as soon as I can.

Such, Sir, is the state of your schools in this part of the country. I may safely say that they are doing incalculable good. I was truly fatigued in finding them, and much puzzled; but was more than repaid when I sat down with the poor children, and heard them read the word of God, and contemplated the effects that must be produced. Such out of the way wildernesses, as most of these schools are situated in, it would be difficult for me to describe, and impossible for those to conceive who have not seen them. But this is the very thing that gives them so much interest and importance; for such are the places, that were it not for these schools, or those of some other benevolent society, it would be impossible for the children to obtain any education at all. Oh! that our friends in England had sent them here fifty years ago! but, blessed be God, they *have sent them now.*

Extract of a Letter from the Rev. J. M'Carthy, dated

Tullamore, March 28, 1820.

Dear Brethren,

After four months' confinement to my room, on the 2d of February last I preached my first sermon in this town, and was well attended by persons of the town, and from the country. We had a memorable time.

Lord's-day, March 5.—Preached at Rahue; all the friends were inexpressibly joyful to see me once more, and refreshed, while I declared to them the glad tidings of the kingdom of God. While we commemorated the death of our divine Lord, we experienced the truth of these cheering words of the Prophet: "They that wait upon the Lord shall renew their strength."

Friday, the 10th Instant.—Preached at Ferbane; the brethren were truly thankful to the God of Providence for my recovery, and we had a most happy time together that evening.

Lord's-day, the 12th. — Preached twice, and administered the Lord's supper to our members. Several of the brethren prayed. I thought if the Committee had been there, and heard them sing and pray, and rejoice in the rock of their salvation, the remembrance of so many persons being made acquainted with the gospel, and redeemed from the power of sin, would more than compensate them for all their labour.

Lord's-day, the 19th.—Preached again at Rahue; was well attended. The school is going on well: many of the Catholics are returning.

Monday. — Preached at Geashill, about five miles from Tullamore, and was much encouraged to repeat my visit to that dark spot. It was the first time I preached in that neighbourhood; nevertheless I received invitations to two or three other places. Several young men purpose coming in to Tullamore from that neighbourhood to hear me preach, and to converse with me about the things of God, next Thursday evening; and on Friday evening, if able, I intend preaching at one of the new places.

The importunity of my friends, and the state of things, oblige me to resume my labours before I have entirely recovered from my illness. I have no doubt but this short Journal will be pleasing to you, as it will give you to see that God has raised me from my long and dangerous illness.

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

THE following remarks on the climate of India, are extracted from a Monthly Publication, conducted by our brethren at Serampore. We present them to our readers, not merely as communicating much interesting information on that subject, but as they serve to explain why natives can be supported at so much less expense than Missionaries sent from Europe.

THE climate of India, if it be not favourable to longevity, a point, however, on which we ought to obtain far greater evidence than any yet collected, before it be decided in the negative, is highly favourable to the enjoyment of the inhabitants, as it *lessens in various ways the expenses necessary to their comfort.* It makes a vast difference in the expense of a *Habitation.* In Britain, a house, while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant exposure to the air during the whole twenty-four hours, even in the warmest months of the year. In these circumstances what must the delicate, the diseased, the infirm, suffer in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! For different is the climate of India. It is true that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! It is afforded even by the shade of a tree; and, in many cases, even a single leaf of the Indian Arum, held by a native so as to overshadow his head, will be esteemed by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighbouring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta sufficiently early, may see hundreds of the natives sleeping in the street at their own or their employer's door, for perhaps the greater part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage; the expense of erecting a comfortable habitation being so very small, almost every one is able to erect *a house for himself.* For this the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the natives relative to their habitations, it is scarcely less favourable relative to *clothing.* As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view. In these their simplicity of manners, and the unchanging form of their garments, reduce the expense to a mere trifle; one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe

among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe, are almost altogether unknown to the inhabitants of this mild climate. A separate covering for the head, either in the form of cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance. In the same degree a covering for the feet, and even the legs, appears to the natives of India equally unnecessary. Although the dress of the women extends to about the midleg, for the sake of decency, the feet and the lower part of the leg are generally left without any covering, even among them. By children of both sexes, therefore, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British peasantry; they cost scarcely more than a tenth of the price, unless when adorned with gold or silver; they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but if they have to go to any distance, the shoes are perhaps as commonly to be seen in the hand, as on the feet: and this is certain of being the case as often as any stream of water, or any miry part of the road, presents itself; the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, make them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of *household furniture*, so large an item of expense in Britain, is scarcely less sensible than in lessening that of their clothing and their habitations. A bed is scarcely known among them; a mat answers every purpose of repose, and almost any thing serves for a pillow. This mat is in general spread on the ground; not seldom indeed, when it is quite damp, although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which, however, seldom exceeds a few annas. For a covering, the cloth they wear by day generally answers every purpose; and thus an expense *which lies so heavy* on a man in England, is scarcely known among the Hindoos. Moreover, the mildness of the climate induces them to sit without doors rather than within, by far the greater part of the year. But a shed out of doors, or the shade of a large tree embowering their habitation, is not a place which requires to be decorated with chairs and tables. Hence the absence of these articles of furniture forms another saving, for which they are indebted to the mildness of the climate, which thus eases them of all the labour through which these articles are procured in Europe. In these, and various other ways, does the climate contribute to diminish the wants of the native of India, respecting his habitation, his furniture, and the clothing of both himself and his family, the care of providing which presses so heavily from year to year on the British peasant and artizan.

Should any say; "this is no kind of advantage; it is a state of unnatural poverty, which cannot fail to occasion misery;" it should be recollected, that this is not the state of the indigent merely, but of the affluent, who could well afford any kind of convenience or ornament, and who forbear to provide themselves with those articles of convenience, not from parsimonious feelings, but because they view them as totally needless. These accommodations, therefore, as to their habitations, clothing, and furniture, are not reputable; and when this is the universal feeling, there is no idea of poverty or dishonour attached to their absence. Even in the article of clothing for their children, a degree of affluence does not lead them to change the mode, and scarcely to add a single article; but rather to load the children with ornaments of silver and gold. A native child of ten years old, who is not arrayed in clothing to the amount of a rupee, will sometimes have on his bare legs and arms ornaments to the amount of more than a hundred.

From this state of things, certain effects necessarily follow. That indefatigable habit of industry, and that robustness of mind, which are created in the inhabitants of Britain, by their being compelled to meet the wants occasioned by the inclemencies of the climate, and to guard themselves, and those they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours; and been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor indeed

is all that *employment* created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labour for numerous classes of its inhabitants.

The following Letter from our widowed sister Randall, to Mr. Saffery, of Salisbury, relates, with affecting simplicity, several particulars of the last illness and death of her late excellent husband, whose decease was stated in our last Number.

Serampore, Nov. 1819.

Before you receive this, you will no doubt have heard of the death of my dear husband from Dr. Marshman, as he promised me he would write to you the day after; but I thought you would be glad to receive a few lines from me. I think I hear you say, How was his mind prepared for the solemn change? Here he was disappointed. In his former illness he had experienced very much delight in the prospect of death; but now the nature of his disorder prevented him from thinking. He said to me two or three times during his illness, "I do not feel as I used to do; I cannot think; do, my dear, pray for me." I said to him, "Well, if you have no joys, you have no distressing fears; it is a mercy you have not a God to seek now." He said, "Yes; if I had, I am sure I could not do it now." The day before he died, he was very ill. I thought he was then dying. I asked him "how his mind was." He answered, "Pretty well;" but was not able to say any thing more then. After this, he revived a little, and when brethren Carey and Marshman came in, he sat up and talked with them; but they did not think him so ill as he really was, and entered into no particular conversation with him. From this time he was free from pain, but so very restless that he could say but little. He again desired me to pray for him, and said, "I am so disappointed." I said to him, "It is a great mercy that we are not saved by our feelings." He replied, "What should I do if I had not something better to trust?" About an hour before he breathed his last, he reached out his hand to Dr. Carey, and said, "Brother Carey, I cannot see you." Dr. Carey replied, "But I hope you have not lost your spiritual eye-sight." He answered, "No." *These were his last words.* A convulsion-fit soon followed, which lasted a few minutes. When that was over, he lay very still, and quietly breathed his last, without a struggle or a groan.* O that I could but have placed myself in his stead! Entreat the Lord for me, as nothing short of his presence will support me under this heavy stroke. I have to be thankful that I am not left without friends in a foreign land. Even many of the heathen seem kind to me. One of the carpenters that worked for Mr. Randall came to see me, and finding me in tears, he said, "Why do you cry? Sahib was such a good man, will not the God that he served take care of you?" There are many that work in the (paper) mill that have not given up idolatry yet, but attend worship with us very regularly, and say, they shall never forget what Sahib used to say to them, when he talked to them about their souls. May the Lord be pleased to bless to these poor creatures the few hints my dear husband may have dropped!

CALCUTTA.

We subjoin a continuation of the Journal kept by Mr. Adam at the newly-formed station at Doorgapore.

Monday, April 5th.—Yesterday we began to have worship regularly morning and evening, in our little chapel at the side of the road, which is not yet quite covered in. We had a pretty numerous and peaceable audience; they heard with attention, but would receive no books. A young man was with us, who last Friday had received a copy of the gospel of John, and who, after the morning service, gave us a very pleasing account of the state of his mind, and of the way in which he was first led to think of the gospel. I do not wish to say more about him till I know him better. Going out in the afternoon, as we were passing along the road we saw several persons quarreling, and fighting with clubs. On examining into the matter, we found that one party had attempted to cheat the other of a rupee; on learning this, Mr. Penney immediately offered to pay it, and by this means we obtained a very attentive hearing for the gospel from upwards of fifty people, who had been collected on the occasion. Returning, we met about three or four hundred workmen, who, after the labours of

* On 15th September, 1819.

the day in the Company's Iron Yard, were going to their homes. They for some time listened with attention; but an objector arising, their attention was dissipated, and the whole ended with "Hurrebol." I have to-day called upon Mr. C. a countryman of my own, and a serjeant of the Iron Works. I find that there are two yards, and that the number of men employed in both generally amounts to upwards of seven hundred; and I entertain great hopes that by applying to the Company's agent, I shall obtain permission to preach regularly once a week to them.

8th.—To-day, a man, after hearing some remarks which I made upon the chapter I had read, turned away with contempt, exclaiming, "Give me three rupees, and I will bring you three hundred Christians; give me ten, and I will bring you a thousand." He spoke the truth. We could every day make thousands of the kind of Christians that he meant. Such is the venal character of the Hindoos, that by money, if one had it, we could make as extensive and rapid conquests as Mahommed ever made by his arms. But the religion of Jesus is the religion of conscience.

12th.—Yesterday brother Pearce came to assist me. After the morning service at the side of the road was over, we had an interesting conversation with several people who remained. One principal inquiry which they made, and which is frequently made, was, "What is to be obtained by worshipping Jesus Christ?" They are so accustomed to conceive of all religious acts as acts of merit, by which blessings are to be obtained corresponding to the worship that is performed, that when we beseech them to forsake idolatry, and to believe in the one God, and Jesus Christ his Son, they immediately begin to conceive of him as another debta, by worshipping whom they shall merit certain blessings. We endeavoured to convince them, what only the Spirit of God can thoroughly impress upon their hearts, that being born in sin, all our actions are sinful, and can never be the means of obtaining justification, or any other spiritual blessing, from a holy God. Can we wonder that a doctrine so much opposed to the self-sufficiency of man should be disliked; and may we not see the necessity of the subduing influences of the Holy Spirit, in order that it may be received into the heart?

In the afternoon we went to Barnagore, a neighbouring and populous village, where we have just rented a piece of ground for a place of worship. The congregation was large, and though not very attentive, was at the end very anxious to receive books. Returning in the evening, we had worship again in our little chapel at the side of the road, where we can on most occasions obtain a numerous and attentive audience. One man for some time listened with great attention; but brother Pearce happening to make a remark about Kalee, which excited some doubt in his mind, he inquired, with some earnestness, "Is Christ then opposed to Kalee?" He was assured that if Christ was true, Kalee must be false. Without speaking a single word, he turned round and went away.

13th.—Yesterday the road was filled with people going to and from the Churuk-pooja. At this period almost every species of cruelty and impurity are practised, in order to appease the wrath of heaven, or to accumulate a stock of merit, by which favours may be obtained. Walking out, I asked two men where they were going? One replied that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless, and that he would thereby obtain children; and that his brother, although he had two wives, was also childless, and to obtain the same blessing had swung yesterday. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although after all I suppose he was glad to have the authority of a Saheb's word to allege to his relations, on account of sparing himself the torture which he had anticipated. Panchou and I went in the evening to the place where the swinging and all the revelry were going on, but could, of course, get few to listen to us with attention. We, however, distributed a great number of books, which they were eager to obtain.

14th.—There is a man at present with me, lately come from Delhi, his native place—he inquires about salvation. This evening two men have called upon me. They mention, that in the neighbourhood of Bow Bazar, there are six persons inquiring about the new way; that they have come to reconnoitre, and that they will come all together to me on Friday. I talked with them, gave them books, invited them to stop till evening worship, which they did, and afterwards dismissed them. My hopes are excited, but I fear to trust them.

19th.—The man from Delhi has left us, after stealing a suit of clothes; and I have heard nothing more of the six persons I mentioned before.

Brother Yates was yesterday with me.

In the morning we continued nearly three hours conversing with the people, and in the after-part of the day went to the Company's Iron Works, where we had a quiet audience of about three hundred and fifty people. Returning in the evening, we had worship again at the side of the road. This evening two persons of respectable appearance have called upon me, to mention that they will return to-morrow evening, with several others, for the purpose of inquiring about the gospel.

21st.—Yesterday, according to appointment, three persons came to converse with me. They had all read the Christian scriptures, and seemed better acquainted with them than some nominal professors whom I have seen. The chief inquiry which they made respected baptism: what were the nature and grounds of the difference betwixt us and other Christians on that subject; and whether it was the baptism of John, or of the apostles of Christ, to which we attended. After satisfying them on these particulars, I called their attention from the peculiarities of a sect, to the peculiarities of a system,—to those which characterise Christianity itself. They readily acquiesced in every thing I said, and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived when I was engaged in the regular evening service at the side of the road, and addressing about twenty or thirty people whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Saheb, and useless with respect to the people, since it was only persons of low cast whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefited by what I said. I told them that I was acting in strict conformity to the commission I had received from my Lord and Master, whose words they, as well as I, professed to revere: "Go ye into all the world, and preach the gospel to every creature;" not exclusively to the rich, the wise, or the learned; but to all, of every cast, and of every character. They recommended the establishment of schools for the instruction of youth in the English language, urging the example of Ram Mohun Roy, who by this means is greatly increasing the number of his disciples, and offering to furnish a number of young men who should read our scriptures as a school-book, and receive *any religious* instructions which might be inculcated. I told them that I considered schools an important auxiliary in the spread of the gospel, but that they must never be allowed to supersede the preaching of the cross, which is the power of God to those that are saved; and that whatever might be done with respect to the English school which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian public would do every thing in respect of expense, to establish schools for the instruction of *females* in their own language. The oldest and most intelligent amongst them carelessly replied, "What have we to do with them? let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans, by whom they might be instructed, and entirely neglected by their own countrymen, who did not allow them even to learn to read. "They do not know how to go to heaven," he replied, "but they know how to go to hell, and let them go!" This was truly horrible. They soon after took their leave, informing me of their address, and inviting me to call upon them. O how hard is the heart of man, until it is softened by the grace of God! These men know and understand, they approve and are convinced, they have every thing that the gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour; and whoever has not his spirit, cannot belong to him. They have not received the dews from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?—Great apprehensions have been entertained of the danger of an attempt to introduce the Christian scriptures into schools where natives are taught. These fears may now be given to the winds, when respectable natives of their own accord come to us, request schools to be established, and expressly stipulate that the Bible shall be employed as a school-book.

W. ADAM.

Extract of a Letter from Mr. Lawson to Dr. Ryland, dated

April 14, 1819.

YESTERDAY Mr. Carey and I visited two men in the jail. One of them, Serjeant C. has been there five or six months. He

was committed for trial for shooting a woman he was desirous of marrying. The shocking act was done in a paroxysm of jealousy. However, on account of his having fractured his skull five years before, through a fall from his horse, which occasioned derangement, and on account of his having the testimony of all his officers that he was the best soldier in the regiment, the jury cleared him of wilful murder, and he was acquitted. Before Serjeant C.'s trial took place, he seemed to me (for I visited him several times) to be a real penitent, and prepared for the expected awful change. He was very earnest in prayer for nights together. About a fortnight before he was tried, another soldier in jail, for much the same offence, began to feel some concern for his salvation. He had been exceedingly hardened till he became acquainted with Serjeant C. These two, expecting to share the same fate, were constantly together; and Serjeant C. seemed to be as anxious for the salvation of his comrade as for his own, and quite exhausted his own strength in sitting up and instructing and praying with him at the approach of the awful day of trial. C.'s comrade was condemned, and suffered according to law. C. was spared, but he is now very ill; but truly a changed person, for his being acquitted did not occasion any alteration in his conduct, as an inquirer after divine things. If there was any difference, it appeared in his becoming more solemn and serious. His crime is an immense load upon his mind, although he evidently possesses a good hope through grace. He seems to me broken-hearted. When I saw him yesterday, I scarcely knew him again, he was so reduced by grief and sickness. There was also in the jail another soldier, lately brought down the country from his regiment. He had been a notorious gamester, and one who, having involved himself deeply in debt by gaming, came to the resolution of doing something that should be the means of putting an end to his miserable existence, for he was afraid to commit suicide. He, therefore, went into the officers' mess-room, and fired his pistol just over their heads, as they were assembled together. He was tried by a Court Martial, and condemned to be shot; but at the moment he expected to suffer, a reprieve was presented by the general. He is to be transported to Botany Bay. I conversed a little with him. He had been visited, while imprisoned up the country, by Mr. Fisher, a very excellent clergyman, and I trust he has received *much benefit from* his conversations. He *told me, that poor* Serjeant C. was the only comfort he had in jail. We prayed with them both, and then left them. O how wonderful, that by such ways God is pleased to bring any to the knowledge of himself! How remarkably does it display the sovereignty of his grace! Amidst all our trials here; amidst all the reproach suffered on account of loose Christians, I think there is a great and good work gradually on the increase in this country. Evangelical ministers of the establishment are increasing in number yearly. Many of the highest respectability in Calcutta come forwards to the support of several institutions, which have the ultimate good of the heathen in view, as their great object; and it was only yesterday that I saw in one of the papers a letter to the Editor, from a learned brahmun, on the subject of the burning of widows. He roundly maintains, that their shasters totally discountenance such cruelties, and that the interference of government, as in the case of infanticide, would be effectual in preventing them. There is a great increase of books, both religious and moral, in the Bengalee and other languages. The attendance at the Monthly Missionary Prayer Meetings is very gratifying. Generally our places of worship are nearly full on those occasions.

RANGOON.

For the following extracts of Letters, received at Calcutta from the American Missionaries in the Burman Empire, we are indebted to our friend Mr. Lawson.

From Mrs. Wheelock to Mrs. Pearce, dated

Rangoon, Feb. 21, 1819.

Could you glance your eyes across the foaming billows, to this our place of residence, you would see us comfortably and pleasantly situated. The Mission-house stands on a very rural spot, about half a mile from the city walls. We are more retired, and probably enjoy much better health here, than we possibly could if we lived in the town; but are more exposed to the robbers. Their numbers, however, it is said, have greatly diminished of late. We have heard of only two daring attempts to rob and murder since our arrival. The Mission premises, though not extensive, are sufficiently large for us often to enjoy a pleasant walk, without going out of our own enclosure.

The principal part of my time is occupied in acquiring a knowledge of the language, which I find exceedingly difficult, and my advance, therefore, is very slow; but perseverance, I doubt not, will overcome the obstacles now in my way, and enable me not only to understand, but also to speak it fluently. Our teacher is a pleasant, and a very learned man. He is apparently as willing to teach me as he is to teach Mr. W. This is quite unusual, as nothing scarcely is more degrading in the view of the Burmans than to instruct a female.

It would afford me unspeakable pleasure, my dear Mrs. P. could I inform you of large accessions to the Redeemer's kingdom; or even of one soul's conversion to God. O, could we, in this desert land, behold the standard of Immanuel erecting, the Sun of Righteousness arising, and the mists of superstition dispersing, joy would thrill through every vein; our hearts would expand with gratitude to our heavenly Father. But when this period will arrive is unknown to us. A thick gloom now pervades the scene; all before us is darkness and uncertainty. To-day we are in comfortable circumstances, and surrounded with every temporal mercy; but to-morrow, should it please a despot so to order it, we may be destitute of all we now enjoy, and even banished from the country. We see an open valley filled with dry bones, and souls daily dropping into eternity, ignorant of God. Our hearts are pained. We stop and admire the rich grace, that causes us to differ from this deluded perishing people, vent the rising sigh, and commit them to the disposal of Him who only has power to breathe into dead sinners the breath of life, and raise up these Pagans an exceeding great army, to the glory of his name. This is all we can do at present; but should our lives be spared, we hope to be the happy, though unworthy, instruments in the Divine Hand, of bringing some of them to the fountain whence flows the blood of cleansing, the streams of salvation. It is a soul-reviving truth, that the glory of the Lord will yet cover the earth as the waters cover the mighty deep; that all nations will yet bow to the sceptre of righteousness, and crown the Saviour Lord of all. That God, who establishes means, and accomplishes those ends which from all eternity he designed to accomplish, will, in his own time and way, operate by his Holy Spirit upon the minds of some sinners here, and effect the great work of conversion in their souls. Firmer than the foundations of the earth, or the pillars of heaven, is the word which He has spoken; and having pledged his own eternal perfections for the success of his cause, it cannot but prosper.

A zayat is now building, in which Mr. and Mrs. Judson expect shortly to commence instructing the natives in the principles of religion: (a zayat is a house something like a Bengalee place of worship.) It is in a favourable situation, and calculated for a number of Burmans to stop at one time. Mr. Judson has some prayers written, and also a creed for the purpose.

Respecting myself, I find that I have but very little religion, and sometimes almost conclude that I have not been made "all-glorious within;" that not even a spark of grace has been implanted in this my depraved heart. But my mind has been in a more comfortable state this month than for a considerable time before. I have felt more my dependence on God, and been in a waiting frame of mind, desiring to know and do his will, and be entirely resigned to all the allotments of his Providence. He is, I believe, about leading me in a way that I thought little of, and exercising me with heavy afflictions. Mr. Wheelock's health is very poor. My fears respecting him are much excited. He has had a tedious cough for nearly five months, which we think will terminate only with his existence. He is so much enfeebled that he cannot study, and seldom takes any nourishing thing. O! should I be left a lonely widowed stranger in this heathen land!—but I will not distrust a faithful, covenant-keeping God. O no! I will cheerfully commit myself, and the disposal of all my concerns, into his gracious hands. Pray for me, my dear Mrs. P. that in every situation of life, and under every trial, I may conduct myself like a Christian.

Yours with affection,
E. H. Wheelock.

From Mr. Judson to Mr. Lawson, dated Rangoon, February 27, 1819.

Brother Colman is nearly recovered; but brother Wheelock is very low, and apparently declining. The weakness of my eyes greatly impedes me in my studies. I have nothing now to communicate, except our project of building a zayat on a piece of ground which connects the Mission premises with a public road, and which we have purchased. As soon as it is done, Mrs. Judson and myself intend to spend a considerable part of our time there, and hope sometimes to collect assemblies of Burmans to hear our

conversation, and attend stated worship. It is an experiment which seems promising; though it may issue in our banishment from the country. Something, however, must be done in a more public way than has yet been attempted. O for the Spirit of God to be poured out on our own souls, and on the dry bones around us. We are in a miserable state, my brother,—always have been, and I fear always shall be, in this dreary wilderness. O for a little life, and then we shall speak with life. It will indeed be a wonder if such depraved, stony-hearted creatures are ever blessed by a pure and holy God. Nothing, however, is impossible to a God in Christ. The mines of redeeming love are inexhaustible; and here is a ground of hope and encouragement.

Your ever affectionate brother,
A. JUDSON.

From Mr. Lawson to Mr. Coleman, dated Rangoon, March 2, 1819.

THERE is nothing as it respects the Mission of a very encouraging nature. Several have recently been to inquire about the religion of Jesus Christ. One of these inquirers, after several conversations with Mr. Judson, declared that he believed in the true God, and in Jesus Christ. But we know not how his impressions will terminate. A piece of land adjoining the Mission premises, has recently been purchased by us, on which a place of worship is erecting. It stands upon one of the roads which leads to the great pagoda. This pagoda, on worship days, is filled with the disciples of Gaudama. We hope that some of them will stop at our little building, and be so affected by divine truth, as to become the disciples of Jesus. We think that this effort will, in some measure, try the feelings of government towards us. You will undoubtedly hear from other sources that we have had a distressing fire at Rangoon. It swept away nearly half the town, and had the wind continued to blow as fresh as when the fire commenced, the whole must have been laid in ruins. It is a mercy that our house is not within the walls: had it been so, the Mission before this would probably have suffered much.

Yours affectionately,
J. COLMAN.

P.S. *The Accounts from Jamaica will appear next month.*

THE Thanks of the Committee are presented to Mr. A. Barcham, Tonbridge, for Twenty Volumes of the Evangelical Magazine, Reports, &c.

TO CORRESPONDENTS.

OUR respected friend in Kent is assured that his request shall be strictly attended to, and that the detailed list of contributions shall duly appear in the next *Report* of the Society. It is obvious, that to particularise individual donations and subscriptions in the *Herald*, would be utterly incompatible with its limits and design.

In consequence of the alteration in the time of holding the Annual Meeting, the accounts of the Treasurers will be made up to *the first of June* ensuing, instead of the *first of October*. It is requested, therefore, that all those friends who receive monies on behalf of the Society, and wish the particulars to appear in the next Report, will forward them, either to Thomas King, Esq. Birmingham, or William Burls, Esq. 56, Lothbury, on or before the 31st of May.

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JUNE, 1820.

CHURCH ADMONITION.

A Charge exhibited against, and a Church Admonition unto, Brother G. Fitzjohn, an offending Member in a Church of Christ at Hitchin, over which Messrs. J. Wilson and J. Needham are Co-pastors.—December 10, 1710.*

BROTHER FITZJOHN,

"A church of Christ has a power of withdrawing their communion from their members that walk disorderly, 2 Thess. iii. 6. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.' Thus you see the church's power. Now that you have so walked will be plain from the following particulars:

1. Your dishonourable idleness, which is contrary to 1 Thess. iv. 11, 12, 'Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing.' See also 1 Tim. v. 13. Now that you have been guilty of this sin, will be evident, if you lay these two things close to your conscience, in the fear of God.

(1.) You have confessed that you never liked, or loved the calling you were brought up to. Now when the mind is too high for an honest, though a mean employment, a person is necessarily led to neglect it, (as you have done,) and is most dangerously exposed to idleness, being unsettled from his proper business. Think (we beseech you) seriously, whether this be not your case.

(2.) You have not done your part in providing for your family, which is contrary to 1 Tim. v. 8, 'If any provide not for his own, and specially for those of his *own house*, he hath denied the faith, and is worse than an infidel.' We do not say you have done nothing for your family at any time; but statedly and commonly you do not do your part; for the people cannot help be-

* This Article was sent us by the Rev. W. Freeman of Bedford. The church referred to was that over which the Rev. Mr. Geard is now pastor. It was a branch of the church at Bedford, of which Mr. Bunyan was Pastor. Mr. John Wilson was grandfather of Mr. Samuel Wilson, of Prescot-street, London; and Mr. Needham was grandfather of Mr. Isaac James, one of the tutors of the Bristol Academy, and of Mrs. Button of London. Mr. James's father succeeded Mr. Needham; and Mr. Geard, Mr. James. It is worthy of notice, that for upwards of 160 years since this church was founded, there have been only four pastors. The church has always admitted *of mixed communion; but the pastors have all been Baptists.*

lieving, that if somebody did not take more pains than you, as you have been in straits, your circumstances would be still but very indifferent. You must take this plain dealing in very good part, since (if God please) we would have you laid under a conviction of your faults. And Oh that you would consider what a heavy sin the sin of idleness is, which, you see, the scriptures speak so much against; and whatsoever excuses you may frame for it now, you must give a strict account of it at the dreadful *tribunal of Christ*.

2. Another crime we charge you with is, a frequent keeping company, without just occasion, with profane persons, which is contrary to Psalm cxix. 63: 'I am a companion of all them that fear thee.' See also Ephes. v. 11. Nobody denies that a Christian may keep company with the worst of persons, where urgent business requires it; but surely they will dispatch their business as fast as they can, and leave such society, where no good is to be got, and where the holy name of the great God is profaned; but your case is—

(1.) You have very little society with religious persons, in whom your great delight should be, and with whom your spare hours should be spent.

(2.) Those that open but half an eye, cannot but see, that the company you keep is very unbecoming a professor, and especially one that set out in religion with so much life and zeal as you did at first.

3. Another dishonourable evil we charge you with is, frequenting public-houses without necessary business. We do not say you never have business there; but we think very frequently you have not what may be called necessary business; and if your own conscience would speak out, we believe you must confess, that the business you speak of so much might better and sooner be dispatched at home, or in a private house; for surely, if you had so much business at those places of drinking, some fruits of it would be seen more than are: your worldly circumstances would be better, and your family taste more of your profits. But you will say, If my family be generally provided for, why should other persons concern themselves?

We answer, (and you must bear with our plainness,) No great thanks to you for that. This does not excuse your sin, but, indeed, add to your shame, that the master of the house should be the least concerned for making provision, when he ought to be the most; and as you are a member with us, you are accountable to the church for your own unbecoming carriage, who have a power to inspect it, and reprove you for it.

4. Another evil is this, (and Oh that you would lay it to heart,) *unreformedness* for divers years, under frequent private admonitions.

(1.) Religion certainly runs very low in conversation, and particularly in your family, where the worship of God is neglected; thus bringing yourself under that dreadful word, Jerem. x. 25: 'Pour out thy fury upon the heathen, that know thee not, and upon the families that call not on thy name.'

(2.) Instead of falling under private and friendly reproofs, you are all for justifying yourself, as a most innocent man. Now indeed, our brother, whatsoever

fine gloss you may put upon your actions now, you will have different thoughts of them when death stares you in the face, or sickness shakes you over eternity, except conscience be in a dead sleep indeed, which we pray that God may prevent. Now we beseech you, if you have any love to your soul, that, ere it be too late, you would take this awful scripture into serious consideration, Prov. xxix. 1. 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

(3.) It certainly argues your unreformedness, that twice, and that not in a very civil manner, you have despised the authority of the church, in refusing to come before them when they sent for you, which is one way of breaking your church covenant; by which you did not only oblige yourself to partake of the privileges, but also to submit to the discipline of the church.

For these things, we, as a church of Christ, not out of prejudice to your person, but love and faithfulness to you, and our blessed Redeemer, and by virtue of that authority we have received from him, do, in order to your recovery, in the name of our Lord Jesus Christ, lay our admonition upon you, that you take your long backslidings into serious consideration for your repentance; and we do hereby, *as our act*, suspend you from communion with us at the Lord's table, till we have evidences of your godly sorrow, and *reformation*; for which we pray, and shall all rejoice to see it; and Oh may we indeed see it.

God give you an humble, thoughtful, penitent, prayerful mind. Amen."

DIVINE HONOUR

VINDICATED BY THE

MEDIATION OF CHRIST.

It is no novel remark, that oftentimes the most important truths are included in passages quoted from the Old Testament by inspired writers in the New, an instance of which appears in Rom. xv. 3, where the Apostle, pressing the great duty of Christian sympathy to the weak of the family of Christ, introduces the Saviour as making the most unexampled sacrifice of his own ease and comfort, to vindicate the injured honour of his Father. "For even Christ pleased not himself, but as it is written, (Psalm lxix. 9.) The reproaches of them that reproached thee, are fallen upon me." Infidel writers, and especially Voltaire and his associates, have represented the introduction of moral evil as an unanswerable objection against revealed religion, and of the account it gives of the attributes of God*: and not only they, but infidel writers in general make a pretty free use of this notion, and they have all the wicked men of the world on their side. Thus they reproach the infinite wisdom, for ever forming a scheme of government which should include the existence of moral evil, as all its subsequent provisions show to have been the case. They also add, that it is not consistent with the scriptural representation of the righteousness of God, as hating evil: they equally reproach the general constitution, and administration of things, that such a

* I am sorry that I have not now the books by me from which the above quotations are made. They are now made from memory, as I have ceased for some years reading authors of that sort.

clog should hang on the wheels of its operation, and so retard the diffusion of goodness and happiness, it being (they say) but too clear, that a vast majority of evil does exist in the world. They further intimate that (upon scriptural grounds) the existence of moral evil is such an insult and assault on the authority of God, that he owes it to his power rather than to his right, that he still sits upon his throne. Again they say, that if he can take pleasure in nothing but moral excellence, the rebellion of mankind must make him always unhappy, by unceasingly provoking his displeasure. Moreover, they assert it to be a reproach to his power not to have prevented sin, for of what use is power, but to prevent evil, and to do good? These writers equally traduce the holy scriptures, by asserting that the introduction and continuance of moral evil is a reproach to his goodness, or beneficence, there being such a frightful mass of evil, moral and physical, in the world, and that the perpetual punishment of sin in a future state will keep up a horrible memorial of this dreadful business. All this, and much more of the same kind, is asserted with unblushing effrontery and diabolical audacity, as if their statements were all strictly true and impartial.

Let us turn from this caricature of the divine government, and see how Jesus Christ took these reproaches upon himself, in order to vindicate the moral character of the Most High, and to restore the honours of his throne and righteous law: this he effected by his personal obedience to that very law, which requires the supreme love of every rational creature to whom it is given, and condemns in the highest penalties the slightest infraction in thought, as well as deed; which he never would have done if the nature of that law had sunk the character of God by containing any thing unjust or tyrannical, hard or oppressive to the human race. And this obedience of the Son of God in his substitutional capacity, is the brightest glory of the scriptures, —the most wondrous exhibition and declaration of the righteousness, as well as of the mercy of God.

He also vindicated the government of God by his whole ministry, always representing him as holy, just, and good: yet merciful beyond the grasp of the mightiest imagination; ready to forgive sin however complicated, and dyed with turpitude, upon the rebel's returning to him, and casting down the weapons of his rebellion, and throwing himself entirely upon divine mercy: —he represented him as ready to give the Holy Spirit to every one who should feel his sins and infirmities, that nothing might be wanting to restore moral order and happiness to the mind:—he represented the general benevolence of God, as always open to the cries of want and woe, making his sun to shine upon the evil, and on the good, and sending his rain upon the just and on the unjust, with every other moral feature that can endear excellence to the mind. Further, he vindicated God by his sufferings on the cross, which the scriptures always exhibit as a divine appointment, equally the effect of his sovereign will, as of his boundless mercy to his enemies: in which the sacred rights of eternal justice are recognized, while mercy flows through a medium which must fill the re-

claimed offender with grateful astonishment, and secure his obedience, both on the original obligations of divine authority, and of recent mercy: but if the permission of sin in our world had been inconsistent with the righteousness and wisdom, with the equity and benevolence of his nature, it is not conceivable that Jesus Christ would have submitted to obey a hard or cruel law to conciliate the friendship of a tyrant. Finally, whatever infidels may think or say, there is an undescribable and innate criminality in rebelling against God, and violating his holy law, or he never would have sent his Son to bear our punishment. If a person or creature of inferior nature in the scale, of being could have borne the weight, —could have atoned for the injuries done by sin, his Son had never left that glory which he had with him before the world was. We do not yet know the whole of the designs of God in sending his Son to take the curse from this world: the influence of redemption may continue here for many ages; and the population of our globe may so transcend every thing which has preceded it, that in the final audit it possibly may be found, that instead of a very small number of the human race being saved, a small number comparatively will be lost. However of this we are certain, that an eminent part of the recompense of Jesus Christ will consist in the happiness of the redeemed, when he shall present those myriads before the glory of his Father with exceeding joy. I do expect that at some future period (probably in another state of existence) God will favour his faithful servants with the whole of his reasons for permitting moral evil in our world, when we shall be able to bear it: for I cannot reconcile my mind to the supposition, that a single cloud will be left on the moral history of the government of God: but not until our station, and the glory of God shall comport with the wondrous disclosure. Until then, let us be thankful for the revelation of mercy, and follow on to know the Lord, till his character shall shine like the sun in a cloudless sky.

AWAKE.

Leighton, March 1, 1820.

ADDRESS TO CHRISTIANS.

No. 3.

II. FEW things are more prejudicial to our comfort, or opposed to our growth in grace, than *indulging an angry temper;* it is therefore necessary to be on our guard against it; especially if we are easily irritated. The bad consequences of anger are more than can be described; it puts us into the hands of our enemies, and leads to other evils. In a few moments of angry temper some good men have made work for lamentation through many years. It is highly important both for our own comfort and the credit of religion that we cultivate self-government.

"He that is slow to wrath is of great understanding: but he that is hasty in spirit exalteth folly." The noblest courage is shown in subduing our own passions, and though this be extremely difficult, especially with those who are naturally of violent tempers, yet it must be done, if we would be comfort-

able as Christians. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Such a man is greater than Alexander or Cæsar; he is more honourable in the sight of God, and worthy of more respect among men, than if he had subjugated nations to his authority. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These adorn the Christian, and cause his religion to shine; but the Holy Spirit considerably withdraws his influence from the man who is frequently thrown into violent agitations of anger or wrath; his piety therefore must be in a languishing state; he can feel but little of the power of godliness, and attends the services of religion more as things of course, than as the means of enjoying God. Living among those whose tempers resemble our own, and who expect more from us on account of our religion than we can from them, we should be careful lest by disappointing their expectations we give them an unfavourable idea of the professors of religion in general, and so harden them in their sins. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." A meek and quiet spirit is not only the ornament and beauty of a sanctified heart, but it is of great price in the sight of the Lord. "The meek will he guide in judgment, and the meek will he teach his way."

B. S. G.

(To be continued.)

LETTER
TO AN
AFFLICTED FRIEND.

(Concluded from Page 192.)

IT may be that you *are* sensible of, and deeply affected by, your state as a sinner, but at the same time can find no relief; cannot realize the consolation of the gospel, "the peace of God which passeth all understanding." Supposing this to be the case, I would say, Consider *to whom*, and *in what way*, the consolation of the gospel is imparted. It cannot be obtained in consequence of innocence; for all are guilty, Rom. iii. 10. nor in consequence of good works, however moral, and extensive they may be; for we are never so good as the law requires us to be, and consequently can have no claim to favour, Rom. iii. 20. nor in consequence of suffering; for we deserve to suffer much more than we do, Ps. ciii. 10. nor yet in consequence of our spiritual desires, penitence, faith, and prayers; for there can be no merit in desiring that which is good, in repenting of sin, in believing the truth, and in asking for favours. But although spiritual consolation is not given in consequence of our repentance, and faith, and desires, and prayers; yet they are necessary, being those things without which no spiritual consolation can be enjoyed. Hence we are commanded to repent, Acts xvii. 30. and to believe, Mark i. 15. 1 John iii. 23. and to pray; Luke xviii. 1. but we receive spiritual consolation in consequence of the Saviour's work. He being the end of the law, (that is, the end of its requirements,) hath, by dying

the just for the unjust, made an atonement to God for sin: Rom. x. 4. 2 Pet. iii. 18. and by his atonement a way is opened, in which God can pardon sin, and impart spiritual blessings to sinners, at the same time that he declares his own righteousness; that is, that he is just while he is the justifier of him who believeth in Jesus, Rom. iii. 25, 26.

It is in consequence then of the Saviour's work, that we receive favour from God. Hence it is also said, that "all the promises of God (are) *in him*," 2 Cor. i. 20. that, being justified by faith, we have *peace* with God *through our Lord Jesus Christ*, Rom. v. 1. and that "whatsoever we shall ask of the Father, *in the name of Christ*, he will give it us." John xvi. 23. The work of the Saviour is the procuring cause of our salvation with all its attendant blessings.

The blessings of salvation are *administered* by the agency of the Holy Spirit: hence the Spirit is called the Comforter. The *way* in which he imparts spiritual consolation (and all other blessings of salvation) is by leading us to Jesus; or in other words, by showing to us the things of the Saviour, by teaching us the truth as it is in Jesus. John xv. 26. xvi. 13, 14. Eph. iv. 21.

To enjoy this consolation we must perceive and feel our need of it: if we fancy ourselves whole, we shall not apply to the physician. We must also seek and receive it through faith; it is by, or through, faith, that we are justified and have peace with God. They *only* who have fled for refuge to lay hold upon, that is, to embrace by faith, the hope, that is, the blessings of the gospel, set before them, have strong consolation. Heb. vi. 18.

It is also in answer to prayer, that this consolation is given. The Lord said, in reference to the temporal deliverance and prosperity of his people, "I will yet for this be enquired of." Ezek. xxxvi. 37. So in reference to spiritual blessings it is said, "Ask and it shall be given you:" "ye have not because ye ask not:" *they* enjoy the peace of God, which passeth all understanding, who, by prayer and supplication with thanksgiving, let their request be made known to God. Matt. vii. 7. James iv. 2. Philip. iv. 6, 7.

If you ask how it appears, that the Redeemer is as *willing* as he is able to save all that come to him, I answer, It is evident that he will save *all* that come to him in faith, from his commands and exhortations to repent and believe. Christ began his ministry by calling men to repent and believe, Mark i. 15. And that he has connected salvation with repentance and belief, is evident from various passages, such as, "Except ye repent, ye shall all likewise perish." "If ye believe not that I am he, ye shall die in your sins," &c. Luke xiii. 3. John viii. 34. This language clearly implies, that if they did repent and believe, they should not perish, they should not die in their sins. But we have positive proof, plain declarations, that all who repent and believe shall be saved. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Him that cometh to me I will in no wise cast out." "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of

life freely." John iii. 16. vi. 37. Rev. xxii. 17.

Should you object that none but such as are predestinated to everlasting life will be saved, I answer, The language of scripture is *not*, Look unto me and be ye saved, all *ye who are predestinated*; but, "*all the ends of the earth.*" It is *not*, "God commandeth" *those who are predestinated* "to repent; but, God commandeth all men every where to repent." It is *not*, Go ye into all the world, and preach the gospel to every *one who is predestinated*; but, *to every creature.*" Isaiah xlv. 22. Acts xvii. 30. Mark xvi. 15. The gospel then is addressed to man *as a sinner*, and its promises are given, not to sinners as predestinated to life; but to them as *believers in Jesus Christ*. The decrees of the King Eternal are known only to himself, and were never designed to be the rule of our conduct. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." Deut. xxix. 29.

I conclude this letter with most affectionately entreating you to go to Jesus. Go to him as exhibited in the scripture. Search the scriptures, for they testify of him. Go to him, as a penitent, in faith and prayer. In a word, go to him as ignorant, guilty, polluted, and lost; and "of God he will be made unto *you* wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30. May the grace of our Lord Jesus Christ be with you; Amen.

Yours sincerely and
affectionately,

L—. BETA.

Annual Meetings.

WESLEYAN *MISSIONARY SOCIETY.*

MISSIONARY Sermons were preached on Sunday, April 30, in all the chapels of the London district. On Monday, May 1, the third Annual Meeting of the Society was held in the City-road Chapel, *Joseph Butterworth*, Esq. M. P. in the Chair.

The meeting was opened with a hymn, and a short prayer by Dr. *Adam Clarke*, after which Mr. Butterworth explained the object of the meeting.

The Report was then read by *Mr. Watson*, which took a bird's-eye view of the different Missionary Stations of the Society. It gives an account of the number of Missionaries in Ireland, in France, at Brussels, and at Gibraltar. It makes the tour also of Asia, Africa, and America, particularly the West India Islands, comprising more than one hundred and forty Missionaries.

In Ceylon (to which station is devoted £1000 per annum) female schools have been lately instituted, which in India are a perfect novelty. In Jamaica has been an increase of one thousand members; in the other islands, of five hundred. In British North America, our fellow-subjects are

most lamentably deficient in religious worship and instruction. Among the subscriptions and donations, which amount to nearly £23,000, is an item of £500 from General Boyer, President of the Haytian Republic.

Dr. *A. Clarke* said, that upon the removal of a number of negroes from Dominica to Demerara, they regretted nothing so much as leaving the word of God behind them, and were overjoyed to hear there was a chapel in the latter place. It proved, however, that they were to be sent up the country, where there were no means of grace; but thither, said the Doctor, we trust, as soon as possible, one of our Missionaries will be sent after them. Dr. Clarke moved the printing of the Report.

W. Blair, Esq. said, that he had been but lately acquainted with this Society, but he had long been connected with another, (the Church Missionary,) and was a friend to all Societies of that nature, seeing they all had but one object, the promotion of the Redeemer's kingdom. He seconded the motion.

Mr. Sheriff *Rothwell* had come from viewing a very different scene this morning—the execution of the Cato-street conspirators—which officially he had been called to witness. Some of them had acknowledged the corruption of their principles by perusing the infidel writings of Thomas Paine. He could bear testimony to the excellence of Methodism, having been twenty-five years acquainted with it.

Rev. Mr. *James* of Birmingham, esteemed it a great honour to be called upon to take a part in the proceedings, though not of their communion. Too long (said he) *have we indulged a sectarian spirit*, and have talked of *our cause*, and of *our interests*, forgetting that there was a *communion of interests*, and that the cause was God's.

Rev. *G. Burder* moved thanks to the Chairman and Treasurers. He conceived there were neither too many Societies, nor too many Missionaries. Though at home they might seem a little crowded, they had sufficient space abroad for their exertions, just as vessels were crowded in the river, but solitary on the ocean. There were not more than five hundred Missionaries, though there were more than five hundred millions of heathens needing their instruction. The motion was seconded by Mr. *Wood* of Manchester.

Rev. Mr. *Dyer* (Secretary to the Baptist Missionary Society) rejoiced in the unanimity and success of the Missionary cause; and said, that though at first small and unostentatious, it was spreading, and, like the cloud seen by the servant of Elijah, would spread, till it covered the whole heavens. Mr. D. moved thanks to the Committee, which motion was seconded by the Rev. *Robert Smith* of Bristol.

Rev. Mr. *Watson* returned thanks, in a speech of considerable length and great eloquence, for a vote of thanks which had passed to him. He rejoiced in the friendly intercourse of different Societies—he thought that they might have a common platform, like the Bible Society, in which they might all unite, without any sacrifice of principle: the same tree might have foliage of great variety, and yet it might bear the same fruit. He moved thanks to the Rev. William Ward (Baptist Missionary) for his excellent sermon last

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Thursday evening at Quee street Chapel.

There were many other speakers. The Meeting lasted from eleven o'clock till past five. An uncommon interest was kept up throughout the whole time.

CHURCH *MISSIONARY SOCIETY.*

MAY 2, at noon, the twentieth Anniversary was held at Freemasons' Hall, the Right Honourable Lord Gambier in the chair. After an excellent introduction by his Lordship,

Rev. Mr. *Pratt* (Secretary) read a very interesting abstract of a voluminous Report. The funds have risen this year from £28,000 to £30,000. In the different Missionary stations more than 150 Christian teachers are engaged. The Secretary read a letter from the Bishop of Norwich, stating that he was unable to attend, having left London; but expressing his cordial wishes for the welfare of the Society.

The Bishop of *Gloucester*'s speech was received with great applause. Here (said his Lordship) we see,—not one man singled out from the rest of mankind like Abraham, or one isolated family like that of Joshua, determining to serve the Lord,—but communities, consisting of many hundreds, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life, and proofs, not only of Christian education, but of Christian ardour, love, and zeal. His Lordship moved the printing of the Report.

J. T. Harrington, Esq. seconded the motion. He had resided nearly forty years in India, and could not speak too highly of the prudence, piety, and zeal of the Baptist Missionaries. The cause was of God, and must succeed; but he feared the progress would be slow, as there were not yet two hundred sincere converts.

Lord *Gambier*'s speech was greatly applauded.

W. Wilberforce, Esq. in reply to Mr. Harrington, said, I think the residence of my much esteemed friend in India has a little biassed his mind. In our happy country we know nothing of despondency; we will—we shall—we must succeed. *(Loud applause.)* I see the tree of life planted on the shores of India, which shall spread its branches, leaves, and fruits, on every side, and whose "fruits shall be for the healing of the nations." Mr. W. then dwelt on the success in Otaheite and West Africa.

Rev. *J. Cunningham* (Vicar of Harrow) said, his excellent friend Mr. Harrington had long been known, and his labours highly appreciated; and it became us, on the present occasion, to endeavour to render him some reward by encouraging those hopes, which no doubt he would be glad to entertain. He believed that he had under-rated the success of the Baptists, and if instead of two hundred he had said five hundred, he would not have exceeded the truth. His friend, also, when speaking on the state of India, had, for a moment, forgotten what had been done there. He had said, that the Baptists had not made many converts; but had he forgotten, that they had translated the whole of the Scriptures into five different languages of India, and had nearly concluded the translation into

seven others? Indeed, there was scarcely a nation in India, in which the way had not been prepared for them, by at least a part of the Holy Scriptures printed and circulated among them; and I am sure my respected friend (said he) must rejoice, when he reflects on this circumstance.—After remarking that this Society has eight thousand children under its instruction, Mr. C. related some very interesting anecdotes in proof of the benefits resulting from the education of children.

Mr. *Harrington* apologized for having unintentionally underrated the success of the Baptist Missionaries. His only object was to prevent Missionary Societies from being discouraged if their success was not so rapid as they could wish.

The Rt. Hon. Lord *Calthorpe*, and the Rev. *Daniel Wilson*, having testified their high approbation of the sermon preached before this Society, May 1, by the Rev. *B. W. Mathias*, that gentleman replied, that he must consider the vote just passed, not so much as a vote of thanks to the preacher, as a pledge of their desire that others may enjoy the blessings which they themselves so abundantly possess. He then gave a very pleasing account of the missionary spirit in Ireland.

The Hon. and Rev. *Gerard Noel* observed, that when he read the Memoir of Henry Martyn, saw him prostrate before God, and heard him confess that his life was unprofitable, he blushed at the efforts of ordinary Christians, and still more at his own. But when he recollected the laborious life of the Redeemer, he felt disposed to say, This is the time for labour; talk not now of rest; there remaineth an *eternity for rest.*

Amongst the speakers were also Lord Viscount *Jocelyn*, and the Rev. Messrs. *Erskine*, *Peter Rowe*, and *John Owen*.

LONDON SOCIETY

FOR PROMOTING

Christianity among the Jews.

At the Anniversary held at Freemasons' Hall, Friday, May 5, the company was very numerous and respectable.

After the children of the Jewish school had sung, at the front of the platform, Isai. ix. 6, in Hebrew;—a hymn in English;—4 verses of Exod. xv. in Hebrew;—and respectfully retired;—Sir *Thomas Baring* (the Chairman) said, Ladies and Gentlemen, the object of this Society is the conversion of the Jews, and to bring the nations of Israel to the knowledge of Him whom to know is life eternal. We cannot, however, accomplish this important object. None but He who said, "Let there be light, and there was light," can "shine into the heart, and give the light of the knowledge of the glory of God in the face of Jesus Christ." But it is also true that, in spiritual as well as temporal concerns, God works by means; and that if we sincerely pray for the conversion of the Jews, we shall not cease to use every means in our power for the accomplishment of this great object. You have just witnessed, that "out of the mouths of babes and sucklings God hath ordained praise." If any of the unconverted sons of Abraham are here, I would say, All we require of you is to search your own scriptures: they "contain the words of eternal life;" and "these are they which testify of

Jesus." That blood which your forefathers shed on Calvary is ready to flow in streams of mercy to you. Come then with us, and we will do you good.

Rev. *C. S. Hawtrey* read an abstract of the Report, referring for farther information to the Jewish Expositor for May. During the past year eight auxiliary societies have been formed in this country. The Edinburgh and Dublin Societies are proceeding with success. Societies have also been formed, or are forming, at Brussels, Franckfort on the Maine, and Amsterdam. To the latter of these cities the Rev. Mr. Thelwall is preparing to proceed as a resident minister. Forty boys and forty-one girls are in the schools. One girl, since the last Anniversary, the Committee have every reason to believe, has joined the church above. Two editions of the Hebrew New Testament were printed last year, and a large number of Tracts in Hebrew-German, and German-Hebrew. Many other interesting details were given.

The *Treasurer* stated, that the receipts of the last year had amounted to £11,201.

R. Grant, Esq. In the translation and dispersion of the New Testament in the Hebrew language, the Society are attempting a thing which must be successful. On the education of the children of Jewish parents, you have heard an appeal beyond the power of eloquence. You have heard them "sing the Lord's song in a strange land." And though their scribes and priests may be offended at us, we have still the pleasure of seeing the children in the temple, and again crying, "Hosanna to the Son of David!"

W. Wilberforce, Esq. The Jews are beginning to awake from their long slumbers, and are reading in their own language the New Testament of our Lord and Saviour. The hearts of Christians, too long hardened to the cause of these unhappy people, begin to feel what is their duty to their elder brethren. How could the Jews have any favourable idea of a religion which loaded them with reproach and persecution? How could they be expected to consider their persecutors as the servants of a merciful Saviour? But now, even among the lower orders, the Jews are no longer the degraded and despised people which they formerly were. I confess that I have not been sufficiently forward in this great work before; but in future I hope to have the happiness of attaching myself more particularly to this object.

Rev. *Charles Simeon*. I am no friend to an over sanguine expectation. I wish persons not so much to expect the Jews to be converted by thousands, as to thank God that they are converted one by one; to hail this as the dawn of a brighter day; and to labour under God for the promotion of his glory, and the good of his people. I could have brought to you a Jew, who would have filled your souls with joy; one who is under my care, and that of Professor Lee; who understands Latin, Greek, Hebrew, Arabic, and Persian, and yet possesses such a child-like disposition as is seldom seen. I would have brought him, but I thought, Here is a lovely peach; if I put it into their hands, they will take off all its bloom. I have his life, but I have not published it, and I will not; because if you see it, he will, and therefore I conceal it. If you persecute him,

you will do him no harm; but if you praise him, you will. I have very great joy in seeing such a one about to go forward as your servant, to spend and be spent in the cause of the Saviour.

Rev. *B. N. Solomon* gave a pleasing account of the prospects in Germany.

Amongst the speakers were Lord *Calthorpe*, Lord *Gambier*, the Bishop of *Gloucester*, the Rev. *G. Noel*, and Dr. *Babington*.

BRITISH AND FOREIGN *BIBLE SOCIETY.*

MAY 3, Freemasons' Hall. Lord *Teignmouth* in the chair. There was a most numerous attendance.

The noble President lamented the great loss which the Society and the nation had sustained in the death of his late Royal Highness the Duke of Kent, the warm friend and supporter of this and many other valuable institutions;—and read letters from the Archbishop of Tuam, the Bishops of Durham, Norwich, and Cloyne, Lord Jocelyn, and the Chancellor of the Exchequer.

The Report was read by the Rev. *J. Owen* and *D. Wilson*, containing pleasing intelligence from almost every part of the world. A Bible Society has been formed at Athens; Dr. Morrison has completed the translation of the Bible into Chinese; 8000 copies of the Gospel by Luke, in the Otaheitean language, have been put into circulation in the South Sea Islands; &c.

His Royal Highness the Duke of *Gloucester* made a most impressive speech.

The Bishop of *Salisbury* seconded His Royal *Highness's* motion for receiving and printing the Report.

The Earl of *Harrowby* and Lord *Ashdown* followed.

Rev. *W. Ward* presented to the Society translations of various parts of the Scriptures into various languages, and recounted the gross superstitions and horrid cruelties practised in India.

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The Bishop of *Gloucester* heard with delight the detail of

able as Christians. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Such a man is greater than Alexander or Cæsar; he is more honourable in the sight of God, and worthy of more respect among men, than if he had subjugated nations to his authority. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These adorn the Christian, and cause his religion to shine; but the Holy Spirit considerably withdraws his influence from the man who is frequently thrown into violent agitations of anger or wrath; his piety therefore must be in a languishing state; he can feel but little of the power of godliness, and attends the services of religion more as things of course, than as the means of enjoying God. Living among those whose tempers resemble our own, and who expect more from us on account of our religion than we can from them, we should be careful lest by disappointing their expectations we give them an unfavourable idea of the professors of religion in general, and so harden them in their sins. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." A meek and quiet spirit is not only the ornament and beauty of a sanctified heart, but it is of great price in the sight of the Lord. "The meek will he guide in judgment, and the meek will he teach his way."

B. S. G.

(To be continued.)

LETTER
TO AN
AFFLICTED FRIEND.

(Concluded from Page 192.)

IT may be that you *are* sensible of, and deeply affected by, your state as a sinner, but at the same time can find no relief; cannot realize the consolation of the gospel, "the peace of God which passeth all understanding." Supposing this to be the case, I would say, Consider *to whom*, and *in what way*, the consolation of the gospel is imparted. It cannot be obtained in consequence of innocence; for all are guilty, Rom. iii. 10. nor in consequence of good works, however moral, and extensive they may be; for we are never so good as the law requires us to be, and consequently can have no claim to favour, Rom. iii. 20. nor in consequence of suffering; for we deserve to suffer much more than we do, Ps. ciii. 10. nor yet in consequence of our spiritual desires, penitence, faith, and prayers; for there can be no merit in desiring that which is good, in repenting of sin, in believing the truth, and in asking for favours. But although spiritual consolation is not given in consequence of our repentance, and faith, and desires, and prayers; yet they are necessary, being those things without which no spiritual consolation can be enjoyed. Hence we are commanded to repent, Acts xvii. 30. and to believe, Mark i. 15. 1 John iii. 23. and to pray; Luke xviii. 1. but we receive spiritual consolation in consequence of the Saviour's work. He being the end of the law, (that is, the end of its requirements,) hath, by dying

the just for the unjust, made an atonement to God for sin: Rom. x. 4. 2 Pet. iii. 18. and by his atonement a way is opened, in which God can pardon sin, and impart spiritual blessings to sinners, at the same time that he declares his own righteousness; that is, that he is just while he is the justifier of him who believeth in Jesus, Rom. iii. 25, 26.

It is in consequence then of the Saviour's work, that we receive favour from God. Hence it is also said, that "all the promises of God (are) *in him*," 2 Cor. i. 20. that, being justified by faith, we have *peace* with God *through our Lord Jesus Christ*, Rom. v. 1. and that "whatsoever we shall ask of the Father, *in the name of Christ*, he will give it us." John xvi. 23. The work of the Saviour is the procuring cause of our salvation with all its attendant blessings.

The blessings of salvation are *administered* by the agency of the Holy Spirit: hence the Spirit is called the Comforter. The *way* in which he imparts spiritual consolation (and all other blessings of salvation) is by leading us to Jesus; or in other words, by showing to us the things of the Saviour, by teaching us the truth as it is in Jesus. John xv. 26. xvi. 13, 14. Eph. iv. 21.

To enjoy this consolation we must perceive and feel our need of it: if we fancy ourselves whole, we shall not apply to the physician. We must also seek and receive it through faith; it is by, or through, faith, that we are justified and have peace with God. They *only* who have fled for refuge to lay hold upon, that is, to embrace by faith, the hope, that is, the blessings of the gospel, set before them, have strong consolation. *Heb. vi. 18.*

It is also in answer to prayer, that this consolation is given. The Lord said, in reference to the temporal deliverance and prosperity of his people, "I will yet for this be enquired of." Ezek. xxxvi. 37. So in reference to spiritual blessings it is said, "Ask and it shall be given you:" "ye have not because ye ask not:" *they* enjoy the peace of God, which passeth all understanding, who, by prayer and supplication with thanksgiving, let their request be made known to God. Matt. vii. 7. James iv. 2. Philip. iv. 6, 7.

If you ask how it appears, that the Redeemer is as *willing* as he is able to save all that come to him, I answer, It is evident that he will save *all* that come to him in faith, from his commands and exhortations to repent and believe. Christ began his ministry by calling men to repent and believe, Mark i. 15. And that he has connected salvation with repentance and belief, is evident from various passages, such as, "Except ye repent, ye shall all likewise perish." "If ye believe not that I am he, ye shall die in your sins," &c. Luke xiii. 3. John viii. 34. This language clearly implies, that if they did repent and believe, they should not perish, they should not die in their sins. But we have positive proof, plain declarations, that all who repent and believe shall be saved. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Him that cometh to me I will in no wise cast out." "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of

life freely." John iii. 16. vi. 37. Rev. xxii. 17.

Should you object that none but such as are predestinated to everlasting life will be saved, I answer, The language of scripture is *not*, Look unto me and be ye saved, all *ye who are predestinated*; but, "*all the ends of the earth.*" It is *not*, "God commandeth" *those who are predestinated* "to repent; but, God commandeth all men every where to repent." It is *not*, Go ye into all the world, and preach the gospel to every *one who is predestinated*; but, *to every creature.*" Isaiah xlv. 22. Acts xvii. 30. Mark xvi. 15. The gospel then is addressed to man *as a sinner*, and its promises are given, not to sinners as predestinated to life; but to them as *believers in Jesus Christ*. The decrees of the King Eternal are known only to himself, and were never designed to be the rule of our conduct. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." Deut. xxix. 29.

I conclude this letter with most affectionately entreating you to go to Jesus. Go to him as exhibited in the scripture. Search the scriptures, for they testify of him. Go to him, as a penitent, in faith and prayer. In a word, go to him as ignorant, guilty, polluted, and lost; and "of God he will be made unto *you* wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30. May the grace of our Lord Jesus Christ be with you; Amen.

Yours sincerely and
affectionately,

L—. BETA.

Annual Meetings.

WESLEYAN *MISSIONARY SOCIETY.*

MISSIONARY Sermons were preached on Sunday, April 30, in all the chapels of the London district. On Monday, May 1, the third Annual Meeting of the Society was held in the City-road Chapel, *Joseph Butterworth*, Esq. M. P. in the Chair.

The meeting was opened with a hymn, and a short prayer by Dr. *Adam Clarke*, after which Mr. Butterworth explained the object of the meeting.

The Report was then read by *Mr. Watson*, which took a bird's-eye view of the different Missionary Stations of the Society. It gives an account of the number of Missionaries in Ireland, in France, at Brussels, and at Gibraltar. It makes the tour also of Asia, Africa, and America, particularly the West India Islands, comprising more than one hundred and forty Missionaries.

In Ceylon (to which station is devoted £1000 per annum) female schools have been lately instituted, which in India are a perfect novelty. In Jamaica has been an increase of one thousand members; in the other islands, of five hundred. In British North America, our fellow-subjects are

most lamentably deficient in religious worship and instruction. Among the subscriptions and donations, which amount to nearly £23,000, is an item of £500 from General Boyer, President of the Haytian Republic.

Dr. *A. Clarke* said, that upon the removal of a number of negroes from Dominica to Demerara, they regretted nothing so much as leaving the word of God behind them, and were overjoyed to hear there was a chapel in the latter place. It proved, however, that they were to be sent up the country, where there were no means of grace; but thither, said the Doctor, we trust, as soon as possible, one of our Missionaries will be sent after them. Dr. Clarke moved the printing of the Report.

W. Blair, Esq. said, that he had been but lately acquainted with this Society, but he had long been connected with another, (the Church Missionary,) and was a friend to all Societies of that nature, seeing they all had but one object, the promotion of the Redeemer's kingdom. He seconded the motion.

Mr. Sheriff *Rothwell* had come from viewing a very different scene this morning—the execution of the Cato-street conspirators—which officially he had been called to witness. Some of them had acknowledged the corruption of their principles by perusing the infidel writings of Thomas Paine. He could bear testimony to the excellence of Methodism, having been twenty-five years acquainted with it.

Rev. Mr. *James* of Birmingham, esteemed it a great honour to be called upon to take a part in the proceedings, though not of their communion. Too long (said he) have we indulged a *sectarian spirit*, and have talked of *our cause*, and of *our interests*, forgetting that there was a *communion of interests*, and that the cause was God's.

Rev. *G. Burder* moved thanks to the Chairman and Treasurers. He conceived there were neither too many Societies, nor too many Missionaries. Though at home they might seem a little crowded, they had sufficient space abroad for their exertions, just as vessels were crowded in the river, but solitary on the ocean. There were not more than five hundred Missionaries, though there were more than five hundred millions of heathens needing their instruction. The motion was seconded by Mr. *Wood* of Manchester.

Rev. Mr. *Dyer* (Secretary to the Baptist Missionary Society) rejoiced in the unanimity and success of the Missionary cause; and said, that though at first small and unostentatious, it was spreading, and, like the cloud seen by the servant of Elijah, would spread, till it covered the whole heavens. Mr. D. moved thanks to the Committee, which motion was seconded by the Rev. *Robert Smith* of Bristol.

Rev. Mr. *Watson* returned thanks, in a speech of considerable length and great eloquence, for a vote of thanks which had passed to him. He rejoiced in the friendly intercourse of different Societies—he thought that they might have a common platform, like the Bible Society, in which they might all unite, without any sacrifice of principle: the same tree might have foliage of great variety, and yet it might bear the same fruit. He moved thanks to the Rev. William Ward (Baptist Missionary) for his excellent sermon last

Thursday evening at Quee street Chapel.

There were many other speakers. The Meeting lasted from eleven o'clock till past five. An uncommon interest was kept up throughout the whole time.

CHURCH *MISSIONARY SOCIETY.*

MAY 2, at noon, the twentieth Anniversary was held at Freemasons' Hall, the Right Honourable Lord Gambier in the chair. After an excellent introduction by his Lordship,

Rev. Mr. *Pratt* (Secretary) read a very interesting abstract of a voluminous Report. The funds have risen this year from £28,000 to £30,000. In the different Missionary stations more than 150 Christian teachers are engaged. The Secretary read a letter from the Bishop of Norwich, stating that he was unable to attend, having left London; but expressing his cordial wishes for the welfare of the Society.

The Bishop of *Gloucester*'s speech was received with great applause. Here (said his Lordship) we see,—not one man singled out from the rest of mankind like Abraham, or one isolated family like that of Joshua, determining to serve the Lord,—but communities, consisting of many hundreds, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life, and proofs, not only of Christian education, but of Christian ardour, love, and zeal. His Lordship moved the printing of the Report.

J. T. Harrington, Esq. *seconded the motion.* He had resided nearly forty years in India, and could not speak too highly of the prudence, piety, and zeal of the Baptist Missionaries. The cause was of God, and must succeed; but he feared the progress would be slow, as there were not yet two hundred sincere converts.

Lord *Gambier*'s speech was greatly applauded.

W. Wilberforce, Esq. in reply to Mr. Harrington, said, I think the residence of my much esteemed friend in India has a little biassed his mind. In our happy country we know nothing of despondency; we will—we shall—we must succeed. *(Loud applause.)* I see the tree of life planted on the shores of India, which shall spread its branches, leaves, and fruits, on every side, and whose "fruits shall be for the healing of the nations." Mr. W. then dwelt on the success in Otaheite and West Africa.

Rev. *J. Cunningham* (Vicar of Harrow) said, his excellent friend Mr. Harrington had long been known, and his labours highly appreciated; and it became us, on the present occasion, to endeavour to render him some reward by encouraging those hopes, which no doubt he would be glad to entertain. He believed that he had under-rated the success of the Baptists, and if instead of two hundred he had said five hundred, he would not have exceeded the truth. His friend, also, when speaking on the state of India, had, for a moment, forgotten what had been done there. He had said, that the Baptists had not made many converts; but had he forgotten, that they had translated the whole of the Scriptures into five different languages of India, and had nearly concluded the translation into

seven others? Indeed, there was scarcely a nation in India, in which the way had not been prepared for them, by at least a part of the Holy Scriptures printed and circulated among them; and I am sure my respected friend (said he) must rejoice, when he reflects on this circumstance.—After remarking that this Society has eight thousand children under its instruction, Mr. C. related some very interesting anecdotes in proof of the benefits resulting from the education of children.

Mr. *Harrington* apologized for having unintentionally underrated the success of the Baptist Missionaries. His only object was to prevent Missionary Societies from being discouraged if their success was not so rapid as they could wish.

The Rt. Hon. Lord *Calthorpe*, and the Rev. *Daniel Wilson*, having testified their high approbation of the sermon preached before this Society, May 1, by the Rev. *B. W. Mathias*, that gentleman replied, that he must consider the vote just passed, not so much as a vote of thanks to the preacher, as a pledge of their desire that others may enjoy the blessings which they themselves so abundantly possess. He then gave a very pleasing account of the missionary spirit in Ireland.

The Hon. and Rev. *Gerard Noel* observed, that when he read the Memoir of Henry Martyn, saw him prostrate before God, and heard him confess that his life was unprofitable, he blushed at the efforts of ordinary Christians, and still more at his own. But when he recollected the laborious life of the Redeemer, he felt disposed to say, This is the time for labour; talk not now of rest; there remaineth an *eternity for rest.*

Amongst the speakers were also Lord Viscount *Jocelyn*, and the Rev. Messrs. *Erskine*, *Peter Rowe*, and *John Owen*.

LONDON SOCIETY

FOR PROMOTING

Christianity among the Jews.

AT the Anniversary held at Freemasons' Hall, Friday, May 5, the company was very numerous and respectable.

After the children of the Jewish school had sung, at the front of the platform, Isai. ix. 6, in Hebrew;—a hymn in English;—4 verses of Exod. xv. in Hebrew;—and respectfully retired;—Sir *Thomas Baring* (the Chairman) said, Ladies and Gentlemen, the object of this Society is the conversion of the Jews, and to bring the nations of Israel to the knowledge of Him whom to know is life eternal. We cannot, however, accomplish this important object. None but He who said, "Let there be light, and there was light," can "shine into the heart, and give the light of the knowledge of the glory of God in the face of Jesus Christ." But it is also true that, in spiritual as well as temporal concerns, God works by means; and that if we sincerely pray for the conversion of the Jews, we shall not cease to use every means in our power for the accomplishment of this great object. You have just witnessed, that "out of the mouths of babes and sucklings God hath ordained praise." If any of the unconverted sons of Abraham are here, I would say, All we require of you is to search your own scriptures: they "contain the words of eternal life;" and "these are they which testify of

Jesus." That blood which your forefathers shed on Calvary is ready to flow in streams of mercy to you. Come then with us, and we will do you good.

Rev. *C. S. Hawtrey* read an abstract of the Report, referring for farther information to the Jewish Expositor for May. During the past year eight auxiliary societies have been formed in this country. The Edinburgh and Dublin Societies are proceeding with success. Societies have also been formed, or are forming, at Brussels, Franckfort on the Maine, and Amsterdam. To the latter of these cities the Rev. Mr. Thelwall is preparing to proceed as a resident minister. Forty boys and forty-one girls are in the schools. One girl, since the last Anniversary, the Committee have every reason to believe, has joined the church above. Two editions of the Hebrew New Testament were printed last year, and a large number of Tracts in Hebrew-German, and German-Hebrew. Many other interesting details were given.

The *Treasurer* stated, that the receipts of the last year had amounted to £11,201.

R. Grant, Esq. In the translation and dispersion of the New Testament in the Hebrew language, the Society are attempting a thing which must be successful. On the education of the children of Jewish parents, you have heard an appeal beyond the power of eloquence. You have heard them "sing the Lord's song in a strange land." And though their scribes and priests may be offended at us, we have still the pleasure of seeing the children in the temple, and again crying, "Hosanna to the Son of David!"

W. Wilberforce, Esq. The Jews are beginning to awake from their long slumbers, and are reading in their own language the New Testament of our Lord and Saviour. The hearts of Christians, too long hardened to the cause of these unhappy people, begin to feel what is their duty to their elder brethren. How could the Jews have any favourable idea of a religion which loaded them with reproach and persecution? How could they be expected to consider their persecutors as the servants of a merciful Saviour? But now, even among the lower orders, the Jews are no longer the degraded and despised people which they formerly were. I confess that I have not been sufficiently forward in this great work before; but in future I hope to have the happiness of attaching myself more particularly to this object.

Rev. *Charles Simeon*. I am no friend to an over sanguine expectation. I wish persons not so much to expect the Jews to be converted by thousands, as to thank God that they are converted one by one; to hail this as the dawn of a brighter day; and to labour under God for the promotion of his glory, and the good of his people. I could have brought to you a Jew, who would have filled your souls with joy; one who is under my care, and that of Professor Lee; who understands Latin, Greek, Hebrew, Arabic, and Persian, and yet possesses such a child-like disposition as is seldom seen. I would have brought him, but I thought, Here is a lovely peach; if I put it into their hands, they will take off all its bloom. I have his life, but I have not published it, and I will not; because if you see it, he will, and therefore I conceal it. If you persecute him,

you will do him no harm; but if you praise him, you will. I have very great joy in seeing such a one about to go forward as your servant, to spend and be spent in the cause of the Saviour.

Rev. *B. N. Solomon* gave a pleasing account of the prospects in Germany.

Amongst the speakers were Lord *Calthorpe*, Lord *Gambier*, the Bishop of *Gloucester*, the Rev. *G. Noel*, and Dr. *Babington*.

BRITISH AND FOREIGN *BIBLE SOCIETY.*

MAY 3, Freemasons' Hall. Lord *Teignmouth* in the chair. There was a most numerous attendance.

The noble President lamented the great loss which the Society and the nation had sustained in the death of his late Royal Highness the Duke of Kent, the warm friend and supporter of this and many other valuable institutions;—and read letters from the Archbishop of Tuam, the Bishops of Durham, Norwich, and Cloyne, Lord Jocelyn, and the Chancellor of the Exchequer.

The Report was read by the Rev. *J. Owen* and *D. Wilson*, containing pleasing intelligence from almost every part of the world. A Bible Society has been formed at Athens; Dr. Morrison has completed the translation of the Bible into Chinese; 8000 copies of the Gospel by Luke, in the Otaheitean language, have been put into circulation in the South Sea Islands; &c.

His Royal Highness the Duke of *Gloucester* made a most impressive speech.

The Bishop of *Salisbury* seconded His Royal *Highness's* motion for receiving and printing the Report.

The Earl of *Harrowby* and Lord *Ashdown* followed.

Rev. *W. Ward* presented to the Society translations of various parts of the Scriptures into various languages, and recounted the gross superstitions and horrid cruelties practised in India.

Dr. *Adam Clarke* came forward attended by two young men, priests of Budhu, and natives of Colombo in the Island of Ceylon. A translation of the Scriptures into Cingalese fell providentially into their hands, and was the instrument of their conversion. Being of the tribe of fishermen in their own country, they were struck by the circumstance of Christ's having selected fishermen to preach the Gospel. Wishing to visit England, they arrived in London two years ago; and the Wesleyan Missionary Committee placed them under the care of Dr. Clarke, who, after they had been subjected to a course of catechetical instruction for eighteen months, baptized them about three weeks ago. I have now (said Dr. Clarke) the honour of presenting them to your Lordship as some of the Eastern fruits of the British and Foreign Bible Society.

Lord *Calthorpe* spoke with great pleasure of the support which the Society has received from so many personages of that illustrious family which Divine Providence has placed at the head of these realms; alluded to the well-known saying of our late revered and beloved Monarch; and lamented the loss of a distinguished member of that illustrious family, who had been a powerful supporter of this Society.

The Bishop of *Gloucester* heard with delight the detail of

the Society's operations, and the great accession of its friends. If proofs were wanting of the importance of the Institution, (said his Lordship,) we have one in those unhappy men who lately suffered death for the awful crime of murder, and for conspiring against those whom the Bible teaches us to honour. They had all renounced the Bible; and having in vain tried to find supporters among its friends, they evinced a deadly hatred both to the Bible and this Society, considering attachment to it as a sure mark of a little mind, and as indicating a determined prejudice in favour of loyalty. In illustration of its utility, his Lordship stated the following circumstance. Five years ago the walls of a certain town were covered with placards, and the houses echoed with murmurings against government. Soon afterwards a Bible Association was formed there. When commercial distress made its appearance, and many were in want of the means of support, what was the effect? They were then willing to labour at any thing, and their houses became the habitations of peace and quietness. The Bible binds together the governor and the governed, and will be the means of hastening the time, when "*the lion shall lie down with the lamb, and none shall hurt or destroy in all God's holy mountain.*"

Rev. Mr. *Henry* of Leith, in seconding a motion made by Admiral Sir *James Saumarez*, mentioned some encouraging circumstances, one of which was this. Although the Society consists of persons of so many different denominations, yet your harmony is not interrupted. Here we get above those walls of partition by *which we are separated from one* another in minor points of opinion, without breaking down any thing we deem sacred. But let us never forget the principle upon which we first set out, the circulation of the Bible without note or comment. Destroy this principle, and the Society will be scattered: retain it, and you preserve the holy alliance.

W. Wilberforce, Esq. after many other remarks said, The divine wisdom has been displayed in giving us such means for circulating the Scriptures as our ancestors did not possess. Before we had our immense eastern empire, how could they have been distributed in those regions? But this country obtained her present supremacy in India, at a time when the people of England were wise enough to know that the Bible was a fit book to be put into the hands of every individual; the Bible Society was formed at the same time; and men were raised up, endowed with such mental capabilities and zeal as perhaps none had ever before possessed, to translate the Scriptures into a multitude of different languages. These great and good men have not only contributed towards enlightening the heathens by their labours, but by devoting the profits of their several publications to the same godlike purposes. For they do not lay up any thing for themselves: the £1,500 which they received for their translations, they have consecrated to the service of their God.

Many other excellent speeches were made by the Chairman, Sir *Thomas Ackland*, *R. H. Inglis*, Esq. *Robert Grant*, Esq. and the Rev. *W. B. Matthias*, *Valin* (Chaplain to the Swedish Embassy), *Jowett*, and *J. Scott* of Hull.

SOCIETY
FOR THE
SUPPRESSION of MENDICITY.

THE second Annual Meeting was held at Freemasons' Tavern, April 29. Plan of the Institution:—Printed tickets are issued for distribution to street beggars, referring them to the Society's House, where they are immediately supplied with food, each case is registered, and the truth of the statement is afterwards investigated. Throughout the year 4,382 cases have been disposed of in various ways:—114 have been settled in parishes in London; 462 passed to the country; 257 provided with employment; 355 were found able to support themselves; 537 impostors were ordered to be prosecuted; 391 refused parochial relief; 242 provided with situations and tools; 24 clothed and sent to sea; 1980 admitted into hospitals, or otherwise relieved. 845 belonged to London; 1305 to the country; 224 uncertain; 1561 Irish; 203 Scotch; 224 foreigners. 49,558 meals were distributed. The subscriptions, &c. amounted to £2,721. 14*s.* 4*d.*

SOCIETY
FOR THE
IMPROVEMENT AND ENCOURAGEMENT
OF
FEMALE SERVANTS,
Hatton Garden, Instituted A. D. 1813.

THE Annual Meeting was held at the London Tavern, April 27, the Lord Mayor in the chair.

The Report, among other things, adverts to the cruelty and impolicy of sudden dismissals, and the unfair suppression of character for *mere venial* offences, as it sends a female, with all the feelings of an injured person, into the very haunts of thieves and housebreakers. It states the death of two friendless young women in consequence of it. Many thousand appropriate Tracts were given last year to servants at the Registry; 88 servants received Bibles on completing their first year's services; 151 were rewarded with £251 18*s.*; 4 received gratuities on their marriage; and 4 were assisted in affliction. Of "Friendly Hints to Female Servants," and "Maxims of Prudence," (two of the Society's Tracts,) 20,000 have been printed, 18,000 of which are now probably in the hands of servants. The great value of good servants in forming the minds of children to habits of honour and truth was ably adverted to by the speakers, among whom were the Rev. *D. Wilson*, and the Rev. Mr. *Hewtrey*. The Lady Mayoress, and several other ladies, were on the platform.

REFUGE
FOR THE
DESTITUTE.

THE thirteenth Anniversary was held May 1, at the City of London Tavern. The object of this Institution is to provide a place of refuge for persons who have been discharged from prison, or from the hulks; for unfortunate females and others, who, though willing to work, are unable, from loss of character, to earn an honest maintenance. Within this asylum they are with-

drawn from the paths of temptation and vice; and are taught to renounce their former habits, to pursue industrious employments, and to return to society with new principles and amended lives.

The Duke of York was prevented by indisposition from presiding.

Fifty-eight males and forty-five females were admitted last year; seventy-nine males and fifty-five females were discharged; and sixty one males and sixty-one females are now in the Asylum.

THE NAVAL AND MILITARY *BIBLE SOCIETY.*

THE fortieth Anniversary was held at the King's Concert Room, in the Hay-market, on Tuesday, May 9, His Royal Highness the Duke of *Gloucester* in the chair.

The Report referred to that lamented event, the death of his late Royal Highness the Duke of Kent, who had been so long the zealous and steady friend of that Institution. It was too little to say he had been a loss to England: he was a loss to the world. The active part which he took in the dissemination of the Scriptures, and in the operations of this Society, was not more known, than the loss of his labours was sincerely lamented.

Out of the many excellent speeches, we are obliged to confine ourselves to the following.

W. Wilberforce, Esq. cordially united with the former speaker (Lord Viscount *Jocelyn*) in referring from human wisdom to the word of God for our example and authority in disseminating the Scriptures. This was well understood even by those who were themselves unaffected with the true light of Scripture; who have acknowledged that so long as they maintained their attachment to the principles of revealed religion; so long as they acted by those principles; they were invincible to the temptations of the disaffected. The great Duke of Marlborough, by whose means we were rescued from spiritual and civil despotism, that great man was not ashamed, just before his soldiers were going into action, to call the chaplains to come and do duty in the field at the head of every regiment; and it is said that previous to the commencement of the battle of Blenheim, he had been receiving the Sacrament in his own tent; he was not afraid of dispossessing his mind of every other consideration, while he adored that Saviour, who in life and death was his only support; and shall it be said that we are afraid of disseminating the Scriptures among our soldiers in the present day, from a fear of rendering them less able to perform their duties? Let the regiment answer this, (said Mr. Wilberforce,) which was among the foremost at Waterloo, and whose attachment to the Scriptures is so generally known. But it has been said, that the number of soldiers and sailors who fall in battle, bears but a small proportion to the number of those who fall in those unwholesome situations to which we are obliged to send them. And I know not a more dreadful thought, than that of dressing up our soldiers and sailors with garlands and flowers, like the ancient victims for sacrifice; but at the same time failing to give them that reward of gratitude, which their services so eminently demand from our hand. It is a duty, and not an act of

charity; we are but paying a debt while we are endeavouring to promote the cause of God, not among those who have no claim upon us, but among those who have the strongest claim that men can have.

His Royal Highness the Duke of *Gloucester*. Ladies and Gentlemen, you have been pleased to return thanks to my illustrious relatives and myself, whom you have done the honour of placing at the head of this Society: I feel it an honour, and I am sure they do. It is our duty to support every institution which has for its object the good of mankind in general, and I trust we shall ever consider it so; and in my own name and theirs, I thank you, and am certain they will envy me the happiness of attending here this day to do so. I am satisfied that what you have heard will encourage you to fresh exertions in the cause of this Society: and I feel that it would be wrong in me to enter at length on the subject before you, after the very able and eloquent manner in which you have been addressed. Most erroneous is the idea that the dispersion of the Word of God is improper among the defenders of their country.—What can be more proper than to give them that book which will make them not only better men, but better defenders of their country, either in the army or navy? It has been the glory of our nation, that these two professions have acted together; and I am glad to see so many of both around me. When in the service of my country, I have often witnessed the good effects which have been produced by the dissemination of the word of God among the army. I have heard them, when dying, express their confidence in the merits of the Redeemer, and looking for eternal life through him. I have heard their expressions, and I am sure they have been such as would have afforded a useful lesson to the first characters in this country. You have heard that the Society cannot at this moment supply all the demands upon them; let me, therefore, entreat your support to this important Institution. *(Great applause.)*

The Rev. *R. Marks* (late of the Royal Navy). I had been seven or eight years in the navy before I heard any thing of your Society. The first time was when I returned from that battle in which we lost our gallant Admiral. I then applied, by permission of our captain, to the Society for some books; they were very kindly sent, and we received them just as our vessel was again under weigh. They were accepted with the greatest thankfulness, and I never went between decks without seeing some of the men engaged in reading them; they became serious and attentive, and we afterwards established a circulating library, consisting of about three hundred volumes, part of which were subscribed by the officers, the good effects of which were soon visible in all; and I can affirm from experience, that if the officers of a ship, or of a regiment, wish to maintain their authority, it must be by showing to those under their command, that they wish to obey God as well as to serve their country. Amidst the roar of battle it is easy to forget the thoughts of eternity; but in those scenes of shipwreck, to which sailors are exposed in peace as well as in war, when death is seen slowly advancing, for days and nights succeeding each other—I have known what it is to be lashed to the

parting wreck, and have seen wave after wave washing one and another into eternity. Some have taken to drinking, and some to prayer; many who have had no hope would exclaim, "My dear wife! and my dear children!" in the prospect of being about to leave them for ever; but how different those who enjoyed the privilege of a good hope through grace! Such a one sees him who is invisible; and while death is removing him from this world, knowing in whom he has trusted, he believes that that Saviour who died for him will receive him; and whether he lives or dies, his will is given up to the will of the Almighty; and though his manners be rude, and the cast of his mind rough; and though he is about to be snatched from his family without any tidings ever reaching home of how, or when, or where he ended his existence, it is sufficient for him to know that the word of God has said, "Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me." If he enjoys this confidence, he can say, Father into thy hands I commit my spirit; and having said this, he falls asleep in Jesus.—When in this great city the voice of blasphemy and sedition was going forth, and when the kingdom was threatened with revolution, I have often thought, Well! though the apostles of infidelity may get into our cities, and towns, and villages, they would do but little among our pious sailors. Give the sailor a Bible, and you give him a blessing that will hold by him, when every thing else shall fail him.

Rev. Dr. *Steinkopff*.—It is with extreme reluctance I rise on this occasion, but having been requested by the friends of this Society, who are desirous that at least one foreign voice should be raised in its favour, I could not refuse to raise that voice. I hail the anniversary of this Society as much as I did last week the anniversary of the British and Foreign Bible Society; and in point of time this claims the priority; they assembled on their sixteenth anniversary, and we this day celebrate our fortieth anniversary. Permit me then to raise the voice of gratitude, as I feel particularly obliged to this Institution for having paid a kind attention, not to British soldiers only, but they have remembered my countrymen likewise, and have distributed many Bibles among Germans; and their example has stimulated the zeal of others. I am happy to state, from my own knowledge, when the Bible was offered to the German soldiers, they received it with joy, and with tears in their eyes. One soldier, in great agony, particularly attracted my attention: a ball had passed between his ear and his jaw-bone, and being in the most excruciating pain, he had not closed his eyes for six days and nights; but he had read his Bible, and confessed that there he had found what afforded him the greatest consolation. We have had several other striking instances, in which the Holy Scriptures have been read with the greatest benefit. Some German Bibles were given to some of my countrymen; they went on board a ship, which was taken by the Danes, and carried into a Danish port; two of them died in one day, and the other on the next; but on their dying beds they addressed a surviving comrade, and desired him to write a letter, in which they implored the greatest blessings on the Bible Society, and acknowledged the benefits they had received. Before he concluded, he

would beg to observe, that though a German, he had an English heart, and he could not but deeply lament the death of our late beloved Monarch King George III. who died beloved and regretted, not only by the inhabitants of this country, but in Germany; likewise, many a tear has been shed to his memory, and he will be long remembered by them.

Heads of the Sermon preached before the London Missionary Society, Friday, May 12, at St. Clement's, Strand, by the Rev. WM. BORROWS, M.A. *Sunday-evening Lecturer at St. Luke's.*

Acts iv. 12; *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

I. *The main* SUBJECT, *partly expressed, but fully understood, is Salvation by Jesus Christ.*

This is the grand object of every individual labourer—of Christian missions—and of the preaching of the gospel. And it is that, without which the civilization of the heathen would be only the enabling of them to multiply their crimes.

It is Jesus Christ who has wrought it out. He is to be exhibited by the side of the sinner's wants, as the foundation and corner-stone—as the Captain of salvation—as Jehovah—as Salvation itself.

Salvation includes deliverance from the curse—from the wrath of God—from the guilt of sin—from its power over the will, judgment, and affections—and from this evil world; and the honourable acquittal, and complete justification of the malefactor.

The state in which the text supposes the world to be, is that of sin and misery.

The means whereby the sinner obtains salvation, is faith; by which he lays hold of the mercy of God.

The origin of salvation is the Divine purpose, which is unchangeable—free—sovereign—and eternal.

It is manifested by preaching.

It renders the possessor truly blessed.

II. ENCOURAGEMENT *to all self-denying and arduous exertions in the cause of Christian missions.* Consider

1. The extensive promises relating to this subject: "Look now toward heaven, (said God to Abraham,) and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." To this object the whole series of prophecies points. Having then such promises, how criminal must they be who neglect to send to their fellow-creatures the gospel of Christ, as long as any part of them remain in a state of ignorance!

2. The power of the Agent—the Holy Spirit. Therefore no climate, no colour, no language, can be a bar to the bestowment of it.

3. The divine faithfulness.

III. *The urgent* MOTIVE *afforded to Christians to support missions.*

Not only is the gospel the best remedy for the sinner's disease; not only is the preaching of it a work of mercy; not only are we under great obligation to impart it to our fellow-men; but we are imperiously bound to do it—for there is salvation in no other: they who are without Christ will be for ever lost.

The Annual Meetings to be continued in our next.

ON THE

Approaching Annual Meetings.

THE pleasures which have attended former Anniversaries of our denomination, and the important benefits which have flowed from them, by promoting brotherly love, and furthering the gospel of Christ, have fully justified the wisdom and piety which first proposed such meetings, and may be considered as tokens of the Divine approbation. Such Associations, while they exemplify the fellowship of saints, are the accomplishment of our Lord's last intercessory request upon earth—*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.*

Our last Annual Meetings were gladdened and enlightened by the presence of a beloved brother, who, after twenty years' employment as a Missionary among the heathen, had returned, to impress more powerfully upon our minds than it perhaps had before been felt, a doctrine which we all profess to believe, that *neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*

The conviction then produced of the necessity of fervent, united, and persevering prayer, that God would *pour out his Spirit from on high*, in order that *the wilderness may be a fruitful field, and the fruitful field be counted for a forest*, has been manifested during the past year in a variety of ways. *The propriety* and importance of the sentiment have formed the topic of conversation, and have been evinced at meetings for social prayer, and in the public addresses of ministers to the throne of grace. The doctrine of the predicted and promised out-pouring of the Spirit has been the subject on which our pastors have delighted to expatiate, whilst the prospect of their accomplishment has filled the hearts of the hearers with delight, their eyes with tears of joy, and their tongues with songs of praise.

There is another effect, too, of considerable importance to the peace and welfare of our churches, which the writer has witnessed with inexpressible delight. It is well known, and has been often lamented, that for many years past, disputes upon what has been called the "Modern Question" have produced bitter asperities, cruel jealousies, and unkind censures among our ministers, and a want of cordial union in our denomination, and have paralyzed our efforts, and prevented that united and vigorous attack upon the kingdom of Satan, which might otherwise have been attempted with the most extensive success. But the general impression that has prevailed upon the minds of ministers and members of churches, that we are all verily guilty concerning our indifference on the subject of not seeking, by humble prayer, *an abundant supply of the spirit of Christ*, has swallowed up inferior considerations; and while meeting at the throne of grace,

ardently praying for the influence of the Holy Spirit, the differences of opinion respecting the manner in which the guilt of the unconverted is to be viewed, and the way in which the invitations of the gospel are to be addressed to men, have completely disappeared. An excellent minister, in London, who is now incapacitated by affliction, said to the writer of this article fifteen years since, "You will observe that good people are all of one mind when they meet together for social prayer. If a man (said he) be too high in his sentiments, prayer for divine assistance will bring him down; and if he be too low, prayer for that needed blessing will lift him up!" It will be a happy event, if, instead of ministers and their people conversing about what have been called "*Gillism*" and "*Fullerism*;" about persons being "*a little too high*," or "*a little too low*;" they would spend their time in attempting to affect each other's heart with the barren, divided, and dying state of many churches in our own, and other denominations; of the awful condition of many parts of christianized Europe; and of the millions among the heathen, who are still living *without hope, without Christ, and without God in the world.* Such conversation would powerfully impress our hearts, and lead us to pray that God would give an abundant increase of graces, gifts, and members to his churches; and, according to his word, cause *the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.*

Let it then be borne in mind by us all, that Anniversary Meetings of our ministers and churches will be no further useful, than as they are improved as the means of stirring up each other to cry mightily to God, that *the spirit of love, of peace, and of a sound mind*, may prevail among us; and that this spirit may be more and more manifest in our individually and collectively consecrating our services to the work of God, who will accomplish his own purposes of grace and mercy, —*the promises being sure to all the seed*, because Christ is the Surety of that better Covenant, which is ordered in all things and sure. The question is not then, whether *our* services are *required* in order to these glorious events being effected: God can, and will, use other instruments, if our carnality of mind render us *unfit for the Master's use.* For our comfort, however, and for the purpose of our so using our different talents as to improve them, and to escape the doom of *wicked* and slothful servants, we are called upon to go *work to-day in his vineyard.* The reader of this paper will judge what hour of the day it is with him, and whether he has hitherto been *standing all the day idle in the market-place.* But should it be the *eleventh hour*, let him no longer neglect an opportunity of *consecrating his service this day to the Lord.*

The approaching Anniversary affords all an opportunity of proving, whether they are on the Lord's side; and whether they are willing to come *to the help of the Lord against the mighty.* Some may encourage and animate the meetings by their presence; others may contribute of their money; and those who can do neither, may unite in the *assemblies of Mount Zion*, and pray, *Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.*

IOTA.

London, May 16, 1820.

Obituary.

MRS. LOUISA RUSSELL.

Mrs. Louisa Russell, wife of Mr. A. C. Russell, of Lant-street, Southwark, was removed from this transitory state, Jan. 4, 1820. By this affecting dispensation,—while surviving relatives mourn the loss of a wife and mother, endeared to them by all that contributed so eminently to their domestic joys,—the church, of which she was a member, is deprived of one of its most active and pious supporters. The sentiment of the Psalmist that a religious life may be expected to close in peace, never received a more striking exemplification than in this excellent woman:—"Mark the perfect, and behold the upright." Mrs. Russell joined the church at Maze Pond, then under the pastoral care of the Rev. J. Dore, in the year 1799. Referring to her religious feelings previous to that profession, she observed, "If ever a saving change took place in my heart, it was when, in a time of affliction, I was led to wrestle with God in fervent prayer." So often are the dark dispensations of Providence the seasons of spiritual illumination! The divine life thus commenced in prayer, was maintained by constant intercourse with heaven; and, when on her death-bed, she added, in connection with the preceding remark, "In all my little matters I have found it to go well with me, when I have made them the subject of prayer." Hence she urged her family to be much in prayer. "Struggle, (said she,) struggle with God in prayer." With a conviction of her own sinfulness, Mrs. Russell ever professed to place her whole confidence in Jesus Christ; she rejoiced in the declaration that "his blood cleanseth us from all sin;" but her faith was not "dead, being alone." With an increasing sense of her unworthiness, she delighted to keep the commandments, and to follow the steps of the Redeemer. She was extensively known as the friend of the poor, and devoted much of her time to the preparation of remedies for some of their disorders, which one morning in every week she administered to them with her own hands. These laborious and constant exertions frequently impaired her health; but a blessing evidently attended her compassionate labours. The efficacy of her remedies attracted considerable notice. Many persons who were materially benefited, declined receiving them gratuitously, and by leaving their value enabled her to afford more extensive relief to the poor. But in the midst of her usefulness, and surrounded with blessings which none could more enjoy, an internal disorder, of which, at various periods, she had experienced repeated attacks, suddenly reappeared with alarming symptoms, and made rapid advances. She soon felt confirmed in an apprehension which had been some time upon her mind, that she should not continue long here; and in the short space of ten days, the mortal strife was terminated by a tranquil dismission to a better state. Thus suddenly does God change the house of joy to the house of mourning! It was on the evening of Christmas-day she left the cheerful circle of her family and friends, and to the place which she then filled she returned no more. On the day after she was taken ill, she requested one of her children to pray with her; and, though unable to converse much, on being asked if she was in the possession of peace, she replied, "Yes, yes; thou wilt keep him in perfect peace whose mind is stayed on thee." It was indeed delightful to witness the patience and resignation which she,

who had so often soothed the sorrows of others, now displayed.

On Sunday morning her weeping family expected every moment to be the last: she however revived. Had she departed that morning, her husband and children would not have witnessed a scene too affecting and solemn ever to be forgotten. She recovered sufficiently to converse with them; and her conversation showed, not only that her mind was calm and prepared, but that she was about to have an abundant entrance into the everlasting kingdom of her Saviour, while it tended more than any thing else to prepare them for their loss, and afforded to them the most interesting and important lessons. She saw her husband and children separately, and spoke to them most affectionately and earnestly of the importance of religion, and continued to converse during the day on the same subject. The following are a few of her expressions. "Satan has assaulted me; but I am made more than conqueror through the blood of the Redeemer. The love of Jesus is all my support, and all my stay. Oh what should I do without him now? He is the bright and the morning star. Nobles and princes now might envy me. I feel raptures that I cannot express.

"Then shall I see and hear and know
All I desir'd or wish'd below;
And every power find sweet employ,
In that eternal world of joy."

She repeated parts of several other hymns.

"I shall be safe;
For Christ displays
Superior power,
And guardian grace."

And,

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

She appeared indeed to have caught already the spirit of heaven. To the surprise of her attendants she sung that verse of Dr. Watts,

"With all my powers of heart and tongue,
I'll praise my Maker in my song;
Angels shall hear the notes I raise,
Approve the song, and join the praise."

And then said, "Hallelujah, Hallelujah, glory and honour, and power be to Him that sitteth on the throne, and to the Lamb, for ever."

She expressed an ardent concern for the prosperity of the church to which she belonged. She was remarkably earnest in her exhortations to those who were about her to do what their hands found to do with all their might, using the singular language, "This death shall not be without effect."

Her poor patients were mentioned by her with much concern; and she requested that a suitable tract might be given to each of them.

On Monday morning she spoke less, and was evidently desirous that the struggle might be soon terminated. "I have had (she remarked) a near prospect, but am not entered in. Come, Lord Jesus, come quickly." Several consolatory passages of scripture were repeated to her, to which she expressed her assent. On Tuesday morning, about an hour before she died, she stretched out her hand to the nurse, and said, "Is there death there?" On being answered in the affirmative, she exclaimed, "Then, bless him, bless him." Her thoughts were evidently dwelling upon God, whose rod and staff supported her. She walked through the dark valley without fear; for God was with her: and without a struggle she left this world of sorrow, to enter into that world where sorrow and sighing shall for ever flee away. "Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

Mrs. Russell was followed to the grave by an unusual concourse of the poor, whose eyes had blessed her when they saw her, and who came to pay the tribute of a tear at her tomb; and the event was improved on the Lord's-day following, by a Sermon to a crowded auditory, from 1 Cor. xv. 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

DR. HENRY KOLLOCK.

DIED at Savannah, United States, Dec. 29, 1819, aged 41, Dr. Henry Kollock, pastor of the Independent church in that city. He caught a severe cold in October 1819, and in December became seriously indisposed. He had promised to preach for a charitable Institution, and could not be prevailed upon to give it up. "I must (said he) say a few words for those poor little orphans." His prayer was sublime; his sermon impressive and excellent. But one feeling pervaded the whole of this large congregation, to see him pleading for others, with a frame and countenance so feeble, but filled with love and devotion. In the afternoon, unable to preach, he went to hear, and received a paralytic stroke in his pew. On the day of his death the Calvinistic Methodist minister and the clergyman conversed and prayed with him. In the afternoon he requested the 31st hymn, 2d book, to be sung, "Why should we start and fear to die?" It not being immediately found, he said, the 66th will do, "There is a land of pure delight," &c. and repeated the whole of it aloud. It was sung. He blessed and prayed for his two grand-children; entreated his son and daughter-in-law, and his mourning partner, to live near the Redeemer; and closed an active and useful life by gently yielding up his soul into the hands of his covenant God and Saviour, without a struggle, at half-past ten in the evening.

On the following day the newspapers in mourning announced his death. The following is an extract from one of them. "In announcing the decease of this eminent Christian and minister, we cannot restrain the tribute of a tear: and we mingle our sorrow in common with the grief of every citizen. It is not alone the public teacher of religion, the corruscations of whose luminous mind shed light on the sacred page; it is not alone the public orator whose holy and fervid eloquence, binding like a charm the attention of his *hearers*, awoke the infidel from his delusive dream, and brought back the wayward sinner to the remembrance of his God; it is not alone the man of genius and of learning that we deplore; but he who in the last hour of mortal suffering, bent over the couch of distress, and in the hovel of the poor, or the prison of guilt, poured the balm of our holy religion into the wounded spirit, and taught the sufferer, afflicted with the agonies of this world, where to look for consolation and safety in another. Many are the tears which will water his path to the tomb; and long will his memory be cherished by the community, who yet can scarcely appreciate their loss."—The following notice was issued by the Mayor. "The Rev. Dr. Henry Kollock is no more! He died last night. By the final departure of such a man, a chasm is left in the community of which he has long been a distinguished member, which will not easily be supplied. It is due to his exalted character that no evidence of respect should be omitted; but on the contrary, that more than common tokens should be offered. I therefore request that the shops be shut up, and all business suspended, that the community may thus evince how sincerely they mourn for a man who was an ornament to society, and alike distinguished for talents and for goodness. T. U. P. CHARLTON, Mayor."

The removal of his body to his place of worship was attended by the greater part of the inhabitants. In the procession was to be seen every Society, civil or religious. The Mayor and Corporation, the Judges, the public officers, the gentlemen of the bar, the medical men, and the Committees of the Bible, Tract, and Sunday-school Societies, all paid an affectionate tribute to the memory of this good man. The Jews, also, as a distinct body, joined the procession, and attended all the services. His place of worship was indeed a Bochim. Many wept from the consideration "that they should see his face no more;" whilst others cried, with the bereaved Elisha, "My father, my father, the chariot of Israel, and the horsemen thereof."

Review.

Antinomianism unmasked, &c. By Samuel Chase, A. M. with a Preface by the Rev. Robert Hall, A. M.

CONTROVERSY about the import of Divine Revelation, respecting what are the doctrines of the Gospel, managed by professed Christians, wears an unlovely aspect, and is not unlikely to be used by superficial and sceptical persons as nearly a justification of their unbelief. But, if artful, or ignorant men will misinterpret the oracles of God, his upright and enlightened servants must, in a spirit of love, and with the light of truth, oppose the ruinous, and, to corrupted human nature, fascinating heresies of the ungodly or deluded. It is, we believe, the decided opinion of the most pious and best informed Christians of our times, that antinomianism is greatly prevalent, and that the exertions and prayers of all who love God and the souls of men should be unceasingly employed in opposition to its baneful progress. We are, therefore, happy to introduce this opportune and respectable publication to the notice of our readers.

The preface has nearly all appeared in this Magazine, Sept. 1819, and contains a sufficient exposure of the dangerous, and detestable nature of Antinomianism, accounts for its lamented prevalence, and directs how it should be opposed; that preface cannot be too often read nor too deeply considered. If all who have received the virulent poison to which the work now before us is intended as an antidote, would but do this, with devout application to God for his Holy Spirit, we should expect them to be recovered from this moral plague.

Mr. Chase's book is still useful and important; since it is necessary that a fountain of poisoned water which feeds numerous streamlets, should be met and stopped in every direction which it has taken, in order that, if the source cannot be dried up, the issues may be prevented from injuring so extensively as they would if left to their tendencies.

Our author has divided his work into ten chapters. The first is on the import of the phrase, "The kingdom of Heaven," as used to designate the Gospel Dispensation. The second, on the analogy between the Mosaic and Christian Dispensations. The third, on the import of the term "Law," as used to designate the Covenant of Works. The fourth, on the import of the terms "Grace" and "Truth," as used to define the peculiar character of the Gospel Dispensation. The fifth, sixth, and seventh, on the peculiarities of the Covenant of Grace. The eighth, contains a practical application of the principles advanced in the two preceding chapters. The ninth is on the last peculiarity of the Covenant of Grace, which our author has introduced. The tenth is on the real grounds of a believer's security for final Salvation. On each of these subjects, Mr. Chase has written with strong sense, has duly honoured the word of God by his appeals to it, and has given much useful information.

In more than one place he has very clearly pointed out an injurious partiality for one design of the gospel, which we think some good men have indulged, and many bad ones have cherished, until another design of the gospel has been too much forgotten by the former, and almost wholly by the latter. They have too often confined "the glad tidings of salvation to the proclamation of forgiveness and reconciliation to God through the blood of the cross." But, as our author very justly remarks, the salvation of God includes "the re-establishment of God's original dominion in the hearts of the children of men." We are greatly mistaken if the so frequent practice, among what are termed evangelical preachers, of regarding

the gospel as more a remedy for a guilty conscience than for an unholy heart, is not, among several others, a powerful cause of the abounding of Antinomianism. We thank our gracious God that he has given us a Redeemer whose blood removes all the sin of every believer; and we are not less grateful for a deliverer, whose doctrines, example, and gracious influence, are intended to liberate us from the love and reign of unrighteousness. We wish both these to be fully and constantly united.

We will now finish this article with Mr. Hall's character of the work before us, taken from the beginning and the end of his preface. "It is," says he, "with considerable reluctance that I have complied with the request of the highly esteemed author of the following work, by prefixing a short preface; not from the slightest hesitation respecting the excellence of the work itself, but from an aversion to the seeming arrogance of pretending to recommend what might rest so securely on its own merits. The reader, if I am not greatly mistaken, will find in this Treatise, a chain of close and cogent reasoning from the oracles of God, sufficient to overturn from its foundation the principles which compose the Antinomian heresy; which, he will be at no loss to perceive, are as much opposed to the *grace* as to the authority of the great Head of the Church." In the end, he says, "But I am detaining the reader too long from the pleasure and the advantage he may promise himself from the perusal of the following treatise, where he will meet with no illiberal insinuations, no personal invective, the too frequent reasoning of controversy, and the ordinary gratification of vulgar minds; but a series of calm and dispassionate reasonings out of the scriptures."

The Eighth Annual Report of the Society for the Support of Gaelic Schools, &c.

This Report, very ably drawn up, will give joy to all those who feel a lively interest in the highlands and islands of Scotland. An Appendix, full of interesting documents relating to that romantic region, will engage, we trust, the attention of many readers. We can give only a few lines from a letter written by the Rev. William Findlater.

"Though the attempt may not be free from every objection which ingenuity can devise, it cannot however be considered unfair to throw the *onus* back on objectors, and to ask them, whether indolence and apathy, and sitting still till schemes are proposed against which nothing can be urged, may not in themselves be open to objections? Recollect that old age is advancing, and some, awful consideration! perishing for lack of knowledge. Even now the brink of the precipice is crowded, the waves of time are silently eating away its base; the slip is continually falling in, and multitudes, even while we are deliberating on the expediency of affording them this instruction, are constantly dropping into eternity."

A Visit to a Sabbath Evening School: a Narrative for Children, by a Sabbath School Teacher. 2nd Edition.

"Simplify and repeat—simplify and repeat," the late Mr. Ryland used to say, "are the maxims for a school." This narrative appears to have been drawn up by a sensible well-informed teacher,—a practical, experimental man, who knows how to fix the volatile attention of a child, by a judicious introduction and illustration of the most important evangelical subjects.

LITERARY INTELLIGENCE.

In the Press.

The Funeral Sermon for the late Rev. John Martin, late of Keppel-street, by the Rev. G. Pritchard; with the Oration at the Grave, by the Rev. J. Hutchins.

Just Published.

The Work and Reward of faithful Deacons. A Sermon. By William Newman, D. D. of Stepney; with an Appendix containing a Sketch of the Character of the late Rev. Abraham Booth, Second Edition.—Price One Shilling.

Intelligence, &c.

ADDRESS TO THE KING

FROM THE

Protestant Dissenting Ministers

IN AND ABOUT THE CITIES OF

LONDON AND WESTMINSTER.

"MOST GRACIOUS SOVEREIGN,

"WE your Majesty's dutiful and loyal Subjects, the Protestant Dissenting Ministers of the three Denominations in and about the Cities of London and Westminster, approach your Majesty with profound Respect, to express our sincere Condolence on Occasion of the Breaches made by Death in your illustrious House, and more especially on the Demise of our late venerable and beloved Sovereign, your Royal Father; as well as our cordial Congratulations on your Majesty's Accession to the Throne of the United Kingdom of Great Britain and Ireland.

"We partake of the Satisfaction which his late Majesty's Subjects in general, and his own illustrious Family in particular, must have experienced in the extended Duration of his Life and Reign: and whilst we lament the personal Affliction which during his latter Years deprived the Nation of his public Services, we bow with devout Resignation to the mysterious Will of Almighty God; and we reflect with Pleasure on the filial Attention manifested by your Majesty, and the other Branches of his Family, to his Dignity and to his Comfort during his Seclusion from the Duties and Enjoyments of social Life.

"We also render to the supreme Arbiter of the Condition of Man our unfeigned Thanksgivings, that his Dissolution succeeded a gentle and gradual Decay, without any previous suffering.

"Among numerous other Virtues that ditinguished his Character and Reign, his Solicitude for the Education of the Poor, and for the Diffusion of those Scriptures which open both to Poor and Rich the best Sources of Instruction and Comfort, will be recorded, in future Ages, to the Praise of our much-revered Sovereign.

"As Protestant Dissenters, we recollect with peculiar Thankfulness that, conformably to the Declaration with which his late Majesty commenced his Reign, he not only maintained the Toleration inviolate, but enlarged its Protection and Benefits.

"We should the more deeply lament the Decease of our late Sovereign, if we were not warranted to direct our Views to your Majesty as his Successor, and to assure ourselves, by the Experience afforded us during your Regency, that you will continue to us the same Protection and similar Benefits.

"It is, we trust, needless for us to make any public Avowal of our Attachment to your Majesty's Person and Family, and the Form of Government established in the British Realms.

"Whilst we are ambitious of expressing ourselves the invariable Friends of civil and religious Liberty, we are no less the Enemies of every Kind and Degree of Licentiousness, both in Principle and Practice.

"As none of our Number were ever degraded by Hostility to the civil Government of our Country, as it is by Law established, we are persuaded that none of us will be found amongst those who profane Religion, deride the Holy Scripture, and diminish the Influence of sacred Subjects on the Minds of the People; but that it will be our uniform Solicitude and Endeavour to manifest and to inculcate a due Regard to

Religion, to the Constitution and Laws of our Country, and to the Honour and Tranquillity of your Majesty's Life and Reign.

"Thus avowing our Principles and Conduct, we humbly solicit, and feel confident of enjoying your Majesty's Protection and Favour. Prompted as we are by Inclination, as well as Duty, it will be always our earnest Wish and ardent Prayer, that your Majesty's Reign may be long, peaceful, and prosperous; and that at a distant Period your Majesty may exchange your present Crown, after having exhibited its brightest Lustre in the uninterrupted and increasing Attachment of a free, grateful, and loyal People, for a Crown of celestial Glory that fadeth not away."

THE ANSWER OF THE KING.

"I RECEIVE with great Satisfaction this loyal and dutiful Address. The Justice which you have rendered to the Memory of my beloved Father, is highly gratifying to me. You may be fully assured of the Continuance of that Protection which you experienced during his beneficent Reign, and my Determination to maintain strictly, and inviolably, the Toleration now so happily enjoyed."

On Wednesday, May 3, eighty-nine members of the general Body met at the Library in Redcross-street, and proceeded to the King's Palace in Pall-mall, where they arrived by appointment at three o'clock. As a very few only of other bodies, who had presented Addresses, had been permitted to kiss the King's hand, owing to his late severe illness, the Secretary, to prevent any confusion or disappointment, intimated that the same arrangement might be followed on the present occasion. The Body were conducted through the State Apartments into the Great Room, where they were presented to the King on his Throne by Lord Viscount Sidmouth, Secretary of State for the Home Department. When the Chairman (Dr. Rees) had read the Address, received the King's Answer, and kissed his hand, and twelve or fourteen of the senior members had been presented, the Chairman intimated his apprehension that the approach of others would fatigue his Majesty. On which the King replied with ardour, "By no means—So excellent an Address, and so well delivered—I am highly gratified"—and continued to present his hand till the whole Body had received the same honour. To the Chairman he condescendingly intimated his satisfaction on seeing him present on the occasion, and more particularly as he was given to understand that he had accompanied the Address when his late Father had ascended to the Throne. And as the Body were retiring, he was heard to say to the surrounding nobility, "This Address came home to the feelings of every person who heard it, and more particularly to my own," (laying his hand on his heart.)

Before the admission of the Body, the Address of the Court of Lieutenancy of the City of London had been received by the King, and it had been intimated to the members not to withdraw from the Palace before his Majesty should retire to his private apartments. After the Body had delivered their Address, a similar intimation was made to them, till our brethren the Friends (or Quakers) had presented their Address. When they had received their answer, the King descended from the Throne, and retired through the State Apartments; the members of the different bodies who had presented their Addresses forming a passage for him. And when he came up to the venerable Chairman of the Body, he noticed him again, shaking him by the hand in the most condescending and affectionate manner, inquiring after his health, and expressing his pleasure at seeing him on that day.

THE LATE DUKE OF KENT.

AT a meeting of Protestant Dissenting Ministers of the three Denominations, held at Dr. Williams's Library in Redcross-street, on Tues-

day, March 7, the following Resolutions passed unanimously.

"Resolved, I. That this Body, deeply affected by the irreparable Loss which the Cause of Truth and Humanity has suffered in the recent Death of His Royal Highness the Duke of Kent, cannot deny themselves the melancholy Satisfaction of thus publicly expressing their Grief on an Event which has taken from the Royal Family one of its brightest Ornaments, and from the Nation one of its best Hopes.

"II. That whilst the Character of the illustrious Deceased commanded the Esteem of Men in all Ranks, and of all religious Persuasions, His Royal Highness was endeared in an especial Manner to Protestant Dissenters by the enlarged Opinions which he entertained and avowed on the Subject of Religious Freedom, and by the cordial Support which, in Connection with his illustrious Brother the Duke of Sussex, he was ever ready to give to those charitable Establishments in which Dissenters were chiefly interested. That this Body admired, above all, the Ardour with which he espoused, and the Diligence with which he promoted, that comprehensive Plan for the Education of the Poor which his Royal Father had sanctioned with his Approbation, and which is not confined to Classes or Sects, but adapted to the general Exigencies of human Nature, and to the general Improvement of rational and immortal Beings.

"III. That this Body, partaking of the same catholic Spirit, and anxious for its wider Diffusion, look back, with a mingled Sentiment of Pleasure and Regret, to those public Meetings at which it was so beautifully exhibited in the benevolent Countenance, and so powerfully recommended by the appropriate and winning Eloquence, of a King's Son. That under this Impression they cannot but feelingly lament, that a Prince so greatly honoured and so deservedly beloved by the wise and good, and who in thinking for himself had risen superior to all partial Interests, and become the enlightened Advocate of all liberal Views and all useful Institutions, has been withdrawn so soon, by the inscrutable Decree of Providence, from Labours of Love, as pleasing to himself as they were important to the best Interests of Mankind.

"IV. That painful as this Dispensation is, the Body of Protestant Dissenting Ministers bow in humble Acquiescence before Him who giveth, and who taketh away; and their Resignation is rendered the more cheerful by the Assurance, that such an Example as that which has been left by the Duke of Kent, cannot be lost to the World;—that it will continue to be remembered, admired, and imitated, especially among the Great, and that not this Age only, but a grateful Posterity, will have reason to say of him, 'Though dead, he yet speaketh.'

"V. That in thus testifying our Grief the Members of this Body are desirous, at the same Time, of expressing their heartfelt Sympathy and sincere Condolence with the illustrious and amiable Princess so unexpectedly bereaved of a Husband, who was as remarkable for Tenderness and Affection in his private Relations, as he was distinguished in his public Capacity for every princely Quality and every social Virtue: and it is their fervent Prayer to Almighty God, that he will preserve to Her Royal Highness that Pledge of Love which her honoured Consort has left her, and all those Attentions of fraternal Kindness which are so needful and so precious to the widowed Heart."

The Deputation consisted of Drs Lindsay and Waugh for the Presbyterians, Winter and Collyer for the Congregationalists, and Rippon and Newman for the Antipædobaptists,—who, with Dr. Rees the Chairman, and Dr. Morgan the Secretary, waited on the Duchess of Kent on Friday, March 24, and presented a copy of these Resolutions to Her Royal Highness, who received it with lively sensibility. Prince Leopold, after apologizing for his Sister's inability to reply in the English language, assured the Deputation of her deep sense of the attention which was shown by them to her, with polite and appropriate acknow-

ledgments. The Deputation had afterwards the honour of being individually presented to Her Royal Highness and of kissing her hand. Upon their intimating a wish of seeing the surviving Pledge of her late husband's affection, the infant Princess Alexandrina, a very interesting child, and possibly the future Queen of the British Isles, was brought forwards from a contiguous apartment, and presented to the Deputation. The Chairman seized the occasion, in his own name, and in that of his brethren present and absent, as well as on the behalf of thousands and millions of His Majesty's subjects in different parts of the kingdom, to express the most fervent wish and prayer, that His Royal Highness and his beloved Sister the Duchess of Kent, allied to our country by several endearing and interesting connections, may enjoy a long and prosperous life, for administering happiness to each other, and to all over whom their influence shall extend, and for training up in principles of piety, virtue, and liberty civil and religious, those who, according to the order of Providence, may possibly, at some future period, dignify the throne, and impart lustre to the crown of the British Empire.

The Deputation, we understand, were also admitted to an interview with the Duke of Sussex, who received them with great condescension in his library, and showed them many of his books.

NEW CHURCH FORMED.

SOUTHAM.

Extract of a Letter from Mr. Thomas Shakespear to the Rev. John Edwards, dated, May 11, 1820.

THERE is a very pleasing alteration in Southam. The congregation is much increased, and the Lord has given proof of his faithfulness to his own word, by accompanying it with the influence of his Holy Spirit; so that nearly twenty persons have been enabled to manifest by their attendance, language, and conduct, that they are the subjects of a *gracious change*. On the 30th of last *month, six persons* were baptized upon a profesion of their faith in Jesus Christ. The Rev. S. Barker of Henley preached on the occasion, formed the church, and administered the Lord's-supper. The congregation is very good, and remarkably attentive; and numbers were very much affected. It was a day not soon to be forgotten. I trust the Lord was with us of a truth. Baptizing being a novel thing here, a considerable ferment was created in the town and neighbourhood. One of the persons (a widow with three children) has been turned out of doors by her father; and a young woman (the servant of the rector of the parish) has been discharged from her place: but they have been enabled to take joyfully these inconveniences, knowing (I trust) that they have in heaven a better and an enduring substance. The opposition which has been manifested has been overruled for good, the congregation having visibly increased under it: numbers also come on a Lord's-day from the neighbouring villages, who I hope will be the means in time of introducing the gospel among their ignorant fellow-creatures. Southam, which is so eligibly situated in their centre, will then become more and more important as the source of supplying them all, till every village is blessed with a temple for God, with a church of Christ. Our prayer-meeting is also attended beyond what (considering the previous state of the town) I ever expected. Three or four years ago, I have many times preached to ten or twelve persons on a Lord's-day; and now we have at our Wednesday-evening meetings between thirty and forty, and on a Lord's-day from fifty to seventy.

May the Lord turn again the prosperity of this place, as the streams of the south, until it shall become like the garden of God.

ORDINATION.

HIGHGATE.

ON Friday, March 31, 1820, Mr. Edward Lewis, formerly of Manchester, was ordained pastor over the Baptist church meeting in Southwood-lane, Highgate. The services commenced with singing; after which the Rev. J. Thomas of Highgate read the Scriptures and prayed. The Rev. C. J. Mileham (the former pastor) stated the nature of a Christian church, asked the usual questions, and received Mr. Lewis's confession of faith. The Rev. Mr. Elvey of Fetter-lane offered up the ordination prayer.

The Rev. G. Pritchard of Keppel-street delivered the charge to the minister from Prov. xxiv. 27; the Rev. J. Ivimey of Eagle-street addressed the church from Isa. v. 4; the Rev. J. Snelgar of Hampstead preached in the evening from Rom. xv. 29.

There is a debt on this place of worship of between three and four hundred pounds; and though, owing to the generosity of two friends, the interest of the money has never been required, yet it will now become the duty of the newly ordained pastor, to make a personal application to the liberality of the religious public that the principal may be removed; and it is hoped the merits of the case he will have to present will secure his success.

NEW MEETINGS OPENED.

CREWKERNE, SOMERSET.

On Wednesday, March 22, 1820, a very neat Meeting-house, 39 feet by 35, without galleries, situated in North-street, in the Town of Crewkerne, Somerset, was opened as a place of worship in the Particular Baptist Denomination.

Morning Services.—Mr. R. Horsey of Taunton read Psalm lxxxiv. and Isaiah lx. and prayed; Mr. Toms of Chard prayed; and Mr. Viney of Bridgewater preached an appropriate sermon, from Numbers x. 29—32; Mr. Trogo (Independent) concluded with prayer.

Afternoon.—Mr. Sanderson of South Petherton prayed; Mr. Claypole of Yeovil preached from Acts xiv. 7; Mr. Wells (Independent) of Lambrook ended with prayer.

Evening.—Mr. Blackmore of Taunton prayed; Mr. O. Smith of Bath preached from 2 Cor. v. 14; Mr. R. Horsey of Taunton concluded the services of the day by interceding with the Father of mercies for his blessing to rest upon this engagement of the sanctuary.

A pleasing prospect of raising a congregation and of forming a church, in this populous town and neighbourhood, presents itself. The hearers are already considerable in numbers, and are attentive, and increasing. It is hoped the friends of evangelical religion will unite with the immediate supporters of this infant but growing interest, in praying for the influences of that Holy Spirit, who alone can give their united and persevering exertions permanent success. Lord, we beseech thee, send now prosperity, for all our help must come from thee.

The *purchase of the ground*, the building of the Meeting-house, &c. have cost nearly £700, of which sum nearly £120 have been realized. We hope the kindness of a generous public will not be wanting towards defraying the remainder of the debt. Economy has been adopted throughout the undertaking. And considering the moral and religious state of the town and neighbourhood, we do not hesitate to affirm, that the undertaking itself was imperiously demanded.

POTTERIES, STAFFORDSHIRE.

The Potteries present a wide field to the Christian minister. The population, on a moderate calculation, is judged to exceed 60,000, collected in a small compass. For the religious and moral instruction of such a number, the means are very inadequate: though several new places of worship have been built, it is calculated that all the churches and chapels in the Potteries cannot accommodate above 20,000.

At Hanly, in the centre of this large population, a neat Baptist chapel was erected about twenty-eight years ago; but it has been shut up for sixteen years. God having in his providence sent of late several families of the Baptist denomination to settle there, this chapel was purchased. It is twelve yards square, has three galleries, is neatly pewed both below and above, and has a commodious vestry, and a very large burying ground. £400 only was given for the purchase, and £200 spent on necessary repairs.

This chapel was opened on Tuesday, May 2. Mr. Lister of Liverpool preached morning and evening; Messrs. Hinmers of Whitchurch, Sleigh of Newcastle, and Farmer of Hanly, engaged in the devotional exercises.

The attendance was as good as could be expected, and the collection amounted to nearly £25.

At Burslem, another town in the Potteries, a Baptist church has been formed for several years. Mr. Mann of Shiply was formerly the pastor: and Mr. Thompson of Newcastle-under-line long officiated among them. Indisposition had some time ago laid him aside from his labours of love. Mr. John Hinmers, late pastor of the Baptist church in Whitchurch, Salop, has been called by them to the pastoral charge. He was fixed over them on Wednesday evening, May 3. Mr. Thompson of Newcastle introduced the service; Mr. Lister of Liverpool preached; and Mr. Farrem of Hanly concluded with prayer.

Mr. Hinmers has engaged to supply

the evening service at Hanly-chapel: and the friends there must provide assistance as well as they can for the morning service. Application will be made to the public for aid to the cause at Hanly, for the reduction of the debt incurred in the purchase and repairs of the chapel.

May the great Head of the church grant prosperity to the church at Burslem, and make the chapel at Hanly the birth-place of many souls.

RECENT DEATHS.

DIED, March 4, at Waltham Abbey, of a lingering consumption, Rev. George Eveleigh, pastor of the Baptist church there. In him the church has lost a useful and exemplary minister, who, whilst he preached the doctrines of grace, enforced their practical influence; and who, in his last moments, enjoyed those consolations which he had administered to others.

ON Saturday, May 6, died, at Portsea, the Rev. John Kingsford, a respectable minister of the General Baptist Denomination. His kinsman, Mr. Kingsford of Battersea, preached the funeral sermon to a very large and much afflicted congregation.

Other particulars may be expected.

DIED, at Southampton, May 14, the Rev. Mr. Owers, pastor of the Baptist church. His remains were interred on the following Lord's-day in the Meeting-house. Rev. Mr. Miall of Portsea preached, and the Rev. Mr. Adkins (Independent) assisted in the solemn service.

MEETINGS IN JUNE.

For BAPTIST MISSIONARY MEETINGS, see the first page of the MISSIONARY HERALD.

June 6 and 7.—Kent and Sussex Association, at Lessness Heath, Kent.

7 and 8.—Welsh South-east Association, at Ebenezer, Merthyr Tydvil.

21, *Wednesday*.—The Baptist Itinerant and British Missionary Society will hold their Annual Meeting at Freemasons' Hall, Great Queen-street, Benjamin *Shaw, Esq. in the chair.* To breakfast *at half-past six.* Chair to be taken at half-past seven precisely. Door will be open for free admission as soon as the chair is taken. As this arrangement will be more convenient for those friends who wish to attend the Missionary sermon at Great Queen-street Chapel, it is earnestly hoped that the attendance of the friends of the Society who live in the eastern part of London, will not be diminished on account of the distance of Freemasons' Hall from them, it being thought that in this instance the smaller evil has been preferred to the greater.

22, *Thursday*.—The Annual sermon for the Stepney Academical Institution will be preached at the Poultry Chapel, at half-past six, by the Rev. T. Morgan of Birmingham.

23, *Friday*.—The Annual Meeting of the Baptist Irish Society will be held at the City of London Tavern. Breakfast at six. The chair to be taken at seven, by Joseph Butterworth, Esq.

SUMS

VOTED TO THE

Widows of Baptist Ministers

OUT OF THE

PROFITS OF THIS WORK,

For the First Half Year, 1820.

	£	s.	d.
S. D.	6	0	0
M. A.	6	0	0
M. D.	6	0	0
E. S.	6	0	0
M. L.	6	0	0
M. B.	6	0	0
M. C.	6	0	0
M. A.	6	0	0
M. M.	6	0	0
M. A.	5	0	0
M. S.	6	0	0
J. H.	6	0	0
P. W.	6	0	0
S. W.	6	0	0
J. S.	6	0	0
M. M.	6	0	0
E. B.	6	0	0
S. J.	4	0	0
M. J.	6	0	0
M. B.	6	0	0
M. H.	6	0	0
M. S.	6	0	0
M. C.	5	0	0
	£134	0	0

ERRATUM in our last Month's Obituary, Page 196, col. 2, to the last line add, "and generally found her in pos-"

Irish Chronicle.

ANTICIPATING the pleasure of the sixth Anniversary, on Friday, June the 23d, the Committee of the Baptist Irish Society respectfully call upon the Friends of the Institution, both in Town and Country, to attend upon that Occasion; when they hope their Report of Proceedings for the past Year will abundantly prove, that "the Blessing of HIM that dwelt in the Bush" has rested upon the Measures they have pursued to evangelize the superstitious Parts of that interesting Country; for which it has often, and justly been said, "God has done the most, and Man the least." Joseph Butterworth, Esq. M.P. has kindly consented to take the Chair. The Meeting will be held, as usual, at the City of London Tavern, Bishopsgate-street; Breakfast at Six o'Clock; the Chair to be taken at Seven.

From the Rev. Sir John Read, to the Secretary.

Scariff, March 18, 1820.

MY DEAR SIR,

It is with great pleasure I announce to you the arrival of the Rev. William Thomas, during last week. This good man delighted us all much, and was most attentively heard by several of the poor people, who seemed much pleased in listening to him. Indeed my feeble pen is totally unable to delineate how much good his visit appears to have done; for his preaching seemed to make a great and lasting impression on their minds. He has visited our schools, with which (one excepted) he was much pleased. He having signified to me his intention of writing, I shall not enter into any detail, only that I am truly gratified at the prospect which appears of success attending my humble efforts.

I would wish to know from you, whether I may appoint more schools and Irish Readers. I can ten or twelve, certainly, to very great advantage.

P. S. Our two Norwich Knitting and Spinning Schools are going on extremely well.

From the Rev. John West, to the Secretary.

Dublin, March 28, 1820.

DEAR SIR,

The expenses of this quarter amount to £530 1*s.* 3*d.*; and the next quarter, when Sir John Read's *schools* come to *full pay, they will be £550*, at least.

The operations of our Society are extensive. You see by Mr. Wilson's letter, that there are in Connaught, sixty-one Schools—seven Irish Readers, who devote their whole time to the work—and thirteen Sabbath Readers. Besides these, we have in the county of Cork, Clare, &c. twenty-nine Schools; making the total number of Schools ninety. There are also two Irish Readers in the county of Clare; making the total number of Irish Readers twenty-two. Add to these, seven Itinerant preachers. The expense of furnishing ninety Schools with Testaments, Spelling-books, slates, carriage, &c. is very considerable; besides the salaries of the Itinerants, the Superintendent, Inspectors, Schoolmasters, and Irish Readers!

I hope Providence will provide; yet I think we should act with caution.

Yours respectfully.

From the Rev. Isaac M'Carthy.

Tullamore, April 16, 1820.

DEAR BRETHREN,

Since my last, I have preached at the following places:—Tuesday, March 28, at Gotitial; and on Wednesday, the 29th, at Ann's-Harvy, where Satan has long had his seat in the hearts of the people, but now some hopes are entertained that the gospel will dethrone the usurper; and that the minds of the people will soon be assimilated into the image of the adorable Saviour. Thursday, 30, preached at Tullamore; and Lord's-

day, the 2d of April, at Rahue. Tuesday, 4, at Tullamore; and Thursday, the 6th, in the school-room at Rahue, when it was filled with attentive hearers. Saturday, the 8th, at Moate, when on my way to the county of Longford.

Lord's-day, the 9th.—Rode about twelve miles to Tromb, preached to an attentive auditory, and immediately after the congregation was dismissed, about twelve persons, most of whom have been made sensible of their ruined state by sin, and their need of a Saviour, since I commenced preaching in that neighbourhood, returned to a conversation-meeting. One man told me, such was the anxiety he felt the night before, that he could not sleep, hoping to hear me publish the gospel, and converse with me about the things of God once more. A female told me, that under a sermon I preached a short time previous to my late illness, the Lord made his word the means of her conversion. All were in tears, and although the meeting was lively, neither supineness nor enthusiasm appeared. This spirit should be found in religious meetings. I walked more than a mile to the inn of Ballymahan to dine; returned, and preached at five o'clock in the evening at Tromb; and then returned to the inn, where my bed was welcome, after my labours.

Monday, the 10th.—I inspected the School, and reckoned ninety-three children present; twenty-nine of whom repeated one hundred and sixty-eight chapters in the New Testament, committed to memory from the 29th of December to the 10th of April. I was informed by the master, that the Catholic Bishop called at his school, and told him he was informed that he taught the Protestant Catechism in the School, in the hearing of the children of Roman Catholics; which he considered an innovation. The master assured him the scriptures alone were committed to memory by them. He said they might get off the whole of the New Testament, if they chose, as that could do them no harm. After the inspection of the School, I proceeded to a place near Barry, where I preached to about one hundred attentive hearers, and walked about three miles to obtain a place to lay my weary head that night. Tuesday, 11, visited the School again, and devoted some time to the children who are learning arithmetic, and was pleased with their proficiency since my last inspection.

Several persons in this neighbourhood, though mostly in straitened circumstances, came forward to assist in building a school-room, which may answer for a preaching house. Two persons offered land; and one gave it to the Baptist Irish Society, 30 feet in length, by 16 in breadth, at the annual rent of one shilling, during two good lives. I have his letter, wherein he promises to make it over to us by deed when the stamps are ready. Some have offered money, more or less; and several have volunteered to give their labours to quarry stones; and others their horses and cars, to draw them to the spot. After I had committed them to God, I pursued my journey to Killosheo, and preached that evening.

Wednesday, 12.—Went to Kenah, where I formed a School, instead of K———— School lately demolished: I think it will be remarkably well attended. The master is to have ten pounds per annum; the same as the other master. I had two apartments in the house, filled with persons who came to hear the gospel in the evening, and are longing for my return.

Thursday, 13.—Rose about five o'clock in the morning, and went about twelve miles to Kinnard, where there is a populous neighbourhood of Protestants, most of them Presbyterians, who have no minister of that denomination nearer than seven miles, as I was informed; nor is there a church nearer than two miles; nor a school within less distance. Here I formed a School, instead of the School demolished at C———, at eight pounds per annum, and made an appointment to preach at my return to the county of Longford, on the 4th of May, when I purpose to return to that county. I pursued my journey about eighteen miles, and though so fatigued and ill that I was obliged to go to bed, yet after sleep I preached in the Sessions'-house at seven o'clock in the evening.

Friday, 14th.—Went to Athlone, and had a happy interview with my beloved brother Dunlop, and preached in the evening to a moderately large congregation. On Saturday was struck at the solemnity of that change which is rapidly approaching us all, while we were at the bed-side of a person we went to visit, who was every moment expected to draw his last breath, and I fear knew but little of that renewing change, which is essential to fit the soul for heaven. I pursued my journey to Ferbane, where I preached on Lord's-day, 16, at ten o'clock in the forenoon, and administered the Lord's Supper. In the evening the place was so full, we had hardly room.

Monday, went to List, to see that good old saint of God, Mrs. English, who I had been informed was sick; but on my

arrival found her happy spirit had taken its flight to realms of eternal light. Many of the friends wished me to return from Tullamore, the day of the funeral, to speak to the people out of doors; but as I had taken a fresh cold, and was so hoarse, and pained in my chest, I could not comply, but promised (Providence permitting) to preach her funeral sermon on the seventh of May.

Yours affectionately.

From the Rev. Mr. Hamilton.

Youghall, March 15, 1820.

My dear Brother,

Last Sabbath, the 12th instant, I commenced my labours in Tallow, a small town, ten miles from Youghall. I obtained the use of the Methodist preaching-house; but it is very much out of repair: so much so, that no genteel people could attend. The number of hearers was about twenty in the morning, thirty at noon, and fifty in the evening; all poor people. It has been a place very much neglected, and is as much in want of the gospel as any place in Ireland. I was told that several Protestants have lately gone over to Popery. The poor people expressed much gratitude for my visit, and wished I could attend them every Sabbath. If we had a good place to preach in, and regular preaching, there is every prospect of a very good attendance.

I purpose, please Providence, visiting Lismore, four miles from Tallow; and Cappognin, three miles from the latter place. Middleton is another interesting place; half way between Youghall and Cork.

I should think Tallow would be a very good station for an Irish School. I shall keep a regular account of the places I may visit, and send it to you at the close of the three months. I hope you will not forget me at the throne of grace, that the Lord may open doors for the preaching of his word, and render that word effectual.

I remain, dear Brother, yours in best bonds.

From the Rev. Mr. Dunlop.

Athlone, April 22, 1820.

Dear Sir,

Since I wrote to you last, Mr. Wilson, Mr. M'Carthy, and, I may add, Adjutant Robinson, preached for me in Athlone. Mr. M'Carthy departed from this on *Saturday, the 16th, for Ferbane,* in tolerable health and spirits. I preached here on the Sabbath, and left this for Moat-park and Ballymurry, on Tuesday morning, where I continued till yesterday evening. I had a fine congregation from Roscommon, and its environs: I expounded every evening and morning.

Mr. M'Carthy and I purpose to make a short tour, and unite our labours. If I can get an open door in Ballinasloe, I shall visit that town shortly. The School is better attended than it has been.

I am yours affectionately.

From an Irish Reader.

March 18, 1820.

Reverend Sir,

In the course of this month I have travelled about, reading the word of God wherever I found an opening, or any number of people assembled together, and very often at the hazard of my life, from those enemies of the gospel, who always oppose and exalt themselves against God; and especially now when they see their church in danger. They are at their wit's end to defend their craft. They have thundered out their curses from the altars lately against the reading of the Bible, and against any who would harbour it in their houses, &c. Some of the neighbours were so weak as to return the hidden treasure; while others very resolutely stood out the opposition, for you know the priest acts as lord over their conscience, and has such influence over them, that whatever they say must be a rule to the poor Roman Catholics of Ireland.

Among those who brought back the Bible was a man, and apparently a very devout man; on returning his Bible, he seemed very sorry, and returned home quite lonesome; but in a few days after he came back like a man deranged, requesting his Bible, and telling us, that since the very hour he parted with it, he did not get a minute's rest or ease day or night. I told him, if he valued the Bible as a treasure, or a comforter, he should not part with it. "Now," says the poor man, "it is a folly to explain my sorrows for parting with it; but, for the love of God, give it to me." Whereupon it was restored back, and when finding himself in possession of his Bible, he counted himself as happy as his Majesty, and protested he would not part with it again for any consideration until death, &c. Then I told him the gift of wisdom, or knowledge of the sacred scriptures, came from God only, and not by the dint of learning, and urged him not to trust the salvation of his soul to the sayings of

men; neither to be blindly led by the priests, who promise liberty, while they themselves are the servants of corruption; and, moreover, that the apostle Paul said, when it pleased God to reveal his Son in him, he did not confer with flesh and blood. The poor man promised to call at my house every Sunday for the future, and appeared as happy as if he had possessed a kingdom.

Many such like instances happen in my travels, so that you may be fully convinced that the Lord is doing wonders in this barren wilderness; for the cause of God is flourishing against all opposition: "for He worketh, and who can hinder."

The love of God, which passeth all understanding, be with you, to guide and protect your Society, which is the prayer of yours sincerely.

From an Irish Reader and Inspector.

Mountain River, March 19, 1820.

Rev. Sir,

I have spent the greater part of this month in reading from house to house. They gladly received the word of instruction, which is able to make wise unto salvation.

Their request is, that I will not fail in coming often to their cabins; "for (said one) it is sweeter to me than any music I have ever heard."

In a blacksmith's shop I met with a scapular, who said "that it was impossible any person could be saved, unless they perfectly observed the law." I proved to him that a man could be saved by faith, without the deeds of the law. He seemed doubtful, but I proved to him out of many passages of the scriptures, that it was by grace, and not by works, men were saved.

This put him to silence, and caused the spectators to say, that no man could say or prove on the contrary.

On the 15th instant, met with two men in a field, with whom I had a spiritual conversation. We sat down, and read much of the Irish Testament; which caused them to say, "God be merciful to us! What shall be our end? We who never think on eternity, or on the salvation of our souls!"

I travelled with a Mr. Atkinson, who informed me, after a long conversation, that his servant was called on by a neighbour, to stand as a godfather for his child; but before the ceremony, the priest put some questions to him respecting his Catechism. The lad could not answer to his satisfaction, which caused the priest to reject him, and give him great blame. "Sir, (said he,) you need not blame me, for I was very attentive: I always went to mass, but never received any information, as I have never heard any thing but Latin." The priest said, "I cannot blame you."

Extract of a Letter from an Irish Reader.

The Roman Catholic Priest, a few days ago, conversed with a boy, a son of F. H. as he was working in a field; when the following dialogue took place.

Priest. Do you commit to memory any of the Testament, like your brother?

Boy. I have committed so much, that I know that Jesus Christ is the refuge of sinners, and that the salvation of my soul could not be purchased for seven and sixpence, as ye say.*

Priest. Ho! ho! this is the danger of giving the Scriptures into the hands of the laity!

Boy. Can you assign any reason for keeping the Scriptures from the people, but because they show and convince them that Jesus Christ is their Saviour, exclusive of human merit?

Priest. And does not every one believe that?

Boy. No, for if they did, they would not believe that you could absolve them from their sins!

Priest. And do not you believe that?

Boy. God forbid that I should; for then I could not believe the Scriptures, which tell me there is no other name given under heaven among men, whereby they can be saved, but the name of Jesus Christ!

The Priest, much offended, turned away, saying, he would hear no more of his preaching discourse.

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* Alluding to the charge made by the Priest for anointing; or, the "Extreme Unction."

Missionary Herald.

BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 20,

Morning, 11.—A Meeting of the General Committee, at the Society's Rooms, 15, Wood-street, Cheapside.

WEDNESDAY, JUNE 21,

Morning, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. John Ryland, D. D. of Bristol, one of the Secretaries to the Society.

Evening, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. John Mack, of Clipstone, Northamptonshire.

It is expected that the Rev. W. Ward will deliver a short address after each sermon.

THURSDAY, JUNE 22,

Morning, 8.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

Foreign Intelligence.

CALCUTTA.

We present our readers with the remainder of Mr. Adam's Journal at the Doorgapore station; in the persuasion that the familiar details contained in it, of almost daily intercourse with the heathen around him, will prove highly interesting.

May 3.—Yesterday, as usual, we had the morning service at the side of the road; the afternoon, amongst the workmen at Kasseepoor; and again another in the evening, at the side of the road: the congregations were good, both in point of number and seriousness. In the morning a person somewhat tried our patience. When the service was over, we sat down and drew the people into conversation *with us; when we were* answering one of their inquiries, this person came in, and after hearing a few words, asked us to whom we addressed ourselves. We replied, "To you, and those who are around you." "What am I?" "A man." "I am not a man, I am dust; if I am a man, the ground on which I stand is man." "You have a spirit within you; the dust under your feet cannot move, speak, or think." "The spirit within me is not I; my spirit is God, and God is my spirit." "If your spirit and God are one thing, then God is under your controul, because your spirit is so." "Nay, God is my spirit, and my spirit is God—he makes me do whatever he pleases, so that whatever I do is done by God, and not by me." He went on in this way for some time, until at last the people were quite ashamed of him as their spokesman, and we were obliged to order him to be gone from the place of worship, as a disturber of the peace.

I give this as one instance out of many of that sort of reasoning which will not stand to any position of argumentation; but by which they try to raise only a feeling of dismay in their opponent, and to confound all distinctions between right and

wrong, truth and falsehood. In this way such persons sometimes entirely dissipate the attention of a congregation, which has been apparently impressed by the preceding part of the service.

6th.—Yesterday, with Panchon, I went to Boranagur, and had worship there, for the first time, in our new place. A great many people attended, nearly as many as the place could contain: they received books, and heard the gospel with attention, and some with apparent approbation. But it is not approving words and looks from a Hindoo that will satisfy, especially when the favourable judgment they seem to indicate, if they indicate any thing at all with certainty, must have been precipitately formed. The village is large and populous, and its inhabitants are reputed intelligent and industrious. It is principally supported, I believe, by American commerce.

7th.—Two persons have refused to let ground for the purpose of building a new place of worship. This arises from pure opposition to the gospel, because they offered to let the ground, if only a schoolhouse was to be built. The hatred that many natives bear to the name of Christ, is very deeply rooted—more so than the hatred the Egyptians bore to the shepherds, although they have received only good from him, and not evil. They will be instructed by you in reading and writing both Bengallee and English; because the Bengallee will be the means of their getting a livelihood in some way or other; and their knowledge of English may obtain for them even a very gainful employment: but with all this, the preaching of the gospel is an abomination in their sight. I consider it of great importance in the attempts that are made to enlighten and evangelize a people, that the principal strength should be expended in destroying those errors and prejudices which are of the most fatal tendency, and to which they are most fondly attached. If by chiming in with some of their own ideas, we should endeavour to bring them gradually, and almost involuntarily, to the profession of the gospel, little good, I fear, would be effected. Baneful errors and prejudices, to be cordially relinquished, and completely overcome, must be temperately and affectionately, indeed, but boldly, constantly, and openly exposed; and if saving good is to be done, the instruments which God has appointed and promised to bless, must be employed—many must pray in faith, and many preach with diligence.

8th.—To-day, Panchon, an Armenian *inquirer, and I,* went on the river, and *visited two villages,* where we preached the gospel. In the first, a bramhun manifested the most violent opposition to the gospel. He advanced to us with a furious countenance, declared that Jesus Christ was the greatest of sinners—that if he were now present he would be ashamed to walk with him—and used many expressions of the same kind. It is very shocking to the feelings to hear the name of the Blessed Saviour thus defamed and vilified. The humiliation of Christ did not cease when he was seated at the right hand of the Father; he is *now* insulted, and his name defamed, and yet even to such a wretch as this salvation is offered by his blood.

11th.—Yesterday, in the morning, we had worship in the chapel at the side of the road; after breakfast we went to Boranagur, had worship in our new chapel there, and preached to a large and attentive congregation. In the evening went to the Iron-works, and after the service was over, had an interesting conversation with the head sircar, and some of his friends, who had come, for the first time, to hear. They are Hindoos only because there is such a thing as *caste* in the country; and they are not Christians, not because their judgment is unconvinced, but because their hearts are not changed, their will is not renewed. At home, in the evening, we had a meeting for the instruction of the two inquirers who are with us, and for the celebration of the Lord's Supper, of which five partook. I hope that we shall be able to attend to this memorial of our Lord's love and death every fortnight; I should rejoice if we could every week. With respect to the inquirers who are here, I dare not say that I am sanguine in my expectations, although I hope well of a Telinga bramhun, who was with us part of the day, and who resides with the brethren in the city. I should not say that he is a bramhun, for he has thrown away his poita, and relinquished all his idolatrous practices.

12.—To-day I went upon the river, accompanied by Panchon and the Armenian inquirer; but on account of the adverse wind and tide, we were delayed so long that we could not visit more than one village. On landing at the ghaut, we found a man just at the point of death, lying in his bed, surrounded by his relatives, and a few embers at his side ready to light up his funeral pile. We sung a hymn at his bed-side, addressed those who had collected around us, and concluded with prayer to God for the expiring man. After this, we were invited by several respectable people to converse with them apart in their own house; they readily

confessed and lamented the uncertainty and vagueness of all their shastras, and seemed happy in being assured that only what was ascertained to be fact, had been recorded in our holy book; of which we gave them two or three copies. We then passed farther into the village, and made our stand under a large tree, near the bazaar. After we had gone through our regular course of singing, reading, prayer, and preaching, which was not listened to with great attention, we were invited by some pundits to approach them. They had remained all the while at a distance, with all the philosophic pride of a superiority to the vulgar by whom we had been surrounded. I was desirous of discountenancing and reproving this unprincipled contempt of the common people, which is so general among the brahminical tribe, especially those of them who are learned; but thought it better quietly to comply with their invitation, that they might not be unnecessarily offended with me and my message. I found it, however, a very difficult thing to bend my spirit to the nod of these brambuns. They placed a seat for me, and another for an aged pundit, whom they had fixed on as my opponent. With him I had a long conversation, and he left me at last, to go to bathe in Gunga, declaring that the sun was his god, and that he would not believe in Jesus Christ, until he had evidence equally strong and manifest as the glare of that luminary. He went triumphing in the hardihood of his assertion, and I grieved on account of the darkness in which he was left to wander.

13.—To-day went to Boranagur, where I had a large congregation, although not very attentive.

15th.—When I was inquiring on the ghaut for a boat, to proceed on the river this morning, a Hindoo accosted me with the question, "Are you a Christian?" I told him I was. "Ah, Sir," he said, "we are all one! and (beginning to speak in broken English) the duty of every one is to love God with all his heart, and soul, and strength, and mind." "Have you loved God with all your heart, and soul, and mind, and strength?" "No, but I have a gooroo." "He is as guilty and sinful as yourself; and no sinful gooroo can deliver from sin." "Have you, then, no gooroo?" "Jesus Christ is the true gooroo, for he gave himself, the Just for the unjust, that he might bring us unto God." After this, I spoke a few words more recommending the gospel to his attention, and to that of the surrounding spectators.

We then went into our boat, and landing at a populous village on the side of the river, preached the gospel to a large and quiet, but not very intelligent, audience, near the bazaar. A baboo, who had come to the bazaar, to buy for himself, invited me into his carriage to go home with him, where I had an opportunity of preaching the gospel to his large family. He then sent for his pundit to dispute, with whom I had a long conversation. He objected to our system, that it represented God as dying; in this I corrected his misunderstanding. He then went into the old and endlessly-repeated doctrine of God being the author of sin, and various others equally impious and absurd; the awful tendency of which I endeavoured to show him. I then prayed, and left them, without their having been offended by the plain things I had told them, as appeared from the fruit and fish the baboo sent after us, which were the best the season affords.

May 24.—Yesterday I enjoyed the pleasure of brother William Carey's assistance, who has come from Cutwa on a visit. It was a real gratification to observe the pleasure, approaching to ecstasy, with which the people at the different places, but particularly at the Iron-works, where they amounted to upwards of 400, heard a saheb speaking with such ease and fluency in their own language. It also afforded a great encouragement, as well as a pleasing anticipation, to one like myself, so imperfectly acquainted with the language.

26th.—Ever since the chapel at Boranagur was opened, there are two or three persons who regularly attend, and as regularly at the end of the service bring forward their objections to what has been said. The objection this evening has been, "You cannot show us a miracle." "You believe your own religion to be true, although you can show no miracle to prove its truth." "But we do not ask you to embrace our religion; you ask us to embrace yours." "If your religion is true, ours must be false; and if the evidence which you have of its truth ought to satisfy your mind, it ought to satisfy ours—you therefore do wrong in not endeavouring to bring us into the right way." "No, we believe that both are true, and that each possesses its own evidence."

We endeavoured to show them the inconsistency and impossibility of this, and to explain some particulars in which the evidences for Christianity are peculiar, and superior to those for Hindooism.

June 3d.—Amongst this people, there is a most daring contempt of every thing like consistency in reasoning, and a most

gwamy, to obtain liberation by the sight of the image. After instructing them in the faithlessness of a journey, I invited them to remain with us a few days. Although this was apparently agreeable when I mentioned it to them last night, they have this morning gone off in a clandestine way.

This morning, at our usual public worship, a new kind of objection was advanced against our doctrine. A man, at the conclusion of the service, when he was permitted to speak, assured us that he could not believe our way to be divine, because all the time he was listening to what we said, his mind was unsteady and wandering, and discontented; whereas, if it had been true, it would have commanded his fixed attention. Poor man! he knew not that the fault was not in the gospel, but in himself! This, however, encourages a hope, that not only is the general interest which Europeans take in this country manifesting its dark places, and the cruelties which they contain, but that the gospel itself is beginning effectually to operate in discovering the hidden things of man's heart.

This forenoon, at Boranagur, we have had a large concourse of people, and after the service a very lengthened discussion, which terminated in professing, with the mouth at least, their approbation of the scheme of the gospel. A young man of considerable acuteness, who has attended from the beginning, and was formerly full of objections, has become much

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two Portuguese prostitutes, who were lounging about, and who, according to their own account, were awfully deprawed; one of them had been abandoned by her husband. I consider this the most miserable class of society in every country where they are found, and the farthest removed from the reach of those means which God has appointed for the conversion of sinners. Before returning home, we had another congregation in the midst of the village.

Having not been able to get more than one or two of my neighbours to attend the place of worship at the side of the road, for which they have the greatest convenience, I went amongst them this evening, and urged them regularly to come. Advancing further into the jungle where they live, I found at some distance an assembly of more than two hundred people, men and women, listening to four brahmuns singing the Ramayuna, in a Bengalee translation. I was invited to take a seat, which I accepted, after being assured that I should be permitted to address the people when the singing was over, which I accordingly did. As night was approaching, they invited me to come to-morrow, at mid-day, after having made some objections to what I had said. The meetings of this kind which are held amongst the Hindoos, appear to resemble the assemblies of Christians as much as any institution of their religion, only partaking much more of noise and ostentation; and by the unwearied recitation of the amours and exploits of their gods, they contribute, I believe, in a very material degree, to increase the depravity, and perpetuate the superstitions, of the country. The Soodras, who are not permitted to read their pooranus, become great and holy, by hearing them thus recited; the bramhuns who perform, have no other object in view than the gifts of the people, which, when presented, procure a blessing proportioned to the liberality that has been shown, and the original institutors of the practice no doubt considered it, and how wisely experience justifies, as an effectual means of rivetting the chains of darkness on this wretched people. The bramhuns, when I asked them, did not hesitate to avow that their views were entirely mercenary; and indeed it would be impossible for them to deny it. One man, while I was there, presented them with a few pice, and received a blessing, but a very cold one; another presented a rupee, and after being embraced, was blessed, with all the emphatic gestures which their customs admit.

(To be continued.)

JAMAICA.

The following letter from a friend, near Kingston, to Dr. Steadman, contains the mournful history of the last days of our much respected friend Mr. Kitching.

Jamaica, December 23, 1819.

Sir—On any other occasion than the present, I should feel a great difficulty in addressing one who is such a perfect stranger to me as you are, but the circumstances of the case—the very distressing event which has occurred, renders it in my mind imperious on me to overstep the boundary of form. It had pleased the divine Disposer of all events, to favour Kingston with a faithful minister, and me with an estimable friend, in the Rev. C. Kitching, late a pupil of yours, and to whom I know you were sincerely attached; and I am sure in communicating to you the lamentable tidings of his being called to take up his rest where sin and sorrow are not known, it will cause a pang, which only the conviction of his having taken up that rest can at all alleviate. I will endeavour to detail to you the circumstances attending his dissolution, though it may open afresh those feelings which were never more strongly called forth. On Sabbath-day fortnight, the 5th instant, he felt very unwell indeed; he had done so the day before, and had been obliged to keep his bed nearly the whole of the Saturday, and on the Sabbath morning was so indisposed that he had some thoughts of not preaching; but fearing lest a report would go abroad that he was very ill, and he should, in consequence, be the means of alarm to those who were interested for him, he determined on going to the chapel, and, as he expressed himself after his sermon was finished, felt as if the subject (which was the salvation of sinners, through Christ the Redeemer,) had given him new strength—he was, he said, far better after than before he began. It was the first Sabbath in the month, and the death of the dear Redeemer was commemorated in the afternoon. I never recollect him more solemn or affectionate in his address to the people on the occasion, or more earnest in his persuasions for their continuing firm in their attachment to Him, whose followers they publicly professed to be. I returned with him in his chaise to his home. Mrs. Kitching, from being indisposed, was not able to attend, and left him with his dear little infant lying asleep on his arm, apparently much bet-

ter than he had been through the day. Circumstances did not permit my seeing him again until the Wednesday following, and then only for a few minutes, as it was the evening he met the leaders of the church—but he did not complain of being particularly ill, although far from well.

On Thursday morning he was seized with a violent head-ache, and every symptom of a severe bilious attack; but nothing serious was apprehended, nor was the doctor called in until the next day. When he saw him, he expressed it as his opinion that it was an affection of the liver, with an accompanying fever. He continued from this time until the time that his departure took place, which was on the evening of Saturday, the 18th, varying but little, sometimes a little better, and at others worse, and never free from pain entirely, seldom able to converse, and in a state of extreme debility. The state of his mind continued unchanged, and his latter end was that of a Christian ascending to him who claimed him. His faith in health was fixed upon Him whom it was his delight to preach; and in sickness he found Him a sure and certain help. "Oh," said he in his sickness, "how precious is religion in my situation!" The Baptist friends did all in their power—nothing was left undone, that occurred as likely to be serviceable—but how vain on such occasions is the help of man! No: the Lord had seen fit to terminate his labours, and when He works, who shall let it? Towards his latter moments the medicine he took rather bewildered him, but at times he was perfectly collected, and was observed to move his lips, as if in the exercise of silent prayer. His last moments were easy, and he scarcely uttered a groan when his spirit left its clayey tabernacle.

I have been thus particular, as I conclude you will be interested in every thing relating to the lamented subject of my letter. His disease carried the same appearance latterly as the prevailing fever, which has, during the last year, ravaged this island, and was termed the Yellow Fever.

Thus, Sir, has been removed from amongst us, one whose memory will be held precious by those who had the happiness of knowing him—whose character can only be estimated by those who had the opportunity of seeing him in various trying situations—and under the most perplexing difficulties. His loss, as a friend, is not felt by me alone; and he who views the heart, and knoweth it altogether, knows how deeply it has affected *me, and what pain* it causes me in retracing this sad event through its different stages;—his loss, as a friend, will be felt by the poor and afflicted, whose burthen he was ever ready to lighten, and whose comfort he was ever ready to increase;—but his loss is greatest to the Missionary cause in this island. Alas! that is incalculable. Acquainted with the feelings and nature of those whom his work lay amongst, he was highly instrumental in drawing them from their evil propensities—checked the impetuosity of their tempers—reconciled their differences, without embroiling himself—supported the discipline of the church, and was respected, highly respected, by all. He was a man, if I may be permitted to judge from practical observation, who was eminently calculated for the situation the arrangements of Providence called upon him to fill. Steady, upright, and consistent, he carried his plans into effect, and had the gratification of seeing them blessed, by their object being accomplished. He was affable to all aronnd him—was incessant in labours to bring the people into order—and, on all occasions, manifested to them that he was not endeavouring to lord it over the church, but to afford them his assistance to add to their comfort and purity. Many has been the tear I have seen him shed, when lamenting the depravity of those over whose souls he endeavoured to watch; but it was a high privilege allowed him, a week before his illness commenced, that, in attending the death-bed of one of the Society, she told him that she owed her hopes in heaven to impressions she had received under his preaching; that she was then living in the open indulgence of sin, and had been recalled from the iniquitous state she was in, unto the knowledge of Jesus Christ the Lord. Many more, I have no doubt, will one day—at that great day—acknowledge him as the instrument of their possessing eternal life. The last Sabbath he was permitted to address the people, he called to their mind that on that day twelvemonth, they, for the first time, had commemorated together redeeming grace and dying love—that the Sabbath previous had completed a year of his labours among them—and he said, not thinking how soon these labours would be terminated, "Not one day during that time have I been prevented from performing the duty required of me."

The different magistrates and gentlemen whom his situation required him to know, highly and sincerely respected him; and I have occasion to know, placed great confidence in him. The attachment the people bore towards him, cannot be estimated by a more sure criterion,

than that at the period of his burial, there were at least 5,000 people present; and I may freely say, not an eye was dry. About 700 walked in procession after the hearse; and there were several gentlemen's equipages in attendance. Those who had taken umbrage at his perseverance in maintaining the rules of the church, showed as great grief as any. But how shall I tell you that the same grave contained his dear little boy, whose three months' pilgrimage terminated on the same day as his parent! Thus our dear sister Kitching is at once a widow, and childless! What shall we say to these things?—they are, no doubt, the act of a great and gracious God, who cannot mistake. Mrs. Kitching has had a narrow escape, but, I am happy to say, is now free from fever, and is improving in spirits. She would feel obliged by your acquainting her friends with these very distressing circumstances, as she has not strength to write them.

Pray for the cause, my dear Sir, that He, whose power is infinite, will visit us in mercy. This is a dry and thirsty land, requiring much of the assistance, the prayers, and the efforts of the friends of religion.

Excuse the freedom I have taken in addressing you, and believe me your servant for Christ's sake,

W. H. B.

Some additional particulars are stated by another friend, under date of December 20.

Sunday, Nov. 21, Mr. Kitching and myself walked to meeting, when a young man, named Henry Moore, a printer, introduced himself to us as a friend of Jesus, patronized by the Church Missionary Society, and destined to the Bay of Honduras. Of course, we were glad to receive such, and after preaching, they took tea at my house, for I live very near our meeting. This young man spent part of the week with Mr. Kitching, and came to take leave of me on the 27th, as the ship was going to sail the next day. He was taken ill while at my house. I put him to bed, and gave him some medicine, but he grew worse, and the next day I called the doctor, who said it was the Yellow Fever, and wished me to call in a physician, which was done, and brother Kitching and myself sat up with him alternately for the week.

Dec. 4. Brother Kitching complained of being poorly, and could not sit up with Mr. Moore; however, on the next day, *(Lord's-day,) he was better, preached,* and administered the ordinance. In the course of the next week, Mr. Kitching was again unwell, and I begged the doctor visiting Mr. Moore to see him; because I was aware that he would not send for him till the last extremity. The doctor informed me that brother Kitching's complaint was fever, with a particular affection of the liver. From this time, till Saturday the 18th, he grew gradually worse. When the doctor came at six o'clock that morning, he told me that all hopes were gone: soon after he began to breathe shorter. I asked him several questions, but the power of speech was gone; and at a quarter past ten his spirit left the tenement of clay. Thus ended the short career of Christopher Kitching, the most useful, laborious, and faithful Baptist preacher that ever visited this part of the world!

In reply to my questions on the state of his mind, his answers were satisfactory; his mind appeared to be stayed upon God.

Sunday the 19*th*, there was nothing but weeping, lamentation, and woe. Hundreds of weeping negroes and coloured people surrounded the house, begging to see him. Their attitudes and words were enough to break one's heart. "Poor me Massa, poor me buckra Massa Kisheen, what me do? Me no hearee him more." This continued till the afternoon, when he was buried. The Rev. Messrs. Johnstone and Ratcliffe preceded the corpse, which was followed by Mr. B. and myself, with nearly 700 of the Society, in regular order, two and two. The multitude attending the funeral was supposed to be 5,000; never was there such a sight in Kingston before. It was with the greatest difficulty we could get to the grave, where the Methodist ministers spoke, and each preached a funeral sermon afterwards. I hope the Lord will encourage your hearts in England, to persevere in this dreadful, yet glorious contest. While standing among the dead and dying, I feel it my duty to unite myself closer than ever to this glorious cause of Christian Missions, and earnestly wish to be (in the sight of God) what Paul styles himself, a servant of Jesus Christ. We hope to see Mr. Coultart soon. We must go on, and trust in him who has said, "I will never leave thee nor forsake thee." Sister Kitching will return to England as soon as she is sufficiently recovered to bear the voyage.

Mrs. Kitching has since arrived at Falmouth, and proceeded to her friends in Yorkshire.

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FOR THE MISSION.	£	s.	d.
Potter-street, Auxiliary Society, by the Rev. J. Bain	4	0	0
Ilford, Missionary Association, by the Rev. Mr. Smith, two Quarters, up to May 1	13	12	8
Devonshire-square Auxiliary Society, by Mr. Edward Smith	14	0	0
Clapham, Collection at the Rev. Mr. Philips's, by the Rev. W. Ward	45	0	7
Norwich, Auxiliary Society, at the Rev. Mr. Kinghorn's, 1 Year's Subs.	20	0	0
Luton, Collection at the Rev. E. Daniel's, by the Rev. W. Ward	30	15	2
Clipstone, Ditto, at the Rev. J. Mack's, by Ditto	40	0	0
Tewkesbury, Ditto, by the Rev. D. Trotman	10	17	6
Nailsworth and its Vicinity, by the Rev. W. Winterbotham	125	3	9
Shoe-lane, Auxiliary Society, by the Rev. Mr. Elvey	10	0	0
Hackney, Assistant Society, at the Rev. Mr. Cox's	50	0	0
Carter-lane, Female Sunday School	1	10	0
Penryn, Friends at, by the Rev. Edmund Clarke	2	12	6
Hull, Ditto by the Rev. John Birt	12	12	0
Folkstone, Auxiliary Society, by Mr. Stace, Treasurer	15	15	0
Frome, Auxiliary Society, Balance, by F. Allen, Esq. Treasurer	61	18	5
Melksham, Collection, by the Rev. W. Ward £10 0 0; Donation, by Mr. Maggs 1 0 0	11	0	0
Woolwich, Friends at, by the Rev. John Dyer	8	0	0
Carlton, Bedfordshire, Collection, by the Rev. Mr. Vorley	2	0	0
Wick and Pulteney-town, Auxiliary Mis. Soc. by Rev. R. Caldwell	10	0	0
Dundee, Auxiliary Society, by Mr. Gourlay	20	0	0
Cranbrook, Baptist Church, by the Rev. James Upton	3	7	8
Beckington, Collection and Contributions, by James Evill, Esq.	16	4	9
Bewdley, Baptist Congregation, by the Rev. G. Brooks	3	0	0
Paulton, Ditto, by the Rev. Dr. Ryland	6	0	0
Friend, at Chipping Norton, by the Rev. W. Gray — Donation	50	0	0
J. B. Wilson, Esq. Clapham Common — Donation	50	0	0
Friend, by the Rev. Thomas Griffin, for India £50 0 0; Jamaica 30 0 0 — Donation	80	0	0
Mr. J. Claris, Life Subscription	10	10	0
Legacy of Miss Sarah White, by Mr. Thompson	10	0	0
Ditto Mrs. Elizabeth Williams, late of Bristol 20 0 0; Duty 2 0 0	18	0	0
Hitchin, Hertfordshire, Collected by Miss Bradley	7	0	0
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Friend, by the Rev. O. Clarke — Donation	5	0	0
H. T. Stroud, Esq. Bath — Donation	5	0	0
J. C. Gotch, Esq. Kettering — Donation	10	0	0
Rugby, Female Penny Society, by the Rev. E. Fall	6	0	0
Glasgow Auxiliary Society, by James Deakin, Esq.	22	0	0
Arnsby, Collection and Subscriptions	35	10	0
Leicester, Ditto, by Mr. Purser	100	11	0
York and Lancashire Society, by W. Hope, Esq. Treasurer	20	0	0
FOR THE TRANSLATIONS.			
J. C. Gotch, Esq. Kettering — Donation	10	0	0
Glasgow, Auxiliary Society, by James Deakin, Esq. Treasurer	38	0	0
FOR THE SCHOOLS.			
Lyme, Half-year's Subscription, for the "Lyme Hindoo School," by the Rev. Dr. Ryland	7	10	0
Hackney Auxiliary Society, by Mr. Jesse Hobson	25	0	0

N.B. In addition to the liberal Donations from Robert Davies, Esq. of Walthamstow, acknowledged in the Herald for March, that Gentleman presented £100 towards the Serampore College at the same time; so that the whole amount, thus generously devoted to the Missionary cause, by our much respected friend, is Five Hundred Pounds; viz.

For the Mission generally, 300*l.*; Translations 50*l.*; Schools, 50*l.*; College, 100*l.*

Total.... £500.

Erratum.—In our last Number, page 220, instead of "From Mr. Lawson to Mr. Colman," read "From Mr. Colman to Mr. Lawson."

London: Printed by J. Barfield, 91, Wardour-street, Soho.

THE

Baptist Magazine.

JULY, 1820.

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THE PROTESTANT SOCIETY,

FOR THE

PROTECTION OF RELIGIOUS LIBERTY.

THIS meeting, held May 13, 1820, at the London Coffee House, surpassed all the former in numbers and respectability. Lord HOLLAND, amidst loud acclamations, took the chair.

John Wilks, Esq. rose amidst the long and cordial greetings of the whole assembly. He first alluded to cases in which individuals and congregations improperly requested the interference of the Society. If a meeting-house was robbed of books—if legacies were withheld—if trustees were negligent or hostile—if differences arose between ministers and their congregations—if private dissenters met with private injuries, for which they might have civil redress, applications were made in vain to the Committee, who could not interpose either with propriety or according to the rules of the Institution, and the gratuitous labours of the Secretaries were much and needlessly increased.

Among the cases that had interested the Committee might be first mentioned those of *pecuniary demands*, either illegally made, or as to which some alterations of the law were required. Demands of tolls on Sundays from Protestant Dissenters going or returning from public worship had frequently been mentioned, in some instances submitted to and deplored, and in others resisted with success. The exemption from such demands depended not on a general act, but on each local statute regulating every particular road. In each case that statute must be consulted; and if advice was needed, a copy of that clause must accompany the application for advice. The Committee now watched, at considerable expense and trouble, all renewals of Turnpike Acts, and procured the re-insertion of words of exemption that would be effectual, and that would restore gradually that

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state of exemption which, by episcopal influence, had been intentionally, secretly, injuriously, and entensively infringed.

The next of the *pecuniary* matters affecting the Dissenters, arose from ASSESSED TAXES. Already they began to reap the harvest of past exertions, of which he related some instances. He also had again to refer to the subject of Poor Rates, charged on places of religious worship, belonging to Protestant Dissenters. To his friends, the Dissenting Ministers who were present at that Meeting, he would say, When you receive an intimation of the insertion of the chapel in the rate, *immediately* demand a copy of the rate; for if an appeal should not be made to the next Quarter Sessions after the making of the rate, all future proceedings in respect of such rate would be unavailing. For such copy of the rate only 6*d*. could be charged for every 300 words. *(Hear.)* When that copy was obtained, the first measure which should be adopted would be, to invite the assistance of some friend conversant with the parochial property. See, said Mr. Wilks, whether any property be omitted; look for the glebe; see if any pews which may be let in the church are rated; *(hear, hear, and laughter;)* see whether the parsonage house is rated; *(hear;)* see whether the property of the churchwardens and overseers is rated; see if any are inadequately assessed; and if any such omissions be discovered, an appeal might with propriety be commenced, and would be successfully prosecuted; and he generally found that those who had been the first to do the wrong, had been amongst the first to retire from the contest. *(Applause.)* *It was a fortunate* principle in our nature, that the very same money-getting, pitiful, contemptible spirit, which would stimulate to evil, repelled us from that evil which we meditated, when it would react upon ourselves. And he had never known a case, when that spirit of investigation had acted with vigour and promptitude, in which it had not been crowned with success. *(Applause.)*

During the past year, the Committee had received a letter from a gentleman at York, who was actively concerned for a Dissenting chapel in that city, which he would take the liberty to read. He read it, because it supplied to him a practical illustration of the force of principle, and of the influence of attachment to religious truth. *(Hear, hear.)* That letter stated, that the poor-rates amounted to between £2. 10*s*. and £3 per quarter, although the debt on the chapel amounted to £1500, and the receipts were far short of the expenditure. That gentleman was one of the trustees of the chapel, and with the just and honest indignation of a man of feeling, he had asked, "was that the beneficial interest, the profitable occupancy which their wise opponents had said the trustees of chapels possessed in them?"

Again would he repeat, that a firm and wise resistance would generally be attended with success. *(Applause.)* Nor could he better illustrate this truth than by a case at Malton. There it had been determined, that property of that description should be rated. But how did the people act? They understood that the property in the chapel could alone be liable to a levy; and instead of adorning the chapel with gay and glittering chandeliers, they were satisfied with iron candlesticks, serviceable though unsplendid.

They removed ornaments needless for simplicity and purity and spirituality of worship, and they then said, "When the tax-gatherers come for the distress, open wide the doors—take what property they can find—we defy their power." *(Cheers.)*

Then, as on former occasions, he had to advert to another *pecuniary demand* made by some clergymen of the Church of England, in respect of MORTUARY and Surplice Fees for the interment of Dissenters in their own burial-grounds. Surplice fees could not be obtained; and in answer to questions about the *mortuary fees*, he would repeat, that if, for at least 200 years, there had not been a regular custom of demanding the mortuary fees for every person interred out of the churchyard, or unless there was some specific Local Act of Parliament rendering such custom unnecessary, the payment might be resisted with success. *(Applause.)*

On one point, the refusal to perform the service of the church over the bodies of Dissenters, because they had not been baptized according to the rites of the Established Church, an application had been made by the Rev. Mr. Cox of Hadleigh. A little boy died in the town, of eminent piety, and an interesting account had been published by his Minister. *(Applause.)* When that child was to be interred; when with the sorrows of the pious parents, the neighbours mingled their sympathies and tears—at that moment their sorrow was increased by this pitiful clerical malevolence, which in spite of the sexton, in spite of the churchwardens, aye, and in spite of human nature, refused the tolling of the passing bell. *(Marks of disapprobation.)* Dissenters, however, barbed the arrows for their own breasts; how innoxious else might this vexation have become! Why would Dissenters continue to identify themselves with ceremonies so absurd? Why did they not despise such tintinnabular infatuations? Would they renew the times when bishops anointed and baptized the bells, *oleo chrismatis*, and when they were supposed to possess the property of calming tempests, driving the devil from the air, and recreating the dead? When would even wise men be wise? *(Loud applause.)*

Having mentioned a number of instances of the persecution of poor dissenters, either by clergymen, or at their instigation, Mr. Wilks said, that in the hundred of Tattingstone, near Ipswich, lived a poor man, named William Hawes, who for twenty-two years had been a member of the congregation of the Rev. Mr. Atkinson in that town. Honest and deserving, he had been compelled, in old age, to seek an asylum in the Hundred House. For some time he had been permitted to totter to the long frequented house of prayer, where he had often forgotten his labours, his woes, his fears; recreated by sabbatic rest, by pious pleasure, and by heavenly hope. At length an order was made by the Governors of the Hundred House, that no person should be allowed to attend at any religious services but those which were performed by a Curate of the Church of England in the Hundred House. Some independent and public spirited men of the county of Suffolk, commiserating the poor old man, honourably interfered. Their interference, and that of the Society, did not avail. From the Governors he received an answer, that to their order he should

adhere; that, under a certain Act of Parliament, their conduct could be justified; and that they would not relax in that exercise of power. (*Hisses.*) Thus was this poor old man confined in a British bastile: for what could be a worse bastile than any abode where the unguilty, the deserving, were precluded from those religious services which they approved. (*Hear, hear.*) To the Court of King's Bench the Society would have applied, but that on one occasion, when the Sacrament was administered according to the rites of the Established Church in the House, the good man, whose devotional feelings had triumphed over even his dissenting principles, had consented to be a communicant, and that occasional conformity might have prevented suitable redress. But, although legal redress against these abuses of brief authority was hard to be obtained, often might Dissenters ensure redress. Let them endeavour to place in parochial offices men not destitute of all respect for principle and love of right. Let them imitate the conduct which the Dissenters in Wiltshire recently displayed. It was understood that a candidate, who expended scores of thousands of pounds to obtain a seat in Parliament, had, as a Magistrate, prevented relief being afforded to some persons who were guilty of daring to be Protestant Dissenters. Justly indignant at a wrong done even to the poorest of their people—at a wrong to toleration; the Dissenters resolved, that *he* should not make their laws who could so ill execute the laws. They united their strength; they supported the rival candidate; they obtained for him success. (*Loud applause.*)

The attention of the Committee to the *Parliamentary proceedings* of the past year ought not to be unnoticed. On a former occasion he had directed the attention of the Society to a Bill then depending, under the specious title of "A Bill to prevent the misapplication of Poor-rates." By that Bill parochial officers were enabled to take from parents all children whose parents were unable completely to support them, to seclude them in workhouses, or to remove them to some distant dwelling, where their religious instruction might be either wholly neglected, or religious freedom be violated by the education of the children of Catholics, Jews, Quakers, or Protestant Dissenters, all according to the tenets of the Established Church. Since the celebrated Schism Bill in the reign of Queen Anne, no similar measure equally offensive had been conceived. (*Hear, hear.*) Applications to Government, and the efforts of Sir James Mackintosh and Ald. Wood in the House of Commons, had not prevented its progress; although it was as hostile to political economy and the reduction of the poor-rates, as to religious freedom. Although averse to public Meetings, and all avoidable excitement of the public mind, the Committee then determined to apply to some illustrious Members of the House of Peers—or, finally to convene Meetings in every town in England, and awaken churchmen of philanthropic minds, as well as Dissenters of every sect, to an opposition which that measure deserved. This great effort was, however, rendered needless by the intelligence of the Earl of Liverpool, who concurred with their Noble Chairman and his excellent friend, Lord Lansdowne, in promoting the rejection of the Bill,

(*Applause.*) And if that Society had never, by any other act than their opposition to that Bill, vindicated the rights of conscience and sustained the cause of civil and religious liberty, they would well deserve applause: they had not been established in vain. (*Great applause.*)

To the subject of the MARRIAGE ACTS he would now direct their attention. In the last session of Parliament, the Unitarians had introduced a bill to allow the omission in the marriage service of the Church of England of certain parts, to which they could not conscientiously assent. It had been then withdrawn; but again it would be introduced, and he sincerely desired their success. (*Applause.*) His pleasure would be increased, if the relief were extended to all classes of Dissenters. (*Great applause.*) Why should Dissenters who disapproved of an Established Church—who declined baptism, confirmation, and burial by its ministers, under their sanction begin their social wedded life? Why should Dissenters submit to forms, from which Quakers, and Jews, and the Catholics in Ireland were exempt? (*Applause.*) Why should not they apply for and obtain a similar exemption?

After stating many cases of disturbances, riots, and miscellaneous aggressions, Mr. Wilks proceeded to a village in Oxfordshire, called EWELME. That, indeed, was a village, interesting to the lovers of picturesque scenery and of antiquarian research; but to him, from the proceedings he should tell about, had become a village, in which he should feel deeply interested to his dying day. (*Hear, hear.*) The rectory with a canonry at Christ Church, Oxford, by the gift of King James, was connected with the Regius Professorship of Divinity in that University. It is held by the Bishop of Llandaff. Mr. Heafford, a Baptist Missionary preacher, entered the parish, to disseminate doctrines, that he deemed as seeds, of which the blossoms were fragrant, and the harvest good. Here too, a peasant registered his cottage as a place of religious meeting for some neighbouring labourers, and Mr. Heafford occasionally preached. The worth of those uncompensated labours would be best illustrated by their effects. That a mere cottager should venture to introduce preaching into a parish, once celebrated for its chalybeate spring, for its "polyphonous echo," for its wide spreading elms, for its prospects of a delightful valley, through which the Thames or Isis gently flowed, and without episcopal authority, gave to the *Right Rev. Prelate* great offence. He deputed a messenger to Amos Norroway, the poor man whom he was presenting to their notice. By the curate he had been visited. His eloquence could not induce the peasant to shut his door; and as persuasion was unavailing, he told him, unless he would desist from permitting the visits of the Dissenter, he should hear further about it. Gentlemen, (continued Mr. Wilks,) this poor man was thus placed by his firmness and integrity, in a situation, in which more lettered and wealthier men might have been overcome. He was but a labourer, a day labourer. But mark the influence of religion on the mind! Not only does it improve the manners, and breathe tenderness into the heart, but it bestows a matchless energy on the mind. It gives a mild but constant lustre even to the sons of want; such as the artificial

ter than he had been through the day. Circumstances did not permit my seeing him again until the Wednesday following, and then only for a few minutes, as it was the evening he met the leaders of the church—but he did not complain of being particularly ill, although far from well.

On Thursday morning he was seized with a violent head-ache, and every symptom of a severe bilious attack; but nothing serious was apprehended, nor was the doctor called in until the next day. When he saw him, he expressed it as his opinion that it was an affection of the liver, with an accompanying fever. He continued from this time until the time that his departure took place, which was on the evening of Saturday, the 18th, varying but little, sometimes a little better, and at others worse, and never free from pain entirely, seldom able to converse, and in a state of extreme debility. The state of his mind continued unchanged, and his latter end was that of a Christian ascending to him who claimed him. His faith in health was fixed upon Him whom it was his delight to preach; and in sickness he found Him a sure and certain help. "Oh," said he in his sickness, "how precious is religion in my situation!" The Baptist friends did all in their power—nothing was left undone, that occurred as likely to be serviceable—but how vain on such occasions is the help of man! No: the Lord had seen fit to terminate his labours, and when He works, who shall let it? Towards his latter moments the medicine he took rather bewildered him, but at times he was perfectly collected, and was observed to move his lips, as if in the exercise of silent prayer. His last moments were easy, and he scarcely uttered a groan when his spirit left its clayey tabernacle.

I have been thus particular, as I conclude you will be interested in every thing relating to the lamented subject of my letter. His disease carried the same appearance latterly as the prevailing fever, which has, during the last year, ravaged this island, and was termed the Yellow Fever.

Thus, Sir, has been removed from amongst us, one whose memory will be held precious by those who had the happiness of knowing him—whose character can only be estimated by those who had the opportunity of seeing him in various trying situations—and under the most perplexing difficulties. His loss, as a friend, is not felt by me alone; and he who views the heart, and knoweth it altogether, knows how deeply it has affected *me, and what pain it causes me in retracing* this sad event through its different stages;—his loss, as a friend, will be felt by the poor and afflicted, whose burthen he was ever ready to lighten, and whose comfort he was ever ready to increase;—but his loss is greatest to the Missionary cause in this island. Alas! that is incalculable. Acquainted with the feelings and nature of those whom his work lay amongst, he was highly instrumental in drawing them from their evil propensities—checked the impetuosity of their tempers—reconciled their differences, without embroiling himself—supported the discipline of the church, and was respected, highly respected, by all. He was a man, if I may be permitted to judge from practical observation, who was eminently calculated for the situation the arrangements of Providence called upon him to fill. Steady, upright, and consistent, he carried his plans into effect, and had the gratification of seeing them blessed, by their object being accomplished. He was affable to all around him—was incessant in labours to bring the people into order—and, on all occasions, manifested to them that he was not endeavouring to lord it over the church, but to afford them his assistance to add to their comfort and purity. Many has been the tear I have seen him shed, when lamenting the depravity of those over whose souls he endeavoured to watch; but it was a high privilege allowed him, a week before his illness commenced, that, in attending the death-bed of one of the Society, she told him that she owed her hopes in heaven to impressions she had received under his preaching; that she was then living in the open indulgence of sin, and had been recalled from the iniquitous state she was in, unto the knowledge of Jesus Christ the Lord. Many more, I have no doubt, will one day—at that great day—acknowledge him as the instrument of their possessing eternal life. The last Sabbath he was permitted to address the people, he called to their mind that on that day twelvemonth, they, for the first time, had commemorated together redeeming grace and dying love—that the Sabbath previous had completed a year of his labours among them—and he said, not thinking how soon these labours would be terminated, "Not one day during that time have I been prevented from performing the duty required of me."

The different magistrates and gentlemen whom his situation required him to know, highly and sincerely respected him; and I have occasion to know, placed great confidence in him. The attachment the people bore towards him, cannot be estimated by a more sure criterion,

than that at the period of his burial, there were at least 5,000 people present; and I may freely say, not an eye was dry. About 700 walked in procession after the hearse; and there were several gentlemen's equipages in attendance. Those who had taken umbrage at his perseverance in maintaining the rules of the church, showed as great grief as any. But how shall I tell you that the same grave contained his dear little boy, whose three months' pilgrimage terminated on the same day as his parent! Thus our dear sister Kitching is at once a widow, and childless! What shall we say to these things?—they are, no doubt, the act of a great and gracious God, who cannot mistake. Mrs. Kitching has had a narrow escape, but, I am happy to say, is now free from fever, and is improving in spirits. She would feel obliged by your acquainting her friends with these very distressing circumstances, as she has not strength to write them.

Pray for the cause, my dear Sir, that He, whose power is infinite, will visit us in mercy. This is a dry and thirsty land, requiring much of the assistance, the prayers, and the efforts of the friends of religion.

Excuse the freedom I have taken in addressing you, and believe me your servant for Christ's sake,

W. H. B.

Some additional particulars are stated by another friend, under date of December 20.

Sunday, Nov. 21, Mr. Kitching and myself walked to meeting, when a young man, named Henry Moore, a printer, introduced himself to us as a friend of Jesus, patronized by the Church Missionary Society, and destined to the Bay of Honduras. Of course, we were glad to receive such, and after preaching, they took tea at my house, for I live very near our meeting. This young man spent part of the week with Mr. Kitching, and came to take leave of me on the 27th, as the ship was going to sail the next day. He was taken ill while at my house. I put him to bed, and gave him some medicine, but he grew worse, and the next day I called the doctor, who said it was the Yellow Fever, and wished me to call in a physician, which was done, and brother Kitching and myself sat up with him alternately for the week.

Dec. 4. Brother Kitching complained of being poorly, and could not sit up with Mr. Moore; however, on the next day, *(Lord's-day,) he was better, preached,* and administered the ordinance. In the course of the next week, Mr. Kitching was again unwell, and I begged the doctor visiting Mr. Moore to see him; because I was aware that he would not send for him till the last extremity. The doctor informed me that brother Kitching's complaint was fever, with a particular affection of the liver. From this time, till Saturday the 18th, he grew gradually worse. When the doctor came at six o'clock that morning, he told me that all hopes were gone: soon after he began to breathe shorter. I asked him several questions, but the power of speech was gone; and at a quarter past ten his spirit left the tenement of clay. Thus ended the short career of Christopher Kitching, the most useful, laborious, and faithful Baptist preacher that ever visited this part of the world!

In reply to my questions on the state of his mind, his answers were satisfactory; his mind appeared to be stayed upon God.

Sunday the 19th, there was nothing but weeping, lamentation, and woe. Hundreds of weeping negroes and coloured people surrounded the house, begging to see him. Their attitudes and words were enough to break one's heart. "Poor me Massa, poor me buckra Massa Kisheen, what me do? Me no hearee him more." This continued till the afternoon, when he was buried. The Rev. Messrs. Johnstone and Ratcliffe preceded the corpse, which was followed by Mr. B. and myself, with nearly 700 of the Society, in regular order, two and two. The multitude attending the funeral was supposed to be 5,000; never was there such a sight in Kingston before. It was with the greatest difficulty we could get to the grave, where the Methodist ministers spoke, and each preached a funeral sermon afterwards. I hope the Lord will encourage your hearts in England, to persevere in this dreadful, yet glorious contest. While standing among the dead and dying, I feel it my duty to unite myself closer than ever to this glorious cause of Christian Missions, and earnestly wish to be (in the sight of God) what Paul styles himself, a servant of Jesus Christ. We hope to see Mr. Coultart soon. We must go on, and trust in him who has said, "I will never leave thee nor forsake thee." Sister Kitching will return to England as soon as she is sufficiently recovered to bear the voyage.

Mrs. Kitching has since arrived at Falmouth, and proceeded to her friends in Yorkshire.

Account of Monies received by the Treasurer of the Baptist Missionary Society, from February 1, to May 1, 1820; not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Potter-street, Auxiliary Society, by the Rev. J. Bain	4	0	0
Ilford, Missionary Association, by the Rev. Mr. Smith, two Quarters, up to May 1	13	12	8
Devonshire-square Auxiliary Society, by Mr. Edward Smith	14	0	0
Clapham, Collection at the Rev. Mr. Philips's, by the Rev. W. Ward	45	0	7
Norwich, Auxiliary Society, at the Rev. Mr. Kinghorn's, 1 Year's Subs.	20	0	0
Luton, Collection at the Rev. E. Daniel's, by the Rev. W. Ward	30	15	8
Clipstone, Ditto, at the Rev. J. Mack's, by Ditto	40	0	0
Tewkesbury, Ditto, by the Rev. D. Trotman	10	17	6
Nailsworth and its Vicinity, by the Rev. W. Winterbotham	125	3	9
Shoe-lane, Auxiliary Society, by the Rev. Mr. Elvey	10	0	0
Hackney, Assistant Society, at the Rev. Mr. Cox's	50	0	0
Carter-lane, Female Sunday School	1	10	0
Penryn, Friends at, by the Rev. Edmund Clarke	2	12	6
Hull, Ditto by the Rev. John Birt	12	12	0
Folkstone, Auxiliary Society, by Mr. Stace, Treasurer	15	15	0
Frome, Auxiliary Society, Balance, by F. Allen, Esq. Treasurer	61	18	5
Melksham, Collection, by the Rev. W. Ward £10 0 0 Donation, by Mr. Maggs 1 0 0	11	0	0
Woolwich, Friends at, by the Rev. John Dyer	8	0	0
Carlton, Bedfordshire, Collection, by the Rev. Mr. Vorley	2	0	0
Wick and Pulteney-town, Auxiliary Mis. Soc. by Rev. R. Caldwell	10	0	0
Dundee, Auxiliary Society, by Mr. Gourlay	20	0	0
Cranbrook, Baptist Church, by the Rev. James Upton	3	7	8
Beckington, Collection and Contributions, by James Evill, Esq.	16	4	9
Bewdley, Baptist Congregation, by the Rev. G. Brooks	3	0	0
Paulton, Ditto, by the Rev. Dr. Ryland	6	0	0
Friend, at Chipping Norton, by the Rev. W. Gray, Donation	50	0	0
J. B. Wilson, Esq. Clapham Common, Donation	50	0	0
Friend, by the Rev. Thomas Griffin, for India £50 0 0 Jamaica 30 0 0 Donation	80	0	0
Mr. J. Claris, Life Subscription	10	10	0
Legacy of Miss Sarah White, by Mr. Thompson	10	0	0
Ditto, Mrs. Elizabeth Williams, late of Bristol 20 0 0 Duty 2 0 0	18	0	0
Hitchin, Hertfordshire, Collected by Miss Bradley	7	0	0
X Y Z. Donation	5	0	0
Friend, by the Rev. O. Clarke. Donation	5	0	0
H. T. Stroud, Esq. Bath. Donation	5	0	0
J. C. Gotch, Esq. Kettering. Donation	10	0	0
Rugby, Female Penny Society, by the Rev. E. Fall	6	0	0
Glasgow Auxiliary Society, by James Deakin, Esq.	22	0	0
Arnsby, Collection and Subscriptions	35	10	0
Leicester, Ditto, by Mr. Purser	100	11	0
York and Lancashire Society, by W. Hope, Esq. Treasurer	20	0	0
FOR THE TRANSLATIONS.			
J. C. Gotch, Esq. Kettering. Donation	10	0	0
Glasgow, Auxiliary Society, by James Deakin, Esq. Treasurer	38	0	0
FOR THE SCHOOLS.			
Lyme, Half-year's Subscription, for the "Lyme Hindoo School," by the Rev. Dr. Ryland	7	10	0
Hackney Auxiliary Society, by Mr. Jesse Hobson	25	0	0

N. B. In addition to the liberal Donations from Robert Davies, Esq. of Walthamstow, acknowledged in the Herald for March, that Gentleman presented £100 towards the Serampore College at the same time; so that the whole amount, thus generously devoted to the Missionary cause, by our much respected friend, is Five Hundred Pounds; viz.

For the Mission generally, 300*l.*; Translations 50*l.*; Schools, 50*l.*; College, 100*l.*

Total, £500.

Erratum.—*In* our last Number, page 220, instead of "From Mr. Lawson to Mr. Colman," read "From Mr. Colman to Mr. Lawson."

THE

Baptist Magazine.

JULY, 1820.

We are not apprehensive that our Readers will think any apology necessary for our filling this number of our Magazine with Accounts of Anniversary Meetings, the interest of them being closely connected with their early appearance. Our Correspondents who have favoured us with Communications will, we trust, on this account, pardon their postponement.

THE PROTESTANT SOCIETY,

FOR THE

PROTECTION OF RELIGIOUS LIBERTY.

THIS meeting, held May 13, 1820, at the London Coffee House, surpassed all the former in numbers and respectability. Lord HOLLAND, amidst loud acclamations, took the chair.

John Wilks, Esq. rose amidst the long and cordial greetings of the whole assembly. He first alluded to cases in which individuals and congregations improperly requested the interference of the Society. If a meeting-house was robbed of books—if legacies were withheld—if trustees were negligent or hostile—if differences arose between ministers and their congregations—if private dissenters met with private injuries, for which they might have civil redress, applications were made in vain to the Committee, who could not interpose either with propriety or according to the rules of the Institution, and the gratuitous labours of the Secretaries were much and needlessly increased.

Among the cases that had interested the Committee might be first mentioned those of *pecuniary demands*, either illegally made, or as to which some alterations of the law were required. Demands of tolls on Sundays from Protestant Dissenters going or returning from public worship had frequently been mentioned, in some instances submitted to and deplored, and in others resisted with success. The exemption from such demands depended not on a general act, but on each local statute regulating every particular road. In each case that statute must be consulted; and if advice was needed, a copy of that clause must accompany the application for advice. The Committee now watched, at considerable expense and trouble, all renewals of Turnpike Acts, and procured the reinsertion of words of exemption that would be effectual, and that would restore gradually that

state of exemption which, by episcopal influence, had been intentionally, secretly, injuriously, and entensively infringed.

The next of the *pecuniary* matters affecting the Dissenters, arose from ASSESSED TAXES. Already they began to reap the harvest of past exertions, of which he related some instances. He also had again to refer to the subject of Poor Rates, charged on places of religious worship, belonging to Protestant Dissenters. To his friends, the Dissenting Ministers who were present at that Meeting, he would say, When you receive an intimation of the insertion of the chapel in the rate, *immediately* demand a copy of the rate; for if an appeal should not be made to the next Quarter Sessions after the making of the rate, all future proceedings in respect of such rate would be unavailing. For such copy of the rate only 6*d.* could be charged for every 300 words. *(Hear.)* When that copy was obtained, the first measure which should be adopted would be, to invite the assistance of some friend conversant with the parochial property. See, said Mr. Wilks, whether any property be omitted; look for the glebe; see if any pews which may be let in the church are rated; *(hear, hear, and laughter;)* see whether the parsonage house is rated; *(hear;)* see whether the property of the churchwardens and overseers is rated; see if any are inadequately assessed; and if any such omissions be discovered, an appeal might with propriety be commenced, and would be successfully prosecuted; and he generally found that those who had been the first to do the wrong, had been amongst the first to retire from the contest. *(Applause.)* *It was a fortunate* principle in our nature, that the very same money-getting, pitiful, contemptible spirit, which would stimulate to evil, repelled us from that evil which we meditated, when it would react upon ourselves. And he had never known a case, when that spirit of investigation had acted with vigour and promptitude, in which it had not been crowned with success. *(Applause.)*

During the past year, the Committee had received a letter from a gentleman at York, who was actively concerned for a Dissenting chapel in that city, which he would take the liberty to read. He read it, because it supplied to him a practical illustration of the force of principle, and of the influence of attachment to religious truth. *(Hear, hear.)* That letter stated, that the poor-rates amounted to between £2. 10*s.* and £3 per quarter, although the debt on the chapel amounted to £1500, and the receipts were far short of the expenditure. That gentleman was one of the trustees of the chapel, and with the just and honest indignation of a man of feeling, he had asked, "was that the beneficial interest, the profitable occupancy which their wise opponents had said the trustees of chapels possessed in them?"

Again would he repeat, that a firm and wise resistance would generally be attended with success. *(Applause.)* Nor could he better illustrate this truth than by a case at Malton. There it had been determined, that property of that description should be rated. But how did the people act? They understood that the property in the chapel could alone be liable to a levy; and instead of adorning the chapel with gay and glittering chandeliers, they were satisfied with iron candlesticks, serviceable though unsplendid.

They removed ornaments needless for simplicity and purity and spirituality of worship, and they then said, "When the tax-gatherers come for the distress, open wide the doors—take what property they can find—we defy their power." *(Cheers.)*

Then, as on former occasions, he had to advert to another *pecuniary demand* made by some clergymen of the Church of England, in respect of MORTUARY and Surplice Fees for the interment of Dissenters in their own burial-grounds. Surplice fees could not be obtained; and in answer to questions about the *mortuary fees*, he would repeat, that if, for at least 200 years, there had not been a regular custom of demanding the mortuary fees for every person interred out of the churchyard, or unless there was some specific Local Act of Parliament rendering such custom unnecessary, the payment might be resisted with success. *(Applause.)*

On one point, the refusal to perform the service of the church over the bodies of Dissenters, because they had not been baptized according to the rites of the Established Church, an application had been made by the Rev. Mr. Cox of Hadleigh. A little boy died in the town, of eminent piety, and an interesting account had been published by his Minister. *(Applause.)* When that child was to be interred; when with the sorrows of the pious parents, the neighbours mingled their sympathies and tears—at that moment their sorrow was increased by this pitiful clerical malevolence, which in spite of the sexton, in spite of the churchwardens, aye, and in spite of human nature, refused the tolling of the passing bell. *(Marks of disapprobation.)* Dissenters, however, barbed the arrows for their own breasts; how innoxious else might this vexation have become! Why would Dissenters continue to identify themselves with ceremonies so absurd? Why did they not despise such tintinnabular infatuations? Would they renew the times when bishops anointed and baptized the bells, *oleo chrismatis*, and when they were supposed to possess the property of calming tempests, driving the devil from the air, and recreating the dead? When would even wise men be wise? *(Loud applause.)*

Having mentioned a number of instances of the persecution of poor dissenters, either by clergymen, or at their instigation, Mr. Wilks said, that in the hundred of Tattingstone, near Ipswich, lived a poor man, named William Hawes, who for twenty-two years had been a member of the congregation of the Rev. Mr. Atkinson in that town. Honest and deserving, he had been compelled, in old age, to seek an asylum in the Hundred House. For some time he had been permitted to totter to the long frequented house of prayer, where he had often forgotten his labours, his woes, his fears; recreated by sabbatic rest, by pious pleasure, and by heavenly hope. At length an order was made by the Governors of the Hundred House, that no person should be allowed to attend at any religious services but those which were performed by a Curate of the Church of England in the Hundred House. Some independent and public spirited men of the county of Suffolk, commiserating the poor old man, honourably interfered. Their interference, and that of the Society, did not avail. From the Governors he received an answer, that to their order he should

adhere; that, under a certain Act of Parliament, their conduct could be justified; and that they would not relax in that exercise of power. (*Hisses.*) Thus was this poor old man confined in a British bastile: for what could be a worse bastile than any abode where the unguilty, the deserving, were precluded from those religious services which they approved. (*Hear, hear.*) To the Court of King's Bench the Society would have applied, but that on one occasion, when the Sacrament was administered according to the rites of the Established Church in the House, the good man, whose devotional feelings had triumphed over even his dissenting principles, had consented to be a communicant, and that occasional conformity might have prevented suitable redress. But, although legal redress against these abuses of brief authority was hard to be obtained, often might Dissenters ensure redress. Let them endeavour to place in parochial offices men not destitute of all respect for principle and love of right. Let them imitate the conduct which the Dissenters in Wiltshire recently displayed. It was understood that a candidate, who expended scores of thousands of pounds to obtain a seat in Parliament, had, as a Magistrate, prevented relief being afforded to some persons who were guilty of daring to be Protestant Dissenters. Justly indignant at a wrong done even to the poorest of their people—at a wrong to toleration; the Dissenters resolved, that *he* should not make their laws who could so ill execute the laws. They united their strength; they supported the rival candidate; they obtained for him success. (*Loud applause.*)

The attention of the Committee to the *Parliamentary proceedings* of the past year ought not to be unnoticed. On a former occasion he had directed the attention of the Society to a Bill then depending, under the specious title of "A Bill to prevent the misapplication of Poor-rates." By that Bill parochial officers were enabled to take from parents all children whose parents were unable completely to support them, to seclude them in workhouses, or to remove them to some distant dwelling, where their religious instruction might be either wholly neglected, or religious freedom be violated by the education of the children of Catholics, Jews, Quakers, or Protestant Dissenters, all according to the tenets of the Established Church. Since the celebrated Schism Bill in the reign of Queen Anne, no similar measure equally offensive had been conceived. (*Hear, hear.*) Applications to Government, and the efforts of Sir James Mackintosh and Ald. Wood in the House of Commons, had not prevented its progress; although it was as hostile to political economy and the reduction of the poor-rates, as to religious freedom. Although averse to public Meetings, and all avoidable excitement of the public mind, the Committee then determined to apply to some illustrious Members of the House of Peers—or, finally to convene Meetings in every town in England, and awaken churchmen of philanthropic minds, as well as Dissenters of every sect, to an opposition which that measure deserved. This great effort was, however, rendered needless by the intelligence of the Earl of Liverpool, who concurred with their Noble Chairman and his excellent friend, Lord Lansdowne, in promoting the rejection of the Bill,

(*Applause.*) And if that Society had never, by any other act than their opposition to that Bill, vindicated the rights of conscience and sustained the cause of civil and religious liberty, they would well deserve applause: they had not been established in vain. (*Great applause.*)

To the subject of the MARRIAGE ACTS he would now direct their attention. In the last session of Parliament, the Unitarians had introduced a bill to allow the omission in the marriage service of the Church of England of certain parts, to which they could not conscientiously assent. It had been then withdrawn; but again it would be introduced, and he sincerely desired their success. (*Applause.*) His pleasure would be increased, if the relief were extended to all classes of Dissenters. (*Great applause.*) Why should Dissenters who disapproved of an Established Church—who declined baptism, confirmation, and burial by its ministers, under their sanction begin their social wedded life? Why should Dissenters submit to forms, from which Quakers, and Jews, and the Catholics in Ireland were exempt? (*Applause.*) Why should not they apply for and obtain a similar exemption?

After stating many cases of disturbances, riots, and miscellaneous aggressions, Mr. Wilks proceeded to a village in Oxfordshire, called EWELME. That, indeed, was a village, interesting to the lovers of picturesque scenery and of antiquarian research; but to him, from the proceedings he should tell about, had become a village, in which he should feel deeply interested to his dying day. (*Hear, hear.*) The rectory with a canonry at Christ Church, Oxford, by the gift of King James, was connected with the Regius Professorship of Divinity in that University. It is held by the Bishop of Llandaff. Mr. Heafford, a Baptist Missionary preacher, entered the parish, to disseminate doctrines, that he deemed as seeds, of which the blossoms were fragrant, and the harvest good. Here too, a peasant registered his cottage as a place of religious meeting for some neighbouring labourers, and Mr. Heafford occasionally preached. The worth of those uncompensated labours would be best illustrated by their effects. That a mere cottager should venture to introduce preaching into a parish, once celebrated for its chalybeate spring, for its "polyphonous echo," for its wide spreading elms, for its prospects of a delightful valley, through which the Thames or Isis gently flowed, and without episcopal authority, gave to the *Right Rev. Prelate* great offence. He deputed a messenger to Amos Norroway, the poor man whom he was presenting to their notice. By the curate he had been visited. His eloquence could not induce the peasant to shut his door; and as persuasion was unavailing, he told him, unless he would desist from permitting the visits of the Dissenter, he should hear further about it. Gentlemen, (continued Mr. Wilks,) this poor man was thus placed by his firmness and integrity, in a situation, in which more lettered and wealthier men might have been overcome. He was but a labourer, a day labourer. But mark the influence of religion on the mind! Not only does it improve the manners, and breathe tenderness into the heart, but it bestows a matchless energy on the mind. It gives a mild but constant lustre even to the sons of want; such as the artificial

lights of mere wealth, and pomp and learning never could confer.

Amos returning from his daily labour, found that the Bishop's servant had been to his dwelling, and had said, "The Bishop desires you will come up to-morrow morning." "Bless me," said Amos, "what can he want with me? I dare say it is about the preaching." "Well," said his wife, "had you not better give it up?" "No," said Amos Norroway, "I will not give it up. (*Applause.*) No, not while my life shall last. You surely would not wish me. Think how much happier now we are." (*Loud applause.*) "Well," says the good wife, "you are right, Amos; persevere; trust in God, Amos, and fear not." (*Loud and vehement applause.*) "And will you visit the Bishop?" says the wife. "O yes," says Amos, "I must go and see him." In the morning, dressed, doubtless, in his best leather breeches and a clean smock-frock, he visited the parsonage. (*A laugh.*) He went. See the poor peasant knocking at the door, opened by livery servants; Amos ushered into the hall, the servants wondering what their lordly master could want with this labouring man. "Your name, friend," was asked. "Amos Norroway." He was announced. He enters the Bishop's library, and in his own words I will relate, said Mr. Wilks, what is reported to me to have been the dialogue. I prefer, said Mr. Wilks, to give you his own words, because you might think that too great warmth of feeling made me caricature, and tint in too lively colours, this memorable interview. That interview reminded him of ancient times—of times, he thought, gone by for ever—of dialogues they might yet read about in Fox's Martyrology. Yes, it reminded him that faith was ever faith—religion ever was religion—manly principle yet was manly principle—and though they might view many fluctuations in society with pain, yet there was something in every human heart which, when touched, would vibrate; and hence sometimes man in every climate, under every circumstance, possessed a simple native greatness, which proved him little lower than an angel, by his Creator crowned with glory and honour. (*Applause.*) You will observe, said Mr. Wilks, the poor peasant in the company of the Bishop. "Norroway, what is it I hear of you? I understand you encourage a Methodist preacher at your house." (*Sharply*) Norroway.—"Yes, Sir, I do. He has been several times, and here is the license of the house. I have a copy of the license in my hand, but will not trouble you with reading it." The Bishop looks at it, and reads it. I need not state to you, gentlemen, that it came from the Deputy Registrar of the diocese of Oxford, who certified that the certificate was brought into the Registry the 31st of Dec. 1819. "This never came from Oxford," says the Bishop; "it is a forgery." "Yes," says Norroway, "it comes from the Bishop's office at Oxford; Mr. Heafford brought it." (Shewing the certificate.) "Oh, oh," says the Bishop, "Why any house, or any blockhead, may be licensed for eighteen-pence. Well, what is the reason for your holding meetings at your house?" (*Laughter.*) "Because," says Norroway, "by the preaching of the Gospel, I have been led to see that I am a sinner, and I am desirous that others should go to heaven as well as myself." (*Great applause.*) "To what denomination," says the Bi-

shop, "does your preacher belong?" The poor man hesitated. "Is he Methodist, Independent, Wesleyan, Calvinist, or Baptist, or what?" The poor man was still silent. "You are a pretty fellow, not to know whom you belong to!" (Sneering.) (*A laugh.*) "What is your preacher? is he a shoemaker, or cobbler, or what?" "He is a preacher of the Gospel," says Amos, "and belongs to a Missionary Society in London, and follows no trade or business besides." "Where does he preach?" said the Bishop. "At Watlington and Chalgrove, Stadhampton and Ewelme," answers Norroway, "besides other places." When the Bishop replies, "I think it a very mean and scandalous trick, for such a fellow to enter villages, and lead the best of the people astray from the church." "The gentleman," replied Norroway, "means no such thing, Sir; he comes to instruct the ignorant, and teach poor people the way to heaven." (*Applause.*) "Why," said the reverend Bishop, "all the people of this parish belong to me (*loud laugh*), and if I suffer any person to lead them astray, I must be answerable for them." Ah, dire responsibility, too often and too long forgotten! "But if they will not come to church, that they may be saved, that is their own fault; but I should wish you to know that I can preach as good doctrines as that fellow, let him be who he may, and if you were to hear me, perhaps you would like me as well as him." Norroway—"I have never heard you, Sir, and I have never attended at church since the Lord gave me to see that salvation is all of grace, through faith in Christ, without the deeds of the law." "But is there not grace," replies the Bishop, "to be found in the church?" Norroway—"Yes, I believe the grace of God is in his church; but then that church is a congregation of good and faithful men." (*Loud and long-continued applause.*) The Bishop then said, "I tell you what, Norroway, I am highly offended with you." He, Mr. Wilks, did not wonder the Bishop began to be weary of his guest. We generally, said he, close discussions, angrily, loudly, abruptly, when we have nothing more to say. "I tell you what, Norroway," says the indignant prelate, "I am highly offended with you, and, unless you give up your meetings, you shall feel the effect of my displeasure; but if you give them up, I will take no further notice of it." The poor man had doubtless never read the lines of Racine:—"*Je crains Dieu, et n'ai point d'autre crainte.*"—"I fear God, and know no other fear." But he felt the sentiment uttered by the heroic Hebrew—and the scene once acted in the plain of Dura by the captive Jews, before the Babylonish monarch, was again performed;—They could not yield—nor could the British peasant. (*Cries of bravo, and loud applause.*) "Sir," replied Norroway, "I cannot promise to give them up." "Why cannot you give them up, as well as begin them?" the Bishop continued; "however, if you do not give up your meetings, I will do all in my power to make you; for I am determined to put a stop to them, so you may go about your business." To which, said Norroway, "Good morning, Sir." Thus the conference was ended. (*Laughter.*) You will suppose, said Mr. Wilks, after the Bishop had thus invited a competition between the Baptist teacher and himself, (*a laugh,*) that he would have begun to adopt

the same means that were adopted by that worthy man; that he would have visited some of the cottages of the poor, and conversed with them familiarly, and proved that he could sympathise with them in their distresses, and practically point the path to heaven. Then, indeed, they might suppose, Episcopacy would resume her best and ancient honours. Those every true friend of religious liberty would wish to see her wear. But, no! power, not argument, was to decide the fray. Scarcely was it credible; but it was true, —The poor man has been served with a notice to leave his cottage. But, gentlemen, shall he quit? *(No, no, no, from various parts of the room.)* No, gentlemen, not, said Mr. Wilks, if I spend the last fragment of my fortune, he shall not! *(Very loud and long continued marks of approbation.)* No! gentlemen, he may quit that cottage, but there shall be reared in that village another modest cottage for that poor man! And he shall not be perforce a wanderer! It shall be a cottage such as becomes me to build, and him to dwell in. It shall not be a chapel but a cottage; and I hope that often, thence the pious prayer shall ascend, grateful as incense; and that amidst the stillness of the summer's eve, or tempest of a winter's night, the melodies of praise shall echo through the vale. On the front of that cottage shall be placed this inscription, "AN ASYLUM FROM PERSECUTION." And when the Bishop alternates his abode from his palace at *Llandaff*, to his canonry at *Oxford*, and from *Oxford* to this village, this inscription will meet his eye; and then, "to supper, with what appetite he may!" But, gentlemen, continued Mr. Wilks, I do *not think* that this prelate will long there remain. An archiepiscopal crown may await his brow. But still there will be moments of reflection; and Amos, the hind at Ewelme, may be as a spectre, amidst the honours of the convocation, and at the banquet hour. (*Loud applause.*)

Amongst many circumstances which induced him to urge union and vigilance was a measure about to be introduced into Parliament during the present session. Dissenters must not be captivated by alluring names. An Act to which he had referred, and which would have taken poor children from their pious parents, was a pill gilded and saccharized by a specious title; that was called "An Act to prevent the Misapplication of the Poor Rates;" and the other Bill would be nominally, "a Bill to promote the Universal Education of the Poor." What could be more captivating than such a measure to the friends to education and to truth? But yet few Bills would require more deliberate attention. During the last summer, the Archbishop of Canterbury made a visitation through part of his diocese, accompanied by the Bishop of Exeter. During the excursion he delivered a charge. Therein he is said to have complained "of the *united* attacks of *Dissenters* and infidels;" to have lamented, that the meanest and most ignorant of the people, employ themselves in inquiries, for which they are not qualified. (*Loud laughs.*) He is said to have stated, that the education of the poor must be confided to the direction of the parish priests, or there will be hazard to the Church and State; to have censured also the mistaken liberality, which would leave religion to assert its own rights, and to have directed the clergy to look

for the interference of Parliament in behalf of Church of England education, and in the mean time to protect the poor from the misguiding of the enemies of Church and State, who would introduce a mode of education hostile to both. *(Hear, hear.)* This charge he regarded as the annunciation of the principles, the designs, or at least of the wishes of personages whose opinions had the greatest authority, from the offices they held, and who have not only the power to will, but much power to execute whatever they may will. Those plans he connected with the expected Bill. Thereby it might be proposed, that a school would be erected in every parish; the erection and the annual charge payable by a rate; and that though the children of poor Dissenters might learn their own catechisms, and attend their own places of worship, yet the appointment of the schoolmaster should be in the clergyman of the parish, *(marks of disapprobation,)* or if he did not have a direct appointment, he might have such authority, that no person could be appointed without his concurrence, and when appointed, no person to be removed but by his concurrence, and the consent of the Ordinary. Hence these persons, who were now not only Clergymen but Justices, who now misdirected the influence conferred by the power of directing parochial relief, would introduce men favourable to their own religious principles, to the important situation of parish schoolmasters; and thus would be realized what the Archbishop had predicted, that Parliament would "interfere on behalf of the Church of England education." Thus every parish would become either an arena for dispute, or a college for the propagation of opinions that would consolidate the power of the church, by means inconsistent with religious freedom and their undoubted rights. With profound respect for the individual who, from philanthropic motives, would propose that Bill, he must thus raise not an hostile, but a cautionary voice, lest this project should add to those circumstances which increase the pecuniary demands, the oppressions, and the unpropitious appearances that had roused their displeasure, excited their sympathy, and might justify alarm. *(Much applause.)*

After a great variety of other subjects, amongst which were the Test Act—the Marriage Act—the rejection of the Bill to prevent the misapplication of the Poor Rates, in consequence of the intelligence of the Earl of Liverpool—the attacks made upon this Society by the reverend author of "Religio Clerici," by Mr. Morgan in his Sermons at the Bampton Lectures, and by Mr. Belsham in his three Sermons, entitled, "Christianity pleading for the patronage of the civil power"—a Eulogium upon his present Majesty, which was received with great applause—and the Fall of the Inquisition in Spain—Mr. Wilks thus concluded his speech:—The hideous dwarfish manikin of persecution, exhibited in Test and Corporation Acts, had there (meaning in Spain) swollen to a colossal statue. The colossus indeed bestrid both hemispheres. The hair were snakes; gall was the milk, and iron was the heart. But the thunderbolts of an injured people and offended Deity no longer slept. Even this colossus; this colossus though so vast, had

fallen; it had fallen to rise no more! There was joy in heaven! Let there be gratitude and hope on earth.

After long, loud, and reiterated applause, continuing for several minutes, ten Resolutions were passed,

1. Expressing sincere pleasure on account of the imitation by his present Majesty of the example of his beloved Father;—and their attachment to the Royal House of Brunswick. 2. Vindicating the rights of Conscience. 3. Rejoicing in the fall of the Inquisition in Spain. 4. Applauding the labours of the Society. 5. Declaring their disapprobation of the Test and Corporation Acts. 6. Choosing the Committee. Rev. J. Brookshank—Wm. B. Collyer, D.D.—George Collison—F. A. Cox, M.A.—Thomas Cloutt—Alexander Fletcher—Rowland Hill, M.A.—Thomas Jackson—Wm. Newman, D.D.—Wm. F. Platt—S. W. Tracy—John Townsend—Matthew Wilks—Mark Wilks;—David Allan, Esq.—W. Bateman, Esq.—J. B. Brown, Esq.—James Emerson, Esq.—James Esdaile, Esq.—Colonel Handfield—Thos. Hayter, Esq.—J. O. Oldham, Esq.—J. Pritt, Esq.—Wm. Townsend, Esq.—Matthew Wood, Esq. M. P.—Thomas Wontner, Esq.—Thomas Walker, Esq. and James Young, Esq. 7. Recommending various measures; viz. embracing every favourable opportunity to obtain the repeal of the Test and Corporation Acts; to procure exemption of places of religious worship from parochial assessment, and of Dissenters attending them from Sunday tolls; to guard against the extension of the poor laws, or the introduction of any system of general education, needlessly increasing the burdens of the Dissenters, and encroaching on the rights of conscience. 8, 9, and 10. Voting thanks to Robert Steven, Esq. the Treasurer, Thomas Pellatt and John Wilks, Esqrs. the gratuitous and Honorary Secretaries, and the Right Honourable Lord HOLLAND the Chairman.

The Resolutions were proposed by the Rev. *Rowland Hill*, *Joseph Berry*, *J. A. James*, *Roby*, *Smith* (Rotheram), Dr. *Bogue*, and Dr. *Styles*, and *James Baldwin Brown*, Esq. of the Inner Temple, in various excellent addresses, which we lament our *want of room* to insert.

After the resolution of thanks to the Noble Chairman had been passed, amidst every possible demonstration not only of concurrence, but delight, Lord HOLLAND rose, and addressed the meeting with great animation to the following effect.

"Ladies and Gentlemen—After all the proceedings of this morning, after the able addresses which have been delivered, especially after the very spirited, powerful, and eloquent exposure, by my friend Mr. Wilks, of the principles upon which this Society is formed, and his lively and interesting, but most expressive detail of the manner in which the affairs of this Society have been conducted, I should be worse than a coxcomb if I were to endeavour to enforce those topics by any thing I can say: but, on the other hand, after the handsome and flattering manner in which my name has been mentioned, and after a review of all the circumstances of this meeting, I should be a stock or a stone if I did not at least endeavour to express my gratitude. *(Loud cheers.)*

"I cannot but consider it as a great honour to be placed here by the call of my enlightened fellow-countrymen among Protestant Dissenters. *(Loud applause.)* I recollect, Gentlemen, that this Society, at least the meeting on this day, is composed chiefly, although not entirely, of Protestestant Dissenters; as the object of the Institution is not exclusively confined to Protestant Dissenters, but is partly the promotion of religious freedom all over the world; and when I consider that the greater number of the audience I am now addressing belong to the various bodies of Dissenters, that enhances to

me, though a member of the Church of England, the value of the honour I have this day received. Thus I think, because I adopt the sentiment, if not the words of Neale, in the commencement of his excellent history of the Puritans—As long as there is a Protestant Dissenter in England, there will be there a friend of liberty, of the constitution, and of man. *(Loud cheering.)*

"With respect to the proceedings that have passed, I cannot help expressing my full and hearty concurrence. In the first resolution you have expressed that loyalty which has always distinguished the Protestant Dissenters towards the House of Brunswick; and I am sure it is a heart-felt gratification to me to learn, though the rumour had reached me before, that his Majesty, with that urbanity which adorns him, and which accompanies him on all occasions, expressed himself in the liberal and conciliating manner which he did, and that he displayed the feelings which he doubtless cherishes, as to the obligations which his family owe to the Protestant Dissenters of this country. The next resolution you have passed, states more fully, correctly, and, in my opinion, not in the least degree too broadly, the principles upon which we act. The third demonstrates, that you are not bound by any narrow prejudices to our own soil, but feel for the cause of religious liberty all over the world. *(Applause.)*

"With respect to many of the topics which have been introduced, I can assure my friend near me, (Mr. Wilks,) that I have derived great instruction from his address; and I have felt an excitement, and deep interest, from the cases he has mentioned to you. I confess I had no notion that such a variety of petty vexations were actually practised at the present moment; and to correct those abuses, as well as to promote liberal principles, I originally felt a great satisfaction at hearing of the formation of this Society; and I now feel a double satisfaction at having the honour to preside on its assembly. I agree with him, and was before aware that the cause of religious liberty, whatever we already have obtained, or whatever prospects we may have, requires constant union and vigilance. *(Applause.)* The gentleman who spoke last (Dr. Styles) has alluded to an event (the introduction of Lord Sidmouth's Bill) which must be recollected by all whom I address, because I believe a resistance to it originated this Society. He was pleased to suppose that the expressions I then used, and the conduct I pursued, contributed to prevent that Bill from passing into a law. I opposed it, because in that Bill was to be found this principle, that a man had not a right to preach the doctrines which he believed, without permission from others: I certainly used all my best endeavours to oppose that Bill. But it was not to my exertions you should attribute success. No! Gentlemen, I am too much used to the assembly in which I sit, to listen to such a conceit, that my poor exertions should have been the means of throwing out that Bill. There were introduced upon that occasion auxiliaries, who were not obliged to take their oaths — petitions, coach loads of petitions, were sent in on that occasion. We could hardly shake hands with our fellow Peers from the number of petitions that entered against

that Bill. Union and vigilance on that occasion occasioned your success. By them the sacred principle of religious liberty has been, and was then preserved. You owe even the preservation and increase of your liberty to the same: nor let your vigilance relax."

After his Lordship had concluded, the meeting was dissolved, and he retired amidst long and enthusiastic applause. Our want of room has compelled us to omit many things which we had marked for insertion.

N. B. £2. is the amount of the Annual Contributions expected from each Congregation in England, and £1 from every Congregation in Wales. Such subscriptions became due at Lady-day last, and the arrears may be transmitted by friends, or by the post, to the Treasurer, Robert Steven, Esq. Upper Thames-street, London; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers'-hall; and John Wilks, Esq. Finsbury-place, London; to the latter of whom applications may be addressed; and Country Ministers, or their friends, will always be received with pleasure at the meetings of the Committee, which occur at Batson's Coffee-house, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.

HIBERNIAN SOCIETY.

City of London Tavern, May 6, Fourteenth Anniversary, W. Wilberforce, Esq. in the Chair.

Motions were made and seconded by the Rev. D. Wilson, G. T. Noel, Leigh Richmond, H. W. Gardner (Barnstable), Fletcher (Blackburn), T. Smith (Rotheram), Rowland Hill, Jabez Bunting, and Thomas Morell (St. Neot's); and Messrs. Sanford (Capt. R. N.) Ferrier, and Tarn. Receipts 4,683*l.* 3½*d.* Disbursements 8,387*l.* 16*s.* 8½*d.* Balance due to the Treasurer, Samuel Mills, Esq. 3,704*l.* 16*s.* 5*d.* who generously gave to the Society 1000*l.* which reduced the *sum due to him* to 2704*l.* 16*s.* 5*d.*

IRISH EVANGELICAL SOCIETY.

The Annual Meeting of this Society took place on Tuesday evening, May 9, at the City of London Tavern, Thomas Walker, Esq. (Treasurer) in the Chair.

The Report contains a summary of the Society's exertions and success: an evangelical college has been established; seven students have finished their education; eight more are pursuing their studies in the academy. Six stated ministers are partly supported from the Society's funds; twelve are assisted in itinerating, and fourteen new chapels are either built or building. And as a farther encouragement to the exertions of the Society, it is remarked that, in Galway, Roscommon, and Clare, where such shocking outrages have lately been committed, there are no Protestant schools, nor evangelical preachers; on the contrary, in those districts where there are many schools or preachers, the people have been tranquil: "for the Gospel effects much by restaint, even where it does not sanctify and save."

Rev. Dr. *Waugh* apologized for constitutional infirmity and exhaustion of mind, which incapacitated him from pleading the cause of the Irish Evangelical Society with that energy which it merited and demanded. Were he to plead the cause only of an injured fellow-creature, he should think it his duty to put forth all his energies; but he was now pleading a cause that involved in it the glory of Deity, the honour of Christ, and the eternal happiness of millions of his fellow-creatures and fellow-subjects; of men in a state of much moral pollution, and sinking under the pressure of guilt and depravity. In this cause, said Dr. W. we have no option; it is the command of Him that made me—of Him that redeemed me—that I should send his blessed Gospel to the ends of the earth, and much more, that I should send it to my neighbours and fellow-subjects. From this obligation nothing can release my mind.

It is not success that involves obligation; it may impart encouragement, but it is my duty to stand and knock, and knock, and knock, at the door of the human heart, demanding admission for my heavenly Master; and when this arm falls useless by my side, I must knock with the other. *(Great applause.)* Had there been no success at all in your efforts in Ireland, I contend that our duty would remain the same. The man who has felt the power of vital Christianity on his own mind, will gladly come forward and plead on behalf of those who have it not. It has been justly said, that this country, and that country which I call my paternal home, were once in the same state of degradation that Ireland now is; and what has made a change of character here and there? It is the Gospel of Jesus Christ, which teaches us, that denying ungodliness and worldly lusts, we should "live soberly, and righteously, and godly in this present evil world." It is Christianity that teaches me to love my neighbour as myself—to throw my body, as a living shield, between my brother's body and the assassin's blow. *(Great applause.)* "Herein is the love of God manifested, that he laid down his life for us;" this is the common-sense morality of the Gospel; and if I am an honest man and a Christian, I ought to endeavour to follow it up, or "wipe the cross from my polluted brow," and file off to the ranks of infidelity. *(Applause.)* If I have a hope of the future sanctity of my nature, that bids me bear my brow aloft, without a blush upon my front—if I have a hope that supports me while I live, and will not leave me when I die—can I make pretensions to Christianity, when I see six millions of my fellow-creatures not supported by that hope which the Gospel affords, but by a hope (I mean no offence) that arises from very doubtful sources, and not endeavour to assist and to relieve them? The Gospel is a divine plan for the consolation of the human mind—the God of Christians is the God of all comfort—he whose name we bear is the consolation of the world—the Holy Spirit is the Spirit of consolation; and if we have enjoyed this, ought not we to exert ourselves in extending that consolation among the population of Ireland? Here is, we will suppose, a plain honest man, who has a wife and seven or eight children, and cannot support them by his labour; he is brought to death's door, and he looks to that wife, whom he has never beheld but with an eye of conjugal love — to those children whom he will never labour for again. —What must be his joy, when he is told that God is the father of the fatherless, and the husband of the widow; and that they will find more abundant consolation in his arm than they could in his own, or any other mortal arm? These people, Sir, have peculiar claims upon us; they have fought our battles, and they have built our houses. I am sure the greater part of the people where I live (and it is a very populous part) would not have a house over their heads were it not for Irishmen *(applause)*, and it only wants you to raise their character, and give them two or three degrees of my countrymen's character, thus to raise them. *(Great applause.)* This applause is all very well, but we want more—we want your assistance, and we shall have it too, or you are not the folk I took you to be. *(Applause.)* There are other claimants upon you, I know; there is the lust of the flesh, and the lust of the eye, and the pride of life, in London, and in every part of London; but, I am sure, I ought to contract my expenses for these—expenses of my table, expenses of my wardrobe, expenses of my furniture, and this will be done by all those who are sensible to the claims of this Society, and that there are none here insensible to these claims, we shall see by the collection. *(Applause.)* We are all willing to make a small reduction in our expenses to support this excellent cause, and in place of eight students, to send eighteen—to preach, not the nostrum of a party, but that Gospel which Christ preached, and for which Paul suffered: not the doctrines of the established church, or of any church in particular; but

that broad plain Christianity, which is visible in them all, but which is sadly deficient in the church of Rome; to bring them back to first principles, and to that state in which St. Paul says, their faith was spoken of all the world over; to put St. Paul's Epistles into their hands, and to make them Christians according to his model; and (to go no further) I appeal to every man, whether these objects are not of such mighty moment as to require us to do—what you will all do—give liberally on this occasion. I am not in the habit of asking favours of man—I am a proud Scotsman (*loud applause*); but if I were to stand at the door, I would lay the hairs of my hoary head at your feet, to urge you to come forward in this great and good cause. I trust that you will give your money and your heart cheerfully to this cause, and God "accepteth the cheerful giver."—The Motion was then put and carried.

Amongst the speakers were the Rev. Drs. *Bogue* and *Styles*, and Messrs. *Roby*, *Douglas*, *Fletcher* (Blackburn,) *Matt.* and *Mark Wilks*, *R. Hill*, *Stratton* (Paddington), *Hillings*, *Julian*, *Bull*, and *Morison*.

LONDON MISSIONARY SOCIETY.

I. *Surry Chapel.* May 10. Morning. The Rev. Mr. Smith, Classical Tutor of the Academy at Rotherham, and Pastor of a Church at Sheffield, prayed. The Rev. John Pye Smith, D.D. Theological Tutor of Homerton Academy, delivered an excellent discourse on "The active employment of Christ in his glorified state, for the diffusion and success of his Gospel on the earth." Text, Acts iii. 21. After stating the reception of Christ in his mediatorial capacity, including both his natures, he considered, 1. The *state* of perfect rest, happiness, and victory, to which he was received. 2. The *manner* of his reception by the angelic hosts; their joy, adoration, and expectation of the results. 3. The *results*. The universal extension of Christian knowledge and profession; the consecration of science to the cause of Christ; the right administration of social institutions; the triumphant progress of conversion; and the awful introduction of the eternal state of men. 4. Our Lord's *present employment*. (1.) *Indirect* operation. By means of the increased facility of intercourse between nations; the mutual communication of knowledge; diffusion of education; abolition of slavery; power of public opinion and agitations of national feeling; the universal recognition of civil and religious liberty; and the cessation of persecution. (2.) *Direct* operation. The circulation of the Scriptures; religious worship; practical godliness; earnestness and perseverance in prayer; and the universal preaching of the Gospel. In the *application*, it was said, that if pious persons and families, possessed of an independent competency, were to emigrate and settle in countries favourable to health, safety, and cheapness of living, and were to adopt as a member of their family a well-tried young minister, they might become immense blessings; and young men of talents, property, education, and *unfeigned godliness*, were exhorted to consecrate themselves to the most honourable and happy of all professions, that of the Christian Missionary. The Rev. *John Burder* (Stroud) concluded with prayer.

II. *Tabernacle.* May 11. Evening. The Rev. Mr. Gardiner (Barnstable) prayed. The Rev. Dr. Dewar (Tron Church, Glasgow; successor of Dr. Chalmers, who has removed to his New Church) preached from Isai. lx. 11—16. After an illustration of the designs of Providence, the preacher considered the *perpetuity* of Christ's kingdom; its *universality*; its *glory and supremacy*; and the *joy and peace* which it conveys to every people. INFERENCES. The *folly* of contending against the church and people of God; that we are obliged to propagate the Gospel from *benevolence*, and from the *authority of Christ*; that *all our energies* should be en-

gaged; and that there is *ample encouragement*. The Rev. Mr. Carlile (Dublin) concluded with prayer.

III. *Queen-street Chapel*. Morning. 26th. General Meeting. *Wm. Alers Hankey*, Esq. in the Chair. The Rev. Mr. *Brooksbank* gave out a hymn. The Rev. Dr. *Small* (Stirling) prayed. The Report was read by the Rev. *Geo. Burder*, and the accounts were presented by Mr. *Hankey* (Treasurer). Income 25,409*l.* 16*s.* 4*d.* exceeding the preceding year about 2000*l.* The increase chiefly proceeds from the augmented contributions of the Auxiliary Societies in various countries.—Dr. *Bogue* stated the miserable condition of the heathen; the blessedness of salvation by Christ; the great number, and the great success, of Missionary Societies; the translation of the Holy Scriptures by the Baptist, and by other Missionary Societies; the obligations we are under to the Bible Society. "Long may that noble Society live; for what a blank would the loss of it make in the religious world!" the glorious appearances in the South Sea Islands; and the necessity of praying for a more abundant effusion of the Holy Spirit. After some excellent speeches of the Rev. *J. Leifchild*, *James Hayward*, and *Smith* (Rotherham), Joseph Butterworth, Esq. took occasion to reprobate the publication of Sunday Newspapers,* commending the efforts now making by some serious people to put a stop to that mischief; and observed that if any appeal should be shortly made to the legislature on that subject, he hoped it would have the vigorous support of all classes of religious people.—The Rev. Richard Watson (Wesleyan connexion), in the course of his address, noticed the objection of *novelty*. In answer to which he observed, that although there may be some novelty in the mode of our proceedings, yet that the very same principle which has produced these exertions in our day operated in the minds of our predecessors; but they had other employments—they were called to settle the churches, and to establish them in the faith. But who that reads the spirit of the fathers of the Christian Church does not see that that same spirit would have carried them as wide and as far as the various institutions among us. I remember Baxter says that he should not have regretted that so many godly ministers had been turned out of their churches, if they could have found access to the hea-

* Of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000. On the most moderate computation, there are, in the metropolis only, between 2 and 300,000 readers of them. To this add the great number of Pressmen, Distributors, Master-venders, Hawkers, and subordinate agents of both sexes, and of all ages. Besides the violation of the Sabbath, does not the perusal of these papers on that sacred day foment an irreligious and secular spirit? Do they not induce people to resort to public-houses on the Sabbath? Are not passengers invited by the blowing of horns, and by flagitious bills, to purchase them? Are not irreligion and disloyalty allied? Do not many of them promulgate such doctrines as are inimical to the existence of all lawful authority, and tend to excite resistance to such authority in every shape? Do they not propagate without reserve the doctrines of infidelity and insubordination? With respect to the 27,000*l.* which they add to the yearly revenue, does this make amends for the impiety and insubordination which they inculcate; and would not the abolition of them produce a very great national saving from the diminution in the number of criminal prosecutions, and from the reduction in the expense of trying, transporting, and imprisoning malefactors? Does the liberty of the press, or the freedom of opinion, require that persons should be permitted to violate the Sabbath with impunity? Mr. Lambton, in the House of Commons, on the 26th of May, called the Petition presented to that Honourable House against this irreligious, disgraceful, and mischievous practice, by the name of *hypocritical cant*. We should not have wondered at hearing such language from the lips of a Paine, or a Carlile; but could we have expected it from a Member of a British House of Commons? We hope that our Legislature will not any longer tolerate this national disgrace.

then world; and with respect to the sweet singer of our modern Israel, Dr. Watts, I will appeal to you who are best acquainted with him, whether he ever strikes his lyre with so vigorous a hand as when he pours out, in the full tide of his verse, the sublimity of his hopes on this subject. Poets were once called prophets; and there are two lines of Watts which occur to my mind that seem to be almost prophetic—

"The islands of the southern sea
Shall stretch their grateful hands to thee."

The Rev. Dr. Collyer answered various objections.—The Rev. Mr. *Knill* (from India) gave some very interesting accounts. — The other speakers were the Rev. Messrs. *Colbeck*, *Berry*, *James*, *Fletcher* (Blackburn), *Arundel* (appointed Home Secretary), *Geo. Burder*, *Henry* (Leith), *Cope* (Launceston), *Morley* (Wesleyan minister), *Rowland Hill*, and Dr. *Waugh*; and *Divie Bethune* (New York), and *W. A. Hankey*, Esqrs.

IV. *Tottenham-court Chapel.* The same evening the Rev. Mr. *Golding* (near Taunton) prayed. The Rev. Mr. *Elliott* (Devizes) preached from 2 Cor. iv. 18. He showed that it was under the impression of eternal realities that we should estimate the *importance of our object*; contemplate the *means of its attainment*; measure our *exertions and sacrifices*; calculate the *value of our success*; and look for our *final reward*. The Rev. Mr. M'Lean (late of Kendal) concluded with prayer.

V. *St. Clement's Church, Strand.* May 12. Morning. Prayers were read by the Rev. Mr. *Gurney*, the Rector. The Rev. *Wm. Borrows*, A. M. of St. Edmund Hall, Oxford; Minister of St. Paul's Chapel, Clapham; and Lecturer of St. Luke's Church, London, preached. See our last Number, page 239.

VI. The same evening, Missionary Communion at Sion, Orange-street, and Silver-street Chapels, at which the Rev. Drs. Bogue and Winter, and Mr. Roby, presided.

RELIGIOUS TRACT SOCIETY.

The twenty-first Anniversary was held May 11, at the City of London Tavern. After breakfast *Joseph Reyner*, Esq. the Treasurer, took the Chair, and the Rev. Mr. *Hunt* of Chobester opened the meeting with prayer.

The Rev. Dr. *J. P. Smith* moved the adoption of the Report. He lamented that there should be any individuals so lost to virtue, and so sunk in depravity, as to render necessary that species of operation detailed in the Report, the Tracts against Infidelity. He also lamented the decrease in the subscriptions;—he reminded them of the trifling sum with which much good may be done;—and said that a guinea would thus expended travel through an immense extent of land, and might, under the divine blessing, make thousands holy and happy.

The Rev. Mr. *Treschan* seconded the motion. This gentleman succeeds Dr. Steinkopff as foreign Secretary, whose avocations in another sphere have rendered him unable to continue. He considered this Society as a most useful assistant to the Bible Society, religious Tracts bringing home the truths of the Bible to the circumstances of individuals, directing to the signs of the times, arousing the careless and hardened, strengthening the weak, and comforting the distressed.

The Rev. *P. Roe* moved thanks to the Committee.

The Rev. *Jabez Bunting* seconded this motion. He concluded an animated speech by reading a letter from T. Hilton, Esq.

The Rev. *Legh Richmond* and the Rev. *G. Clayton* jun. related two interesting anecdotes.

The Rev. *J. Carlile* urged the necessity of circulating tracts in India and Ireland.

W. Wilberforce, Esq. ably seconded a motion of the Rev. *Legh Richmond* for forming a Ladies' Auxiliary Society to assist the Parent Institution.

Amongst the speakers were *J. Pritt*, *Jos. Reyner*, and *D. Bethune*,

Esqrs.; *Mr. Knill*, Missionary from Travancore; and the Rev. *J. Upton*, *W. H. Black*, *Jos. Hughes*, *J. Bull*, *Marks*, *Smith*, and Dr. *Steinkopff*.

The Ladies' Auxiliary Society being organized, the meeting very properly closed with a liberal subscription; and in the evening, the Rev. *J. A. James* preached an excellent sermon for the Parent Institution at Great Queen-street Chapel.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

The Meeting was held May 13, at Freemasons' Tavern, the *Earl of Gosford* in the Chair.

The speakers were the Rev. P. Roe, J. Carlile, and G. T. Noel; and Lord Viscount *Jocelyn*, W. Wilberforce, and J. Poynder, Esqrs. Many other noblemen and gentlemen were present.

The topics were, the many indications of improvement now discernible in Ireland; the strong desires of the people after knowledge; that in a short period not less than 200,000 children have been brought under instruction; that there is an extensive circulation of pernicious publications; the importance of establishing circulating libraries for the use of the poor; that Ireland pleads with us, as a needy child with its parent; that good policy demands our compliance, Ireland being in time of war "the vulnerable heel of the British Achilles;" that the wealth of Ireland is spent by absentees in England; that the zealous support of this Society will be only a payment in part of a debt which has been too long withheld; and that the character of the Irish is generous and noble, but that we have kept our neighbour, as we would a madman, in the dark, and have bound him lest he should injure us, instead of conciliating his affections and enlightening his mind.

PORT OF LONDON SOCIETY.

The Second Anniversary of this Institution was held May 15, at the City of London Tavern, the Right Honourable Lord *Gambier* in the Chair. Ladies occupied the front seats; gentlemen, the sides. At the lower end were cleanly-dressed seamen; and the lower standing circle consisted of naval officers.

After the Report had been read by *W. Cooke*, Esq. and excellent speeches had been made by Admiral *Sprauger*, Admiral Sir *G. Martin*, and Captain Sir *G. Mowatt Keith*, Bart. Prince Leopold having intimated to the Chairman that an engagement which would require his attention would not permit his longer stay, the Noble Admiral informed the Meeting, and concluded an address which was warm with gratitude for the honour conferred, by moving, "That this Meeting receives with unfeigned gratitude, and offers its sincerest acknowledgment to his Royal Highness Prince Leopold of Saxe Coburg, for the distinguished honour conferred upon the Port of London Society by his presence this day, and that he be respectfully assured that his countenance cannot fail to be of the highest importance to the religious and charitable institutions of the country."

This was received, and carried by joyful acclamation. His Royal Highness then, in the most engaging manner, apologized for his being late, owing to the thronged state of the streets by carriages; and for his early departure, by stating, that he had to proceed to the country on some indispensable business. He expressed his good wishes for the success of the Society, and presented twenty guineas in support of its funds. His Royal Highness withdrew, amidst loud expressions of affection, and was attended to his carriage by the Treasurer, Secretaries, and the Committee.

Captain *Fabian*, *Anthony Brown*, Esq. and the Rev. Messrs. *Brown*, *Taylor*, *G. Mardle*, *C. Hyatt*, *W. Williams*, *Rowland Hill*, and *G. Evans*, were among the speakers.

R. H. Marten, Esq. Treasurer to the Society, read a letter from Joseph Butterworth, Esq. M. P. with a donation of ten guineas, and parts of several private letters from seamen to their friends. The Meeting was greatly impressed with the noble conduct of a British crew at Memel, who, after prayer to God, went out *three times* in a fearful tempest, and brought to land in a life-boat, to the astonishment of the Prussians, the whole crews, except one person, of two Prussian and one English ship, who were clinging to the wrecks, whilst the tempest was raging with unabated fury.

HOME MISSIONARY SOCIETY.

First Annual Meeting, City of London Tavern, May 16, Sir Thomas Bell in the Chair. Receipts above 700*l*. Six Missionaries have been admitted, for whom fields of labour are either occupied or designed, in Wilts (bordering on Berks), Sussex, Oxfordshire, Devon, and Cornwall.

LONDON WELSH AUXILIARY BIBLE SOCIETY.

The Annual Meeting of the above Society, was held on Tuesday, May 16, at the Paul's Head, Cateaton Street: Sir Wat. Wm. Wynn, Bart. M. P. the President, in the Chair, supported by several eminent clergymen. The Report of the last year was read by the Secretary, by which it appears, that a considerable number of Bibles and Testaments have been distributed among the poor in Wales, and that further pecuniary aid was only wanting to further the greater circulation of the Scriptures in that part of the kingdom. At the conclusion of the reading of the Report, the Chairman and other gentlemen expatiated at considerable length, and with much ability, on the utility of supporting the Society, after which the meeting adjourned.

CONTINENTAL SOCIETY.

Second Annual Meeting, Freemasons' Tavern, May 16, Sir Thomas Baring, Bart. in the Chair. "The plan of proceeding laid down by the Committee, furnishes the friends of the cause with *prospects of future success*. The constitution of this Society is formed on the most liberal principles, embracing the co-operation of Christians of all denominations, and the labours of native evangelical ministers of every communion. An Auxiliary Society has been lately formed at Frankfort, and another at Berne. It has now connection with Russia, the Netherlands, France, Switzerland, Germany, Italy, and Spain. In those several countries your Committee are aiming to plant the standard of the cross. Where Christ was once named, but is now forgotten; where fields once cultivated, now lie fallow; there are your missionary labourers striving to recover the people to the faith once delivered to the saints—to remove the shadow, that they may restore the substance, and to strengthen the things which remain, that are ready to die, that in the end their works may be found perfect before God."

AFRICAN INSTITUTION.

Freemasons' Tavern, May 17, Fourteenth Anniversary, His Royal Highness the Duke of Gloucester in the Chair. Speakers, Lord Calthorpe, Earl Compton, Wm. Wilberforce, Wm. Evans, — Babington, T. Harrison, Esq. &c. The Report was afflicting. The most vigorous exertions are now making by wicked men to defeat the benevolent designs of the Society, and to perpetuate the Slave Trade. The support, therefore, of this Institution is the duty of every friend of mankind. The names of Admiral Sir George Collier, and of Governor Mac Carthy, deserve to be recorded, as doing all in their power to put a stop to this infamous Trade.

The Anniversary of the *London Female Penitentiary Society* was held May 8, at Freemasons' Hall, Wm. Wilberforce, Esq. in the Chair (several pleasing letters and accounts were read);—of the *Merchant Seaman's Bible Society*, May 21, the Right Hon. Admiral Viscount Exmouth in the Chair (The East India Company has given 200*l.*);—and of the *Prayer-book and Homily Society*, May 4, at the Crown and Anchor, the Right Honourable Lord Gambier in the Chair.

ANNUAL MEETINGS
OF THE
BAPTIST DENOMINATION
IN LONDON, 1820.

The twenty-eighth Anniversary of the Baptist Missionary Society, and the Annual Meetings of several other Institutions belonging to the Denomination, have been held in London during the Midsummer week. These meetings were numerously attended, and a spirit of pleasure, of zeal, and of harmony, was abundantly expressed by the ministers and members of our churches both in town and country; and we have no doubt but this spirit will be widely diffused in their different connections, and that thus missionary ardour and Christian affections will be strengthened and extended in the denomination. We proceed to give as good an account of these Meetings as the shortness of the time, and the limits of our work, will admit.

The first of them was the Meeting of the "General Union of Ministers and Messengers," which was held on Tuesday Evening, June 20, at the Meeting-house in Carter-lane. The Rev. Dr. Rippon took the Chair; and, after singing and prayer by the Rev. Dr. Steadman of Bradford, the Secretary read the following short statement in relation to the churches in London.

"The associated Baptist Ministers in London and its vicinity, congratulate their brethren, the ministers, and others, who have again visited the metropolis, on their being permitted to hold together the Seventh Anniversary of the General Union formed in this place in 1812.

"In looking over the list of names subscribed at that time, we perceive traces of the ravages which death is constantly making among the ministers of the churches. Some excellent men, and eminently faithful servants of Christ, who were then present, have since finished their course, and finished it with joy: the respect which has been shown to their memories by the congregations over which they presided, and by the christian world so far as they were known, (and some of them were known as far as the christian world has been extended,) prove that they had been faithful servants of Christ. The bare mention of their names will prove the correctness of this remark, viz. John Evans, late of Abingdon; John Sutcliff of Olney; John Knott of Chatham; Abraham Austin of London; Thomas Silvester of Staines; Mark Wilks of Norwich; and Andrew Fuller of Kettering. 'The fathers, where are they? and the prophets, do they live for ever?' They have entered into rest; they have ceased from their labours; and their works do follow them.—Let us hear the exhortations which their active labours, and their happy and honourable deaths, address to us; 'Be not slothful, but followers of them who through faith and patience inherit the promises.' Consider the end of our conversation; and that Jesus Christ is the same yesterday, and to day, and for ever."

Since this Society was first formed, several events have taken place in reference to the Denomination which seemed to render necessary a revision of the rules adopted in 1813. The removal of the seat of the Baptist Mission from Northamptonshire to London, is one of those circumstances to which several of the first resolutions had a reference. As that Society is now conducted by a central committee in London, the appointment of ministers for preaching the annual Sermons, the procuring of the use

of chapels for those services, &c. &c. naturally devolve upon it, and will now be managed by it. It has been thought, therefore, that a new copy of the rules should be written with those omissions and alterations, for the purpose of reviving the recollection of the fundamental principles avowed by the members of this Society, and the important objects which it was formed to encourage and promote.*

"The state of the churches in the metropolis does not much differ from what it was in former years. During the past year our brother Edward Lewis, who was a member of the church at Manchester, has been ordained over the church at Highgate, instead of brother Mileham who had resigned the office; and brother Richard Davis, late of Plymouth Dock, has been settled over the church in East-lane, Walworth, succeeding Dr. Jenkins who had been removed by death.—An enlargement has been made of the Meeting-house in Eagle-street, by which accommodations have been procured for three hundred more hearers, for 400*l.* That sum, and about 200*l.* more expended upon the old Meeting-house, have been already defrayed by the church and congregation in that place. It has been thought by some of our brethren that an association of the churches in London and its vicinity, whose pastors belong to the Society at the Jamaica Coffee-house, Cornhill, is both desirable and practicable; and it is hoped that such an association will speedily be carried into effect. These churches amount to twenty-five, and are situated at the following places; viz. Carter-lane—Unicorn-yard—Dean-street—Maiden-pond—East-lane, Walworth—Lion-street, Do.—Church-street—Battersea—Battersea-fields—Chelsea—Clapham—Hammersmith—Devonshire-square—Prescot-street—Little Ayliffe-street—Bow—Hackney—Mitchell-street—Elim Chapel—Eagle-street—Little Wild-street—Grafton-street—Keppel-street—Burton-street—and Highgate.—Besides these, there are thirteen other Particular Baptist Churches in London or its vicinity, making in all thirty-eight; a number by far too small for the immense city in which we reside, the congregations not having kept pace either in number or in magnitude with the vast increase of the population, especially when the favourable circumstances are considered which the spirit of the times affords for enlarging the place of Zion's tent, and stretching forth the curtains of her habitation.

"Whilst we feel truly thankful that God has been pleased to continue his favour to us as a body, we yet feel sufficient reason to humble ourselves before him that we have done no more to extend the boundaries of Immanuel's empire; and we most affectionately entreat our brethren to unite with us in praying, in the language of the ancient church, '*Return, we beseech thee, O God of Hosts: look down from heaven, and behold, and visit this vine.*'

"It has been thought that a desirable object would be accomplished by this Society, if it were to encourage the printing and cheap circulation of popular approved tracts written upon the subject of baptism, and the more general subject of nonconformity. In order to set forward and encourage such a design, one of our ministers has engaged to get 10,000 Tracts printed. Dr. Ryland's excellent Tract entitled 'Six Views of Believers' Baptism'† will be first published. It is

* Mr. Ivimey then read the rules, as they were printed in our Magazine for 1813.

The *second* was thus altered:

"That ministers or churches belonging to any of our Associations, or recommended by any three ministers belonging to this body, who shall hereafter be desirous of uniting with this Society; &c." The *fourth* altered the time of meeting to the *Tuesday* evening in every year preceding the Annual Missionary Meetings. The *tenth* and *eleventh* are retained.

† These tracts will be furnished to any of our ministers at the cost price, to promote a wide circulation. It is requested that all letters on this subject may be addressed to the Rev. Wm. Shenston, at the Missionary Rooms, No. 15, Wood-street, who will attend to the orders, as

recommended that this should be extensively circulated among the churches, as it is most admirably adapted to promote those pious feelings on the subject of baptism, which ought to be cherished by those who in their baptism were "buried with Christ, and rose to newness of life."

At Dr. Rippon's on Tuesday evening ministers from different parts of the kingdom gave statements of the progress of religion in their respective neighbourhoods. From Dr. Steadman it appeared that the gospel is extending widely among the Baptists in Yorkshire. Mr. Tilly of Portsea gave some pleasing accounts of the success of Sunday-school teaching in that neighbourhood, especially as it appeared in one hundred persons, scholars, and teachers, having joined the Baptist churches there. Many other ministers, whom our limits will not permit us to particularize, encouraged the meeting by their statements. Mr. Garrington of Burnham, Essex, gave a very affecting relation of the danger to which himself, and the Essex Itinerant his companion, had been exposed by the upsetting of the boat in which they were proceeding to the Association, and of the remarkable providential deliverance which they had experienced by a king's boat coming to their assistance, just as they were so fatigued by holding the boat, that they must in a few minutes have perished. The whole meeting was very encouraging, and will probably in future years be considered as one of our most interesting Anniversaries. We are glad that the time of meeting has been altered, as the care of our own churches seems naturally to take precedence even of home or foreign missions.

having the money remitted; which is necessary, in order that the Committee may be enabled to proceed with the design. The paper for the first 10,000 copies has been presented, for the purpose of making the commencement.

At this meeting, a small work of Mr. Chamberlain's, (Missionary in India,) on the "Constitution and Order of a Christian Church, &c." printed last year in India, and reprinted in London by Mr. Holdsworth, St. Paul's Church-yard, was warmly recommended by Mr. Ivimey, as excellently adapted for the use of the younger members of our Churches.

SKETCH OF
DR. RYLAND'S SERMON
AT
Queen-street Chapel, June 21, 1820.

1 Chron. xxix. 5. *And who then is willing to consecrate his service this day unto the Lord?*

This passage has an immediate reference, as the context informs us, to the preparation made by David for the building of the temple. Though put off by divine prohibition from executing the plan which he had formed, yet he was not disposed to do nothing because he was not permitted to do all; but he thankfully committed the design of the whole to writing, as assisted by inspiration from God, xxviii. 12, 19. exhorted Solomon to execute it, ver. 9, 10. contributed largely towards the expense himself, xxix. 4. and encouraged his nobles and all his people to do the same, inquiring, *Who is willing to consecrate his service this day unto the Lord?* or, *Who maketh himself generous to fill his hand this day unto Jehovah?* i. e. to dedicate any thing to the service of the temple? and we find accordingly that the people rejoiced, ver. 9. and that David rejoiced with great joy, and owned himself indebted to God for inclining and enabling them to offer so willingly, ver. 13, 14, 16, 17. praying God to keep them in the same mind, ver. 18.

I. The import of the question proposed.

It implies,

1. That it is not every one who is willing to consecrate his service to the Lord. No, verily, multitudes prefer the service of his great enemy. Some serve not the Lord Jesus Christ, but their own lowest appetites, Rom. xvi. 18. and are enslaved to divers lusts and pleasures, Tit. iii. 3. Rom. vi. 12. which is miserable bondage. Whereas the text implies,

2. That the service of God is by no means degrading or ignominious. It does not tend to impoverish and ruin us, but to exalt and ennoble us. If some

have lost *for* him, none ever lost *by* him. He has amply repaid them, in kind or in kindness. Fleshly lusts have reduced many to beggary. Covetousness and dishonesty have often defeated their own end. But he lives a princely life, who lives upon God, and lays himself out for him. The liberal soul deviseth liberal things, and by liberal things he shall stand, Isa. lviii. 7, 8, 10, 11. He that watereth shall be watered also himself, Prov. xi. 25.

3. That no service is acceptable to God, but what is voluntary and cordial. —His people are a willing people, Ps. cx. 3. They offer themselves as voluntary oblations. The apostles were charmed with the Macedonians when they first gave themselves to the Lord, and then unto them by the will of God, 2 Cor. viii. 5. praying them to accept of their benefactions, ver. 4. so that in the midst of great affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

4. That God will accept the services of those who are willing to devote themselves to him without reserve. He never refused to accept of a sinner, who came unto him in the name of Jesus, willing to return to subjection, as well as to enjoy salvation.—And he condescends to employ those in his service, whom he has reconciled to himself. All are not qualified for the same kind of work; but all may, in one way or other, show their love to him, and lay themselves out for his glory. Whatever their stations or talents, he will not despise their humble endeavours to promote his kingdom. And as to pecuniary assistance, as well as every other kind of service, "If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." 2 Cor. viii. 12. ix. 5, 7, &c. So offerings of goat's hair were as acceptable as gold, from every one whose heart stirred him up, and whose spirit made him willing, Exod. xxxv. 21—29. Here the preacher introduced the widow's two mites, and showed that pecuniary contributions were in the power even of servants.

5. That God claims the best services of all his intelligent creatures, and especially of those who have had peculiar advantages to know him.

6. That though God puts it to our choice as Joshua did to Israel, (Josh. xxiv. 15.) or as David did here, or Elijah (1 Kings xviii. 21.) yet it is not so left to our option, as that we can refuse without great guilt. He accepts none but *volunteers*, but woe be to his enemies; and in vain do we profess to be any better, if we give not God our all.

II. The justice of the claim implied.

1. The infinite worthiness of the Divine character. Were it possible that any intelligent being should exist who had not derived his origin from Jehovah, he would be worthy of his love and service, on account of his glorious excellencies.

2. But certainly, the relations he sustains to us, as being our Former, and we the work of his hands, who derive our existence, and all our powers from him, who live and move in him, owe our all to him, &c. add force to our obligations.

3. The express demand he condescends to make of our services, is an additional motive. "Thou shalt love the Lord thy God with all thy heart, and serve him with all thy strength. Thou shalt worship the Lord thy God, and him only shalt thou serve. Give me thine heart," &c.

4. The numberless benefits which he has bestowed upon us. Whatever we have is his gift. If you possess wealth, he put it into the power of your hand to get it, Deut. viii. 18. He has given others that health, which some of the sick would gladly give all they have to enjoy. Remember that all that a sinner has better than hell is of mercy.

5. If ye know the grace of our Lord Jesus Christ, how unspeakable a gift has been bestowed on you! surely you are not your own, but being bought with a price, are bound to glorify God with your body and your spirit which are God's. 1 Cor. vi. 20.

6. If he has given you his Holy Spirit, how are you indebted to him! Rich in Faith! Every exercise of grace which you are enabled to exert, increases your obligation to the God of all grace. Oh! it is a great favour to be inclined to serve God! See 2 Cor. viii. 1. We inform you of the grace of God, &c.

7. The pleasures and advantages flowing from a thorough consecration to God's service should strengthen his claim. Ps. cxii. 1. "Blessed is the man that feareth the Lord, who delighteth greatly in his commandments."

8. The tendency of our services to glorify God, and to promote his blessed cause in the world. He that offereth praise glorifieth him. But that *alone* would be a cheap way, and therefore would suit a hypocrite: A true Christian will be concerned to honour the Lord with his substance also, and to do good to his fellow-men at the same time.

9. The prospect of enjoying God for ever should enforce his claim. Do we

expect heaven at last? and is it essential to our heaven, that there his servants shall serve him? Oh let us serve him on earth first, and be desirous of abounding more and more in the work of the Lord!

III. The evidence of the disposition required.

If you would willingly consecrate your services to the Lord,

1. It is necessary that you should first bewail your vile departure from him, and return to him in the way that he has appointed. Make a covenant with him by sacrifice, (ver. 21.) for without shedding of blood there is no remission. Plead the atonement: see that you are accepted in the beloved.

2. Surrender your whole selves unto the Lord; body and soul. Esteem it an exalted privilege to be his. Frequently repeat this surrender, and stand to it.—Give him your soul and all its powers;—your understanding, will, affection, conscience, memory, imagination, &c.—Give him your body; your lips, eyes, hands, &c.—Devote to him your labour, time, talents, property, occupation, relations, life, and in a word your all.

3. You must learn from his holy word, in what manner he would have you serve him. Attend to his directions there. Inquire what he would have you to do?

4. Walk humbly with God. Renounce all merit. Think not to make him debtor; but own how much you are indebted to him, ver. 14. You are at best but unprofitable servants; who could not be accepted, but as you do all in the name of the Lord Jesus. Depend on him, therefore, for forgiveness and acceptance, and on the Holy Spirit for continual assistance in every good work.

5. Be willing to consecrate yourselves to his service unreservedly: not wishing to spare one sin, nor to shun one duty; but desiring to know and do the whole of God's will. Like Caleb, follow the Lord fully.

6. Be content to serve him submissively, *i. e.* in what station, way, or measure, he sees best to employ you; if not in one way, yet in another. Be like David, glad to do the smallest work for God. Many would like to perform some kind of service, which would be very creditable in the eyes of the world, but do not like the work which God has allotted them. The widow did not envy the rich the honour of casting in of their abundance, but gave what she had. "Every man shall give as he is able, according to the blessing of thee Lord thy God, which he hath given thee." Deut. xvi. 17.

7. You are bound to engage in God's service immediately, without delay; today, not to-morrow; to continue in it constantly, this day, and through life. Consecrate yourselves to it irrevocably.

Well may you say, as it was supposed that a Jewish servant in some cases would, "I love my master, I will not go out free." Exod. xxi. 5.

IMPROVEMENT.

And now, my dear brethren, if we are partakers of the same disposition which David and his people so eminently displayed when they prepared thus liberally for the erection of the temple at Jerusalem, ver. 1—9, shall we not willingly consecrate our service this day unto the Lord? Will no one be disposed to act up to the literal rendering of the passage, "Who maketh himself generous to fill his hand this day unto JEHOVAH?" If God has filled your pocket, your chest, your house, will you scruple filling your hand this day? If you have not a handful to give, give your two mites, and they will be accepted. But if you can fill your hand without injuring your creditors or your family, do so. Show how much zeal you have for God, how much you pity the poor heathen in the east, and the uninstructed slaves in the west. Do not stand considering with how little you can put him off. Freely you have received, freely give. Did not God give you all you possess? and must you not own with David, "All things come of thee, and of thine own have we given thee?" I trust, very many of you have been blessed with all spiritual blessings in Christ Jesus. God gave his only begotten Son for you, compared with which gift all other good things are only what might be expected to come in consequence. The gift of heaven is now not so much a cause for admiration as the gift of Christ. How then will you show your gratitude for that unspeakable gift? He has given you also his Holy Spirit, to make your hearts his temple, in which he resides more gloriously than in any temple made with hands. But must not his residence there expand your hearts with boundless benevolence? If your heart be indeed his temple, will you not wish he may have a larger temple still? Will you not wish the whole earth to be his temple; the whole earth to be filled with his glory? It is said of the Husband of the church, "The God of the whole earth shall he be called." But this spiritual

temple cannot be erected without money. The heathen cannot be instructed and converted without Missionaries and Bibles; and Missionaries cannot be sent out and supported, nor Translators be employed, and Bibles printed and dispersed, without money.

If you will not learn generosity of King David, learn it of the most degraded idolaters. It may, indeed, require an apology if I barely allude to some instances of their folly and extravagance. Brother Ward has assured us that about twenty-five years ago Eeshwara chundru, the Raja of Nudeeya, spent 100,000 rupees on the marriage of two monkeys, in honour of Hunooman (I. 251.) and the neighbourhood has been infested with that mischievous species of animals ever since. In the same vol. (165), he estimates that 72,000 rupees, or 9000*l.* are annually spent at one place in Bengal, on the worship of the infernal Kalee. In the City of Calcutta alone it is supposed that half a million of money is expended annually, on a moderate calculation, at the festival of Doorga (109). Shall the Hindoos be thus zealous and liberal in the service of idols, whose appearance is horrible to the sight, and whose moral character, as described by their own worshippers, is diabolical; and shall not we be zealous and liberal in our efforts to spread the knowledge of the only true God, and Jesus Christ whom he hath sent, and to turn these infatuated idolaters from their base objects of worship, that they may serve the only living and true God, and wait for his Son from heaven, whom he raised from the dead, even Jesus, who saveth us from the wrath to come?

Many of the natives of the east you perceive are rich, and if they are at length brought to embrace the Gospel, they may not only in time support their own ministers, and spread the Gospel in the regions beyond them, but in one way or other repay the kindness of British Christians: not to say, that were they generally converted to Christianity, they would be much more likely in some measure to adopt our customs, and so far more readily purchase our manufactures, as well as be much more strongly attached to our government.

In the West Indies, nothing would have such a tendency to make the poor slaves contented with their lot, and faithful to their masters, as their being made acquainted with the Gospel, and finding that God had rendered their removal from their native land in Africa, and their loss of personal liberty, subservient to their enjoying the glorious liberty of the children of God.

Though our expenses in Jamaica have been great, especially in consequence of the sickness and death of several valuable Missionaries, yet if those that survive could be supported for a while, and have larger places of worship to accommodate greater numbers who long to hear the word of life, the people of colour would soon support their teachers, and take this heavy burden off our hands. —Could we have found a prudent zealous man to send to that island above twenty years ago, there is no part of the world where we should have been likely to reap so large an harvest. And now our prospects would be very encouraging, both at Kingston and Spanish Town, were not our faithful Missionaries exposed to suffocation, disease, and death, by the crowds which seek admission into the place of worship, while at the first-named station the meeting-house will only hold half the communicants at once.

We have been solicited to send a Missionary to another part of the Island to aid and succeed our aged brother Moses Baker, to whose labours and fidelity the Moravian brethren lately bore testimony in their Periodical Accounts; and an offer has been made of considerable aid for his support: but we are obliged to hesitate respecting our ability to incur this additional expense; and should Moses Baker, whose wool has long turned grey on his head, be removed, his numerous converts will be left like sheep without a shepherd.

We have several very promising missionary students; but without increasing exertions and assistance, we shall not be able to send them forth, as we have now bills already accepted far exceeding all we have in hand, and expect other demands soon to be made.

I therefore once more ask, Can you think of the liberality of David and his people on the occasion to which our text primarily refers, and not feel a holy emulation excited to show your gratitude for the superior advantages of the Gospel dispensation, and your earnest desire for that spiritual temple to be completed, the top-stone of which shall be brought forth with shoutings of Grace, Grace, unto it? David prepared for the temple, though he did not expect to see the foundation laid; and if you do not expect to see the top-stone laid, this is no reason why you should not do all in your power to further the progress of a building so magnificent and glorious.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

JUNE 21, at Freemasons' Hall, Benjamin Shaw, Esq. in the Chair.

The Rev. John Edwards, Secretary, read the Report, which contains a pleasing and interesting account of the successful operations of the Society in the encouragement of the preaching of the Gospel — in distributing the Scriptures and Religious Tracts—and in the establishment of Prayer Meetings and Sunday Schools in England, Scotland, and the adjacent islands. We particularly noticed the labours of Mr. Thatcher at Greenford, Middlesex; Mr. Pulsford of Great Torrington; Mr. James of Nevin; Mr. Tilly, near Portsea; Mr. Heafford (the friend of Amos Norroway: See this Mag. p. 269); Mr. Shakespear of Southam; Mr. Jones of Wolston; Mr. Jarvis of St. Helier's; and Mr. Jeffery of the Scilly Islands. This Society has now four Missionaries who are wholly devoted to the work of preaching the Gospel, and who are chiefly dependent on it for their support; besides upwards of fifty stated ministers, and occasional preachers who are supported by other means, but whose itinerant labours in distant villages could not be continued, were it not for the aid afforded by this Society in reimbursing their travelling expenses. These labourers have been enabled to continue the exercises of public worship, more or less frequently, in nearly three hundred stations, connected with which are about seventy Sunday Schools.

Resolved, 1. That the Report now read be received, adopted, and circulated, under the direction of the Committee.—2. That this Meeting most cordially approve of the proceedings of the Treasurer, Secretary, and Committee during the last year; and that the Rev. John Edwards be the Secretary, and the following gentlemen the Committee for the ensuing year, with power to add to their number; Rev. Messrs. R. Davis, T. Hutchings, G. Pritchard, Messrs. Beatson, Bligh, Brown, Cozens, Charles Cadby, Dawson, Dry, George, Heath, Humphrey, Hanson, Johnson, Napier, Nichols, Rabbeth, Rist, Roots, Salter, Thompson, Williams, and Wilson;—and that Messrs. Beatson, Freme, and Hanson, be continued the auditors, and Mr. Norton the Collector, for the ensuing year.—3. That this meeting are deeply sensible of their obligations to the kindness *of John Broadley Wilson*, Esq. for acting as Treasurer during the last year; and whilst they sincerely regret that he is under the necessity of resigning, that regret is greatly alleviated by their being permitted to nominate Benjamin Shaw, Esq. as his successor, and that he be elected Treasurer for the year ensuing.—4. That whilst this meeting receive with peculiar satisfaction the report of exertions, by the formation of Auxiliary Societies, and by the donation of books, tracts, &c. to increase the funds and to co-operate with the Parent Society, they cannot but regret that their means are still so inadequate; and whilst they pledged themselves to renew their exertions, they would earnestly entreat the ministers of the gospel in town and country, to employ a larger portion of their talents and influence for the extension of the operations of this society.—5. That this meeting are deeply affected by the consideration that the claims of our own country have been so long neglected, and that the Saviour's command and example have been so little regarded; and that they are convinced that the liberal spirit of the times, the progress of education, and the attempts to propagate infidelity, render it more than ever the indispensable duty of Christians to send the heralds of salvation to every destitute part of our own country.—6. That this meeting are very sensible of the obligation under which they lie to Benjamin Shaw, Esq. for his kindness in agreeing to preside on the present occasion; and feel confident that they cannot express their obligation in a way more congenial with his sentiments, or more consistent with their own, than by rendering all the thanks and ascribing all the thanks unto him *whose they are and whom they serve.*

The resolutions were moved and seconded by W. R. Gurney, Esq. and the Rev. J. Steadman, D. D. W. Newman, D. D. John Birt, F. A. Cox, J. Hefferd (Chulgrove), James Hinton, T. Hutchings, J. Ivimey, J. Jeffery (Scilly), and James Upton.

Donations and Subscriptions are received by Benj. Shaw, Esq. *Treasurer*, at the Banking house of Sir John Perring, Shaw, Barber, and Co. 72, Cornhill; by the Rev. John Edwards, *Secretary*, 21, Thornhaugh-street; and by any minister, or member of the committee.—Reports, and other suitable papers to assist in forming auxiliary societies, may be had on application to the Secretary.—All subscribers of *one guinea* annually are eligible for election on the committee, and entitled to vote at all public meetings of the Society; and any person making a donation of ten guineas at

one time, is entitled to the same privileges for life.

The Meeting exceeded those of former years in point of interest. Nearly £30 were collected, including donations and subscriptions.

Letter from the Rev. William Ward *of Serampore, Bengal, to a Friend in Edinburgh, dated* 10th *of May,* 1820, *referred to in the Report which was read at Great Queen-street Chapel by the Rev.* John Dyer, *the Secretary.*

My dear Friend,

You ask me respecting our Translations, wishing to know something of their origin, the way in which they are prepared, and the state to which they have advanced. I suppose, though you do not allege this, that you are induced to make these inquiries in consequence of a very ungenerous and incorrect statement which has recently appeared in this country.*

To this statement, it cannot be supposed that I should attach any importance, or that it can excite any feelings except those of pity for the writer, and his reported informant; but it has led me into a review of circumstances, familiar to my eye, as the gratifying objects of my daily observation for many years, which may prove interesting to you and the other friends in Britain, who have so long and so liberally aided these undertakings.

It is a remarkable fact, that Hindoost'han will require fifty different versions of the scriptures, before the wants of its population, one hundred and fifty millions, will have been met. It has often been matter of regret to the writer, that where the affinity is so great between two neighbouring dialects, a separate version of the scriptures should be necessary; and yet so it is; and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved upon him, is not more remarkable than cheering to the minds of those who can perceive the shadow of the Divine hand moving along with the astonishing operations of our own times.

At the period of his embarking, and before he left London, in a conversation with him near the Monument, he developed to the Writer some of his desires respecting translations in the East; and yet, I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early letters from India, that he did

* The statement to which Mr. Ward here refers, appeared in the *Christian Remembrancer* for the present month, signed "A Constant Reader," who says, "It happened to me lately to meet a learned and sensible gentleman, (not a Church of England man,) with whom I had much conversation on the progress of religion in the East. The knowledge of this gentleman was not the hear-say report of one who had been at a distance from the scene of action, but the result of much inquiry on the spot, and of some years experience." The statement then contains the following paragraph, professing to be a description of the way in which the translations at Serampore are got up:—

"A pundit who can translate the English language in matters of commerce into the Hindoostannee tongue is chosen for an interpreter of the English New Testament into Hindoostannee. Some five or six, or any number of persons of different dialects, but each of them knowing the Hindoostannee tongue, are brought into a room for the purpose of translating the scriptures from the Hindoostannee tongue, as interpreted word for word by the pundit from the voice of an English reader. Thus supposing them to be all arranged round the pundit, the English reader begins with the first chapter of St. Matthew. The—*Book—of—the—generation*—&c. &c. *The pundit gives* the word in Hindoostannee, and each of the copyists translates the Hindoostannee word into what he thinks that word to mean in his own dialect. Of course, one mouth will serve to produce as many copies of the Gospel of St. Matthew as there are persons of different dialects to take the verbatim translation of the pundit."

"Sometimes the English word will admit of no correspondent term in the Hindoostannee, and sometimes the only term that can resemble the English, has a directly opposite, and perhaps offensive sense in the Hindoostannee. Of this circumstance my friend gave me an illustrious proof. The English version of Matthew vii. 1. is, 'Judge not, that ye be not judged.' In the Hindoostannee version of the English, the words literally are, 'Do no justice, that justice be not done to you.'"

not expect to accomplish much more than the Bengalee version; and had he been able to finish this work only, he would have been to twelve millions of people a great earthly benefactor; but he wrote, with his own pen, the whole of the five volumes, octavo, in which the Bengalee Bible is comprised; and he was proceeding in the same way with the Sungskrit till a severe pain in his side warned him of his danger, and compelled him to make his Pundit his amanuensis. The Sungskrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other versions been produced. Having provided in this manner the Sungskrit version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned from one extremity of India to the other, he was ready to avail himself of the remarkable circumstances in which Divine Providence had placed him, and to which it is of importance now to allude.

In consequence of some misapprehension respecting our characters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of Missionary exertions in India, on the arrival of Dr. Marshman, myself, and others in a Danish vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results; all hopes of forming a Missionary settlement near the above village were at an end, and nothing now remained but that Dr. Carey should leave his beloved privacy, and join us at Serampore. This, however, which then appeared to us "a frowning Providence," was the cloud big with mercy, that mercy which has refreshed us during the last twenty years. Had the seat of the Mission not been thus removed, the Professorship in the College—the English Schools—and the Printing Press, as means of large pecuniary help, would not have been obtained. Thus that which appeared to threaten the extinction of our Mission, was the very source of its prosperity: for this removal led to the appointment of my beloved colleague to the Professorship in the College of Fort-William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men from every part crowded to Calcutta, seeking employment in this new College; and the senior Sungskrit Pundit in the College, who attended Dr. Carey constantly in the discharge of his college duties, informed him from time to time of the arrival of some learned native, now from Benares, then from Cashmere, then from the Punjab; and thus in succession, from the different provinces of India, who were of course introduced to Dr. Carey. The Doctor here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognise the hand, which thus brought him help from afar.

In that spirit of faith which has distinguished his Missionary life, he engaged these learned men as fast as they were brought, and put the Sungskrit Bible, as the original from which they were to translate, into the hands of each. Each pundit, thus furnished, and instructed also in the nature of the work of translation, now sat down, and began to render the Divine Word into his native dialect. He was assisted for some time by hints and directions from two learned Hindoos, prepared by Dr. Carey, and familiarised to the work of translation, by having read the proofs of the Sungskrit and Bengalee with the Doctor; and then from day to day he was able to go on alone with his work. At an early period, his first attempts were brought to the test; for after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated native assistants, sitting by the side of this original native translator. The first and second proofs were thus corrected, which brought the sheet as near as they could bring it to the original Sungskrit. The third proof was then carried to Dr. Carey by the translator himself, and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes fewer; and after this the sheet was ordered to press. This has been the constant and only process in these translations from the beginning. How ungenerous then, how unchristian the statement to which I have alluded in the commencement of this letter! every syllable of which is as destitute of truth as the Arabian Nights; and so is the allusion to the rendering of the first verse of the seventh of Matthew, "Judge not, that ye be not judged," if the informant intended to apply it to the Hindee version printed at Serampore; but he says the Hindoost'hanee. I have not the Hindee version near me; but I recollect the Bengalee; and the Hindee, I am persuaded, is an exact copy of it. The Bengalee version is—"Bichar koreo na, tabe bichareet hobo na." Let any one

consult Dr. Gilchrist or Foster, and I doubt not he will find, that both these gentlemen have placed opposite the word "bichar," the English word "to judge."

As a further proof of the accuracy of these translations, it may be observed, that the Sungskrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our native converts, and the Missionaries raised up in India, who are scattered all over Bengal and Hindoost'han, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. Whatever others may be, therefore, we cannot be ignorant respecting the general accuracy of these versions; and, though we are perfectly aware that they will be improved in every new version, as all the *European* versions have been, yet, if honest and candid, we court the severest scrutiny; as a proof of which, we have invited criticism by a public advertisement circulated throughout India.

It should be further considered, that in languages, the construction, idiom, and genius of which, are so diametrically opposite to those of Europe, no European can be a first and correct translator without the constant presence of a learned native, for the purpose of reference, and particular examination into idiom and construction. He may improve renderings, and secure the sense of the Greek and Hebrew; but the nerve and the elegance of the version must be *native*.

In order to form a proper estimate of the ability of Dr. Carey for perfecting the work of the Native Translator, it must be recollected that these are dialects of the Sungskrit, a language into which he has already translated the whole Bible, as well as the Ramayun, which will make six or seven quarto volumes; that he has published a Sungskrit grammar, containing more than 1000 quarto pages; that there is a similarity so striking between some of these dialects, that nothing renders separate versions necessary but the confined nature of education among the numerous inhabitants of these districts; and that of some of these dialects Dr. Carey has written grammars, their first grammars, viz. the Bengalee, the Punjabee, the Ooriyu, the Telingu, the Kurnata, &c.*

It now remains only that I should give you an idea of the state of PROGRESS in which these translations were when I left Serampore. At that time there had been translated, printed, and published—

The whole of the Old and New Testaments in the Sungskrit, the Bengalee, the Mahratta, the Hindee, and the Ooriyu languages.

The New Testament in the Kunkun, the Pushtoo, the Telinga, the Punjabee, the Assam, the Kurnata, the Guzuratee, and the Chinese. In the Punjabee and the Chinese considerable progress has also been made in printing the Old Testament.

Several other versions were also in the press when I left India; and there are now sixteen presses at work daily in the Serampore printing-office, mostly employed on new versions or new editions of the scriptures.

Ah! my dear friend, how do I wish that you could have been present when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the establishment at Serampore; present, when they entered the room, in which about thirty learned Hindoos were sitting in silence, and translating the Sacred Writings each into his own tongue; present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor-General of India, and to the learned Bishop, these translators of the Holy Scriptures, one by one, from Affganistan, from Guzurat, from Cashmere, from Télinga, from Nepal, from Assam, from China, &c. &c. &c.!

But we have a still higher gratification in these translations. To say nothing of six or eight individuals, resident in the village of Ramkrishnupore, who, in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teacher, were led to renounce heatheuism, and embrace the Christian faith, the same translation was the means of conversion to two very respectable Hindoos of the writer cast: one of them is now employed in the Court of Justice, under the Dutch government at Chinsurah; and the other is one of our best Hindoo poets, the greater part of the Hymns in our Bengalee hymn-book being his composition. He has also written an able defence of Christianity, which has been printed,

* In justice to Mr. Ward, the language of Dr. Carey published in this country more than ten years ago should be quoted —"Whatever helps are used," says the Dr. "I commit my *judgment* to none of them. Mr. Marshman does the same *with the Chinese*, and all that he engages in: and so does Mr. Ward." and again, "Whatever assistance is derived from learned natives, not a single word, nor a single mode of construction, is allowed to pass without full examination."

contrasting the heathen tenets in which he was educated with the glorious doctrines of the Gospel.

The Bengalee Scriptures have also begun to diffuse a very great portion of divine knowledge around the capital of India; they have become a sacred light in the families, and to the feet, of many benighted heathens; they have supported some in a state of sickness, and enabled others to meet their last change with holy resignation, yea, with sacred triumph. Such have been the effects of the Serampore translations where they have been most read.

But not only have the *Translations* been attacked: the following quotation is given in the last Monthly Magazine, from one of Dr. Bryce's Sermons, by which it appears, that he wishes to insinuate that no *conversions* deserving of the name have been made in India. The Rev. James Bryce, in a sermon preached in Calcutta, March, 1818, said, "Zeal the most active and disinterested, and diligence the most assiduous, have not been spared by the Christian Missionary in his pious attempts to convert the natives of India. But, alas! it may be doubted, if at this day he boasts a single proselyte to his creed over whom he is warranted to rejoice," &c.

This gentleman did not know, but, living only fourteen miles from Serampore, he might have known, had he wished for the information, that the persons connected with the Serampore Mission have baptised between six and seven hundred Hindoo Pagans and Mahometans; that there is a Christian church of 150 Arracanese, in and round Chittagong, speaking the Burman language, and reading that part of the Burman New Testament which is already published, who have been converted to the Christian faith; that in Jessore there is another church of converted Hindoos and Mahometans, consisting of nearly 100 members; that at Cutwa, another church, amounting to about the same number of Hindoo and Mahometan converts, exists; that at Dinajepore, a similar church exists, of more than a hundred members; and that, at Serampore and Calcutta, there are nearly 200 Christian Hindoos and Mahometan converts; in short, that, in Hindoost'han and Bengal, this Mission has nearly twenty churches of Christian natives. Is there not one individual, then, in all these, over whom the Christian Missionary is warranted to rejoice?

A converted Hindoo of the writer cast, PITAMBUR-SING, died some years ago, who preached the Christian faith. He *even defended it ably by his pen*, and expired quoting the words of the Bible as the foundation of that composure and confidence which were most conspicuous in his Christian death. He frequently observed, that he had obtained "*the peace* which Paul wished, in the introduction to his Epistles:"—are we not then "warranted to rejoice over the memory of such a convert?"

KRISHNOO-PRISAD, the first Bramhun who was baptised in Bengal, died also a few years ago. He was most exemplary in his life, sought to bring his wealthy relations to the faith, and died full of hope, leaving behind him a name embalmed in the memory of all his brethren.

Some time after him died FUTICK, a Hindoo, who carried the Gospel, in the face of the most threatening danger, to his native village. The villagers seized him, and stopping up his eyes, ears, nostrils, and mouth, with mud, drove him from their village. This convert, when he came to die, called around him his brethren, and begged them to sing a hymn. While they were singing, his soul departed, borne as it were to its eternal rest, on the chorus of this hymn; "Eternal salvation through the death of Christ."

RUGHOO, another converted Hindoo, was visited by myself in his last moments. This poor man had been swung with hooks thrust through the flesh of his back at six different times. I counted this number of scars which the hooks had left. As long as this native was able to speak plainly, he expressed his firm hope in the death of Christ, and at last, just as he was leaving the world, fixing his eyes on me, and laying his hand on his heart, he said, (speaking of the Lord Jesus Christ,) "*He is here—He is here—I feel that he is here.*"

KRISHNOO, the first Indian convert, has stood the test of twenty years, and still adorns his Christian profession. A young man, GORACHUND, was seized by his relations, who were about to carry him from Serampore by force. He appealed to the Danish magistrate, who put it to his choice, and before this magistrate; and in the presence of his heathen mother, he declared he would be a Christian;—he is now a Christian teacher. RAMMOHUN, a converted Bramhun of the highest cast, and who, when a heathen, set fire to the pile in which his living mother was consumed to ashes, has been the means of the conversion of several persons, and he is now such a persuasive preacher of the Gospel, that I have seen his congregation drenched in tears. Nay, what is more, when I was leaving Serampore, there were then waiting for baptism five persons, who had been converted

by the ministry of another Hindoo preacher, SEPUK-RAM. Over such converts as these, are we not warranted to rejoice? Would to God that we had more such, and that Dr. Bryce might have many such, to be "his joy and crown of rejoicing in the day of the Lord Jesus."

I am, &c.

BAPTIST IRISH SOCIETY.

THE sixth Annual Meeting of this Society was held on Friday, June 23, at the City of London Tavern, Bishopsgate-street.

The Rev. Dr. Ryland of Bristol opened the Meeting with prayer.

The Secretary read the following letter from Mr. Butterworth.

"*Bedford Square, June 21, 1820.*

"Rev. and dear Sir,

"It was my full intention to have the pleasure of being present at the breakfast Meeting of the Baptist Irish Society on the 23d current; but it has pleased God to visit me with a heavy domestic affliction, which will entirely preclude my attendance at any public meeting for the present.

"I have lately had occasion to open a correspondence with several parts of the interior of Ireland in order to obtain information of the state of that country, and by letters received from various respectable persons I am more than ever convinced of the importance and necessity of affording every encouragement to the moral culture of that hitherto neglected people. Whilst we are engaged in sending Missionaries to the heathen world, we ought not to neglect the heathenized Christians at home who have such strong claims on our regard.

"I hope your Society prospers, and I much regret that my mind is not in a state to render it any public service at present.

"I am, Rev. and dear Sir, your faithful and affectionate Friend and Servant,

J. Butterworth."

To the Rev. J. Ivimey.

Mr. Burls being called to the chair, introduced the business of the Meeting, as follows:

LADIES AND GENTLEMEN,

In taking the station to which you have done me the honour to call me, I regret with you, and I am sure no person can deplore more than I do, the painful occurrence which has occasioned the absence of our excellent friend Mr. Butterworth, who has usually filled the chair at these meetings, and always with great credit to himself, and benefit to the Institution. I feel my incapacity to take the place of a man of such superior qualifications. On this account I very much wished to prevail on our worthy Secretary to look out for some other person to preside on this occasion. I said on this account, as I can assure you it was not from any backwardness to serve the Society, being fully convinced that Ireland had been too long neglected. I rejoice that not only the denomination of Christians to which I have the honour to belong, but that Christians of various denominations, have at length become sensible of the importance and necessity of every possible exertion being made for the Instruction of the rising generation in Ireland, and for the spread of evangelical truth among our fellow-subjects there. I sincerely wish and fervently pray that the divine blessing may succeed the efforts of all these various Institutions. But I will detain you no longer, Ladies and Gentlemen, from the business on which we are met together; namely, to hear the report of the Sixth Anniversary of the Baptist Irish Society, and to attend to the other business usual on these occasions. Our good friend the Secretary will now be pleased to read the Report.

The Report was as encouraging as that of any former period. We can only give a few extracts.

"The Committee proceed to report, that a pleasing circumstance has occurred during the last year, which so entirely accords with the desires they have always felt not to enter upon other men's "line of things made ready to their hand,"

that they wish it to be recorded in the annals of the society. They allude to the establishment of *ten new schools in the western county of Clare*, where schools were greatly needed, and where no kindred society had opened any day-schools for the gratuitous instruction of its destitute population, either in the Irish or English languages. The Committee felt the responsibility they were incurring, by making such an addition to the permanent expenses of the Society; but when they considered the handsome and friendly proposal of the Rev. Sir John Read, a magistrate of rank, of great respectability and extensive influence, to visit and inspect the schools, they concluded that the measure would not only be approved, but applauded, as it extended the blessing of scriptural education in districts where it was most imperiously required. The sentiments and spirit of the esteemed and worthy Baronet alluded to, who has recently attended a meeting of the Committee, and the prospect of usefulness from these schools, will appear by the following extract of a letter from Sir John, dated 'Scariff, April 19, 1820. I feel extraordinary pleasure in testifying my heart-felt satisfaction at the state of the schools, and sincerely do I hope God, of his infinite mercy, will bestow success on our endeavours, and those of the blessed institution, which has been and is so instrumental in setting forward such works of usefulness. I feel myself to be totally incapable sufficiently to expatiate on this blessedness.'

"The Committee have also established four Schools in the county of Cork, in Bandan and its vicinity, where they were greatly needed. On account of many discouraging circumstances these schools have not been so flourishing as some others. Mr. Keen, who has occasionally inspected them since he has been at Cork, says; 'The inspection of the Society's schools is a new work with me: this may account for the surprise I felt at the smallness of the school rooms. But when I considered that in one of these, forty-five children (*poor* indeed, but from the appearance of every countenance *happy*,) were learning to read that blessed book which is able to make them wise unto salvation, through faith in Jesus Christ; and all this good doing in a room about six or eight feet long, and as many wide. I felt compelled to acknowledge, that I never saw so much good doing within such narrow limits. Who can tell, but on a future day, it will be said of *this* and *that* renewed and converted soul, '*it was born there!*'

"The number of schools in Connaught is sixty. The Committee knowing that this province is better supplied with the means of instruction than any other, have been less anxious to increase the number of schools in it, concluding it would be better to cultivate to the full extent of their means the county of Clare, where the schools are so very respectably patronized, and where also so extensive a field is presented for the Society's most zealous exertions.

"In order to give a general view of the labours and success of the Society, the Committee introduce an extract of a letter from the Rev. John West of Dublin, dated May 26. 'We have at this time *ninety-three* schools held on week days; besides Sunday-schools, and evening schools for adults. There are *twenty-two* Irish Readers, *seven* of whom devote their whole time to reading the Scriptures in the cabins of the peasantry. There are also *seven* Itinerant English Preachers. The annual expenses are upwards of 2000*l*.'

"From the commencement of the Society's operations till the present time, at least *twenty thousand* children have received instruction in our schools; and there are some pleasing instances of conversion among those who have been scholars, and many of the adults also through reading of the Scriptures appear to be converted from the ways of sin to the love and practice of holiness. A strong desire is expressed by multitudes to hear the gospel proclaimed; even that salvation which the Scriptures declare to be by grace without the works of the law."

Female Contributions.

	£	s.	d.
From a female Friend to the cause of the schools in Ireland	7	0	0
For a School in Ireland from the Rev. F. A. Cox's meeting, Hackney, per Mrs. Hobson	8	0	0
Langham Ladies' Association	7	7	4
The Alie-street Auxiliary Society, per the Rev. Mr. Shenstone for a School in Ireland	16	0	0
Chatham Ladies' Society, by Mrs. Booth	8	4	2
For the North End Crayford School, per Mrs. Smith	8	0	0
Auxiliary Society Bristol, per Mrs. Phillips	17	0	0
Ladies' Association of Westerham and Brenzett, Kent	8	0	0
Ladies' Auxiliary Society, at Hammersmith, for the Schools and the Scriptures, by Miss Salter	20	13	5
The produce of some Paper Castles, by do.	8	0	0
The Ladies' Missionary Society, Seven Oaks, for a School in Ireland, per Mr. Comfort	10	0	0
Ladies' Auxiliary Society, Lion street, Walworth	30	0	0
Female Baptist Irish Society, in London	130	12	0

After the Report had been read by the Secretary, the Rev. J. Burt rose and said, "I have felt much pleasure in hearing the Report, and I wish I could comment upon it with such a voice as that with which the Secretary has read it. I am not at all surprised to see so numerous and so respectable an assembly on this occasion; for if we are not interested in the welfare of Ireland, what can interest us? Where is there a country under heaven that has such claims upon us? and how much has it been, since its connexion with England, the victim of that connexion! It has been treated rather as a conquered country, or a nation of slaves, existing only for the commercial benefit of this country; and there has been a sentiment very generally entertained, that every thing taken from Ireland has been an addition to England. But *I trust* another course of policy is *about to be* pursued. There is a *disposition to* listen to those claims *which have* been too long disregarded: and it cannot but be gratifying to every Christian mind to reflect on the manner in which it is attempted to be done, by the Societies which are imparting to them those blessings which English Christians themselves were too long disposed to monopolise. And we cannot but compare the conduct of Christians in this respect to that of the Jews, who received so reluctantly every promise of blessing to the Gentiles. But other days have arrived; other scenes are rising to our view; much good has been done; and we have a pledge in what we have seen and heard, that God will do much more. The Report began with a kind of apology, as if to prepare us for some thrice-told tale, or some uninteresting detail of circumstances; but if the Secretary can favour us every year with such a Report, he may cut off that part of it, and present it with no apology at *all*.

"Living as I do at so great a distance from the metropolis, I cannot be much acquainted with the state of it; yet the sound of opposition has reached my ears. But I am happy to find that this Society has answered objections in every form. It is impossible not to be struck with the feelings which gave birth to these objections, and the manner in which they have been worded to escape that conviction which the answer contains. Sometimes they tell you what you should have done. If they find you do this, they will the next moment convert it into an objection against you. So it was with the British and Foreign Bible Society. It was said to them, 'Though for the moment you publish the Bible without note or comment, you will soon be publishing it with your notes and comments upon it.' But when year after year had passed on, and no note or comment had appeared, then some of these very same objectors said, 'You ought to publish the Scriptures with notes or comments attached. How is it possible for people to understand them unless you do so?' And if you attend to these objectors, they will not only check the course of your proceedings, but they will spoil and ruin the whole. This sort of objection re-

minds me of a story which may not be new to many of you; that soon after the death of a late eminent statesman, some persons said it was entirely the fault of his physician;—he had given him too much Digitalis. This was a serious charge; and the physician to exculpate himself, brought those who had been acquainted with all the circumstances, who all proved that he had never given him it at all. The objector was not thus silenced. He shifted his ground, and said, 'There was your error; you ought to have given him Digitalis, and that would have saved his life!' You must therefore leave these objectors to themselves, and do as I trust you will do,—live them all down; like the sun in the fable, which, when the winds came against it, continued to shine on.

"There is one feature in this Society, which cannot but recommend itself to every unprejudiced mind; I mean that of instructing the Irish in their own language: and to teach the inhabitants of any country their own language is the best method of teaching them any other. Dr. Johnson, I remember, either in his tour in the Highlands, or some other work, makes an observation to this effect; that if the children were taught the Gaelic language in their schools, by whatever books they might learn it, above all the Scriptures, such a taste for reading would be excited, that they would be induced to learn the English language in order to possess the stores of knowledge which are contained in English literature. There was nothing of the kind in existence at that time; but since then a Society has been formed on this principle, which has proved the justice of this observation. And this Society has found, and will find increasingly, that if children are brought up to read the Scriptures in their native language, such a taste for reading will be excited, that they will readily learn the English language to read English books: and a very great good will thus be obtained. It would be unbecoming in me to detain you; I shall therefore merely congratulate you on the very flattering *state of the Society*, not indeed of its funds, but the success of its labours. The tree thus planted, though it has been assailed by some storms, has taken root, displayed its form, extended its branches, and not a leaf nor blossom has been lost; but it is diffusing its fragrance, and bringing forth its fruits, which will render it more and more gratifying and beneficial to that country, and promote the glory of God. I beg leave to move, "that this Meeting, feeling greatly encouraged by the success that has attended the operations of the Society, which they trust may be considered as a testimony of the divine blessing on its labours, does highly approve of the printing of the Report, and recommends its extensive distribution."

The Rev. Mr. *Wilkinson*. — "I merely rise to second the motion."

The motion was then put by the Chairman, and carried unanimously.

The Rev. *J. Dyer*.—"Mr. Chairman, the Society of which we have heard such an interesting account this morning, excites me to come forward at whatever expense to my feelings, and I am persuaded I have the hearts of all this assembly, and of all those who on so many annual occasions have gratified themselves by attending these meetings. Our friend Mr. Birt alluded to the introduction of the Report, in which it was stated that a considerable degree of monotony must attend the operations of the Society, and therefore much that is surprising in its history cannot be expected. Now, Sir, it really occurred to me that that monotony was one of the recommendations of the Report: this same monotony is what we expect to hear from one Anniversary to another—this is what we hope and wish, that there may be a monotony of active benevolence from one year to another in the operations of this Society: employed as it is in establishing schools, in teaching the native Irish, in preaching the gospel, and in all those labours which tend to promote the conversion of sinners to God their Saviour.

"This motion, Sir, refers to one

of these points, namely, Schools lately established in the county of Clare; and I suppose this has been seized upon as the subject of a motion, as being one of considerable importance. It afforded me great pleasure to hear that there are not less than seven or eight thousand children now receiving instruction, and that since the commencement of this Society, not less than twenty thousand have experienced this blessing by your means. Now, Sir, it pleases me to plead the cause of those who are incapable of pleading for themselves, and to say a word for those who are in a great measure unacquainted at present with the blessing conferred upon them; for in educating them, you are providing for those who shall be the active inhabitants of that part of our world, when we shall be gathered to our fathers: there is something pleasing in pre-occupying that heart which, naturally depraved, is capable of an awful progress in vice and immorality, and it is always so when suitable instruction is withheld. We have heard, that in a very extensive district, there is here and there rising an obscure cabin, in which a little company of children assemble to read the Holy Scriptures, and to commit parts of them to memory; and these instances are pleasing proofs that the children of the Irish are capable of great exertion and improvement: the instance of the little girl, who had committed so large a portion of the New Testament to memory is a striking proof of this fact.

"In a large assembly lately, the Anniversary of the British and Foreign Bible Society, a testimony was borne by a highly respectable nobleman from Ireland, to the benefits conferred on his country by the publication of the New Testament in the original language of that country. I should not have adverted to this fact; but I believe it was this Society that first conceived the design of conveying instruction to the Irish by teaching in their schools their vernacular language, without the intervention of the English, and *in that language* giving them the *Holy Scriptures*; which we know in every country makes the most effectual progress to the heart."

After reading the motion, Mr. *Dyer* proceeded:

"I am sure, Mr. Chairman, it must be the very earnest desire of this assembly that the period may soon arrive, when the funds shall increase to such an extent, that the Schools may be increased, not in one district alone, but in every district to which the efforts of this Society may be directed.

"We have heard much to-day of the spread of those principles which are opposed to the happiness of the world, and the best hopes of man. It is well known there has of late been a considerable degree of zeal to propagate sentiments of infidel tendency; nor can we wonder at this:—this is nothing more than the word of God leads us to expect. The adversary against whom our attempts are directed is ever active and vigilant, and we must expect to be attacked in a similar way, in such exertions as these, in the service of HIM whom we call our Master. This should banish from our minds every feeling of despondency. Whatever our hands find to do, let us do it with all our might; and whether the immediate object of our attention be preaching the gospel in distant lands, or promoting the extension of scriptural knowledge in Ireland, or operations nearer our own homes, and in which we have a more immediate relation, we shall go on and prosper in the cause of God, and the interests of humanity. I conclude by moving,

"That this Meeting is well satisfied with the establishment of the new Schools in the county of Clare, especially on account of that county having been destitute of Free-schools for teaching either the English or Irish languages, and because of the respectable patronage under which they are placed; and recommends that as soon as the funds of the Society will admit, the number of Schools in this district be increased."

The Rev. Dr. *Newman*.—"I beg leave to congratulate you, Sir, and this assembly, that we are assembled, under the blessing of Divine Provi-

dence, in circumstances so highly encouraging. We have, as the Jews had, 'light and joy and gladness in our dwellings!' We cannot but be reminded of that prophecy, 'The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold.'

"I fully concur, Sir, in the observation just made, that there cannot be a stronger claim on our attention than that which Ireland presents. A very strong case has been made out;—a very strong case to show that we are under the deepest obligations to make every possible exertion to promote the welfare of that very interesting country. We are, Sir, as you well know, deeply in debt. It is true that Ireland has been treated, for years past, more like a conquered than a sister country; but I trust the period is now fast approaching when it will be conquered in a much better sense, by the triumphs of the gospel of the Saviour. We have been connected with Ireland six hundred years, and what have we done for it?—We must labour, by a diligent use of those means which Providence places in our power, to redeem the time, and endeavour to compensate for past neglects.

"With regard to the motion I have to second, there is, I am sure, but one feeling in this assembly, with respect to the propriety of spreading the gospel, distributing the scriptures, establishing schools, and circulating tracts subordinate to God's own book. With respect to these lawful means, this Society is not slack; and what we have heard in the Report this morning, must deeply affect every heart with gratitude—that since the commencement of this Institution, not seven years since, almost twenty thousand children have been instructed, and some of them have given good evidence that they have not received it in vain. We have here a motive that addresses itself to our patriotic feelings. If we love our country; if we love our king, (which we know is a divine command;) we shall do all we can for the welfare of that country: for what glory is it for a king to *reign over a blind people*?—to reign over an enslaved people?—To promote this cause, then, will be to honour our king, and to promote our own everlasting glory, as it will be to our everlasting shame if we do not do all in our power to promote this interesting object! There is nothing can be done without a free circulation of the scriptures; but how shall the flocks drink unless the stone be rolled away from the well's mouth? If the children are taught to read Irish, they will read it. 'Let them then,' as King Henry the Eighth said, 'in God's name have the scriptures in a language which they can understand!' It becomes us too always to remember, that 'one generation passeth away, and another cometh;' the persons for whom we are concerned this morning are, like ourselves, dying:—but there is another race rising up—a most interesting race indeed; for whom you are making provision. O that it may be successful beyond all your wishes! If they are thus taught in early life, we have the best authority to hope they will not be taught in vain.

"As I was coming to town one morning in the coach, the coachman drove very fast; much too fast for me, but I could not stop *him*. When I got down, I told him I thought he had used too much severity to his horses by the exercise of his whip; but he turned upon me, and said, 'O, I have not hurt them a bit; and having given them now a good whipping in the morning, they will go the better all day.' I suppose this is the meaning you have in recommending Schools in the counties of Ireland; you are thinking if these children are well disciplined in early life; (and life is but a day,) they will go well all the day. It is of infinite importance we should remember the encouragements we have to imitate our Divine Master, and to use those means which he has appointed, and the use of which he intrusts to us.

"I congratulate you, Sir, that we are attended by so many females. Our Secretary said, when mentioning their exertions in the cause of the Society just now, that it was a *little* mortifying to be exceeded by females. If he had spoken correctly,

I think he would have said *highly gratifying*. The history of the church, the history of the four Evangelists, will show that females have always been eminent for Christian zeal.—Our Saviour said of one good woman, and I believe there is no one will say that it was ever said of any man, 'She hath done what she could!' This was the Saviour's observation; and a few such words from him are of the highest importance, and afford us decisive proof who those are that stand highest in his estimation. I will not detain you longer, but most cordially second the Motion.

The Rev. *W. Winterbotham.*—"The motion I have to read is,

"That from a retrospect of the past year, when such unprecedented attempts have been made to spread the principles of infidelity, and to prevent the reading of the scriptures, this Meeting cannot but recognise a Divine hand in the very successful labours of the Irish readers, and considers this means of imparting scriptural knowledge as remarkably adapted to remove the prejudices, and to destroy the superstition, which still unhappily prevail in many parts of Ireland."

(To be concluded in our next.)

Miscellaneous.

RECENT DEATH.

Died at Reading, on the 14th ult. the Rev. Joseph Phillips, lately a Missionary in Java. Mr. Ivimey of Eagle-street, Mr. Phillips's late Pastor, preached a Funeral Sermon at Eagle-street, on Lord's-day, June 24. 1820; and the Rev. Wm. Winterbotham is expected to preach at Reading on the same occasion, on the *first Lord's-day* in July.

ARRIVAL IN ENGLAND.

Mrs. Marshman, who has been so useful in the Mission at Serampore, has *lately arrived in England*, with three *of her children*, on account of ill health.

YORKSHIRE AND LANCASHIRE.

The Annual Meeting of the Yorkshire and Lancashire Assistant Baptist Missionary Society will be held at Liverpool, on the 11th, 12th, and 13th of July. The Rev. W. Ward from Serampore, and several other Ministers from various places, are expected to attend.

ASSOCIATION.

HANTS AND WILTS.

The next Association of the churches of Hants and Wilts in aid of the Baptist Mission, will be held at Downton, July 26. Messrs. Millard and Saffery are to preach. Mr. Russell is to preach on the preceding evening. The last Association was held at Lockerly, April 5. Mr. Clare preached (Phil. iii. 10.) and Mr. Saffery (Psa. cxiii. 2.) Devotional parts by Messrs. Franks, Russell, Bulgin, and George.

LITERARY INTELLIGENCE.

Just Published.

The Perpetuity of Baptism. A Sermon at Little Wild-street. With an Appendix concerning the eating of blood. By William Newman, D. D.

A small Treatise on Church Government, by the Rev. John Chamberlain; with a recommendatory Preface by the Rev. Joseph Ivimey. Reprinted, first in India, now in England, 2s. Holdsworth.

Mother's Journal, by Miss Jane Taylor; Second Edition. 3s. 6d.

History of Intolerance. By T. Clarke. 8vo. 10s. 6d.

In the Press.

Some Account of William Lee, who was executed at Salisbury. By the Rev. John Saffery.

Mr. Gough of Westbury Leigh, is reprinting (by subscription) a valuable little posthumous work, selected from the manuscripts of the Rev. Augustus Toplady, A. B. formerly Vicar of Broad Hembury, Devon. First published about twenty years ago, and now rarely to be met with, entitled, "Devotional Retirement recommended and enforced," with Meditations and Remarks. The work will be ready for delivery in a few days.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

In order to communicate as early as possible to our numerous friends throughout the country, a portion of that gratification which has been so largely experienced by those who attended our Annual Meetings, we shall employ the present Number in giving such an account of those connected with the Mission, as the time will admit.

According to notices which appeared in our last Number, the public services connected with the Annual Meeting of our Mission, were commenced by a sermon at Great Queen-street Chapel by Dr. Ryland, on Wednesday morning, June 21. At the hour appointed for beginning the service, the chapel was well filled by a very respectable congregation. After singing, the Rev. Thomas Blundell of Northampton read the 61st and 62d chapters of Isaiah, and engaged in prayer; after which the venerable senior Secretary of the Society made a very serious and affectionate appeal to the audience, from 1 Chron. xxix. 5. *Who then is willing to consecrate his service this day unto the Lord?* This appeal was enforced in an affectionate and lively address from Dr. Rippon: the Rev. Joseph Ivimey concluded in prayer.

In the evening, a very large congregation assembled at Sion Chapel, Whitechapel, where the Rev. William Giles of Chatham read the 72d Psalm, and prayed. An interesting discourse was then delivered by the Rev. John Mack of Clipstone, founded on Acts xiii. 47: *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* From this passage he deduced two general observations: *first*, That Christianity imparts a light which dispels the moral darkness in which the world is involved; and *secondly*, That this light will ultimately be diffused through the whole world. Under the former head, he remarked that Christianity reveals the character of the supreme Being, and enjoins the way in which he is to be worshipped—acquaints us with our spiritual condition of guilt and danger, and the mode of deliverance—exhibits a perfect system of moral precepts, together with the most powerful motives to enforce them—and unfolds the certain prospect of a future and eternal state of retribution. The ultimate diffusion of this sacred light was argued from the universal adaptation of Christianity, as a religion calculated for the whole earth—the success which attended the preaching of the apostles—and the clear and positive predictions of scripture. The Rev. John Saffery followed, by impressively urging the claims of the Society; and the Rev. Richard Davis of Walworth, closed in prayer.

At eight, on Thursday morning, a Prayer Meeting was held at Eagle-street Meeting, which has lately been considerably enlarged. Messrs. Shenstone of London, Tyso of Wallingford, and Saffery of Salisbury, led the devotions of the assembly, and offered up many fervent petitions on behalf of the Mission; and a very judicious address was delivered by the Rev. Dr. Steadman of Bradford, in which he reminded his auditors that the principles on which the Mission was originally founded were—to promote the eternal salvation of the heathen—and to depend alone on the influences of the Spirit of God to render our attempts ef-

fectual. On each of these particulars he enlarged with much feeling, and adverted with great satisfaction to the admonitions which Mr. Ward had delivered on this subject at the last general meeting.

Soon after the Prayer Meeting had closed, the friends of the Society met again in Queen-street chapel, where a commodious platform had been erected, to hear the Report, and transact the usual annual business of the Society. Prayer was offered by the Rev. Thomas Griffin of London; after which, Joseph Gutteridge, Esq. having been called to the chair, addressed the meeting, briefly stating the objects for which they were assembled, and concluded by calling on the junior Secretary to read the Report.

The Report was read accordingly by the Rev. John Dyer, comprising an interesting detail of intelligence from the various stations in connexion with the Society. Our limits will not allow either of abridgment or extracts, but we hope the Report itself will soon be published and circulated among the subscribers.

The first Resolution was moved by the Rev. *James Hinton* of Oxford, who spoke as follows:

"I rise for the purpose of moving that the Report now read be received and printed, under the direction of the Committee; and that, from a review of the progress of the Society, through the twenty-eight years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations.

"I feel deeply, Sir, the respect of my dear Christian brethren, in placing me, as an early friend of this Society, in the situation which I now hold; but seeing around me so large a number of those who are more able than myself to address you, I shall not take up much of your time on this occasion.

"The motion I have read contains two parts: first, That the Report has in it what demands our approbation; and, secondly, That it presents before us a scene that should excite our gratitude to God, the fountain of all good. My task therefore is easy; to prove these positions requires no labour. I may be permitted, however, just to state the reason why I think that this Report should be received and printed. If I mistake not, it will be obvious that it has been drawn up with great modesty and simplicity. It acknowledges our dependence on God, the author of all good—breathes the spirit of Christian candour—and yet that holy *zeal without which* all our exertions must *be attended with little or no success*; and if that spirit of holy zeal in the Saviour's cause, which breathes in that Report, be breathed into our hearts, it will aid us in the work in which we are now engaged, and we shall retire from this place better Christians, and be for the future better able to fill those stations in which we may be placed in society. I am gratified at the moderation and simplicity of the Report, because we have heard such Reports and such assemblies charged with ostentation; and because moderation and deep humility become every Society, as well as every individual. 'When Ephraim spake trembling, he exalted himself in Israel.' Hitherto we have scarcely made any impression on the great mass of darkness which hovers over the heathen world. Let us remember too, that we stand in the presence of him whom our crimes led to the cross; and, if we were now before the statue of a friend whom we had been the means of leading into danger and death, we should walk round that statue with deep humility, and go softly all the days of our lives. We all had a share in bringing to the cross the dear Redeemer, and we should be humble and modest in all we do for the glory of his holy name. The Valley of Humiliation is a pleasant valley; its fruits are sweet—its flowers are fragrant—its scenery is delightful—its streams are pure—and my dear Christian friends who hear me, will wish to inhabit this fruitful spot, till our great Master shall come and call us to a spot where it will be impossible that a thought of pride shall ever enter.

"Let us aim to cultivate a spirit of dependence upon God; for when we are weak, then are we strong. We have no merit in what we do, but we should have incurred infinite guilt if we had not done it.

"When we first began, we were indeed very humble and very dependent; but, when success has been given us, we are apt to forget that we are humble, needy, dependent creatures; and that we cannot take another step without Divine assistance.

"It was the honour of John the Baptist to be the pioneer for the Saviour;—has this Society been the pioneer for others—and particularly so in the work of translating the scriptures. Instead of employing themselves in bringing into our Society thousands and thousands, they have been contented to make a plain road to all others; and I hope it will ever retain that honour, and gladly be the pioneer for all that shall go forth, and lose its own name if it might promote the general cause; and if I might choose a place

where I might breathe awhile, I would seek an eminence in the midst of them, where I could see them all, and watch the progress of them all, and pray for them all, and rejoice to see, that in all the wide field the boundaries are so low, that they can see over them all; and the day I trust will soon come, when down shall fall all these divisions, and when there shall be but one Lord, and his name one.

"The late lamented Secretary of this Institution was so afraid of ostentation that he was afraid of the Report being printed — he was afraid of having speeches made on these occasions;—but if he were here, he would not, I am persuaded, oppose the Report we have heard, and the speeches we shall hear to-day. It is information—it is introducing and collecting before us all the exertions which Christianity is making, and setting them before our hearts; and therefore I am a friend to this Meeting, and I am glad to see this first Annual Meeting of this Society in the Metropolis, and I trust the Society will receive that support which will aid its cause, and promote its prosperity.

"When this Society began, twenty-eight years ago, our hopes were very small; but like every cause, this cause has proceeded step by step. Now that these twenty-eight years have elapsed, there are some here who can remember them all, and feel a pleasure in retracing them all, and are ready to say, 'At each step let higher wonder rise,' while we praise the God who gave this Society its birth at first, and has supported it ever since. I see there is one venerable character who was present then—our elder Secretary—on the one hand of me, and Mr. Hogg on the other—who will retrace with gratitude the goodness of God to this Society in its infancy. They will remember when two or three of them met together, and prayed to God to give them success, with the venerable Carey, whose life has been so long spared, and God grant that it may still long be spared; and I consider it as a proof that this work is of God that he gave them at that time such a spirit of grace and supplication, when they wrestled all night like Jacob, and said, 'I will not let thee go except thou bless me;' and thus they went on in their work. And when, in our native country, so many objections were made to the conveyance of our first Missionaries, they still persevered till a foreign vessel appeared in the Downs, and a foreigner did what our own countrymen would not do—a striking proof that God has the hearts of all men in his hand! Our two first Missionaries heard with eagerness that there was a vessel that would carry them, not like Jonah escaping from his master's work, but with a far different spirit, to publish his gospel; and when Serampore received them, and when after a while the first copy of the New Testament in the Bengallee was completed and sent to England, and presented by some respectable friends to our late beloved and pious Monarch, he kindly took it, returned them his warmest thanks, and added his hearty prayer that God would prosper their labours. And shall we not be grateful to that God who has so prospered these labours, that there are now near forty languages in which his word, or part of his word, has been translated? Should we not be grateful on this account—heathens will reproach us—the very stones would cry out—for how often do these heathens now read in this book, Salvation and honour and glory and power be to him that sitteth on the throne, and to the Lamb, for ever and ever.

"Allow me, Sir, for a moment, to say a word on that period, when an attempt at persecution took place—when the excellent Fuller wrote apology after apology in this cause.

"We all recollect the excellent pamphlet of Lord Teignmouth on this subject, and I believe never did we more heartily pray, 'Thou hast brought us into trouble; Lord, revive us again.'

"It was but a few days before the death of a lamented senator, who was assassinated at the door of the House of Commons, in a letter written by him thus nobly expressed himself, 'That his Majesty's government, being about to set trade and commerce free, would think it their duty not to leave the word of God and religion bound;' and we may be certain that those now in power will ever lend their aid to plans that will give to all his Majesty's subjects those privileges which we enjoy at home."

Mr. Hinton proceeded to observe that the Society was called to exercise *a holy submission to mysterious providences*, in which he referred particularly to the death of Mr. Phillips, who expired at Reading on the 14th instant, to whose character he paid an affectionate tribute of respect; and having remarked that *despondency* and *presumption* were the great evils against which we had to contend, concluded as follows:

"On the whole, let us watch the operations of his hands, and not restrain our exertions. The motto with which I set out in life was, 'The liberal soul deviseth liberal things, and by liberal things shall he stand;' and I would re-

commend this motto to all. I believe I never passed a plate in my life without putting in a halfpenny, if I had no more; the hand that loves to give, God will never suffer long to be empty. In the words of the apostle, I close this long address, 'Brethren, be stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know your labour shall not be in vain in the Lord.'"

Benjamin Shaw, Esq. read a letter which he had just received from Mr. Wilberforce, expressing his deep regret that public business detained him from the meeting, and his cordial regard for the Society; and then added:

"The motion I am called to second, calls upon us to look back to the first formation of this Society; to view its subsequent progress, and then to say, 'Not unto us, O Lord, not unto us, but to thy Name give glory.' My respected friend has so ably detailed the difficulties and obstacles which opposed its formation and progress, that he has scarcely left me any topic to touch upon; but I rejoice that he has done so, because he has told it you in a much better manner than I could have done. Still I may say, if ever there was a Society that called upon the individuals by whom it is composed, for praise to God, and acknowledgment of his mercies, this is that Society."

After remarking how frequently the Divine Being chose humble and unlikely instruments to advance his designs, Mr. Shaw proceeded:

"When the respected founder of this Institution was sitting, a humble shoemaker, in his stall, may I not ask, would it then have been thought by any person that this individual was to be the professor of Shanscrit to the East India Company;—to be the soul of this Mission;—to be the means of translating the Holy Scriptures into thirty-six languages, and of employing twenty-three English Missionaries, and double that number of native teachers and preachers?

"We cannot take up the New Testament without noticing how much that book has been elucidated from our acquaintance with Eastern manners and customs. It was from the East the first testimony was borne to the Godhead of our Saviour, when the wise men of the East came and offered to him gold, and frankincense, and myrrh. We cannot return it to them, but we can say, the Saviour whom you came to worship, and to whom you offered these gifts, has caused his gospel to enrich the islands of *the sea*, and that nation which sends its *ambassadors in* vessels of bulrushes, brings you the gospel which that Saviour preached.

"There is one subject in the Report which presses deeply on every one who has the interest of this Society at heart. It never has been the practice of this Society to fund any part of its annual receipts; they have been expended as soon as they have been received, and sometimes sooner; and this is the case at the present moment. The Committee have felt no apprehension at making themselves responsible for it, because they knew the fund they had to depend upon was the kindness of the Christian public, who are ever ready to distribute the waters of that river, 'the streams whereof make glad the city of God.'

"It has been stated by our excellent Chairman, that we fight under different banners, but form part of one large army. We desire the success of the whole army, but we should look a little more closely to the regiment of which we form a part. We are desirous that our denomination should fulfil the expectations which have been excited; and though every person ought to exert himself to the utmost of his power, let us recollect that we are not called to contests beyond our power. Each of us may possess talents of different kinds: one may be occupied with his head—another with his hands—another with his purse—it is from combined efforts that success must be expected. I wish I could have occupied your time better, but you will show your Christian charity, take the will for the deed, and allow me to second the motion."

The *Rev. G. Burder*, (Secretary of the London Missionary Society,) then moved the second Resolution, "That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children, this Meeting especially rejoices in the great extent to which the Missionaries connected with this Society, have been enabled to cultivate these very useful departments of Missionary labour; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world;" and said,

"To promote union is an object dear to my heart, and on that account I am glad to appear in this assembly. When our great and gracious Master was about to leave his disciples in this evil world, he offered up a most affectionate prayer for them, one petition of which was,

'that they may be one'—with this powerful plea to it, 'that the world may know that thou hast sent me.' This was urged on the first set of Missionaries whom he commissioned to go into all the world, and preach his gospel to every creature. Was it necessary to offer for them such a petition, to pray for their unity, and is it not still more necessary for Missionaries at present? Are we not more likely to want that affection which they felt, and which obliged the world to say, 'see how these Christians love each other?' This prayer was answered, no doubt, in an eminent degree; for, immediately after, we are told that the multitude of the disciples were of one heart, and one mind. We agree to lament the numerous divisions which have since taken place in the Christian church: but surely we should labour to promote union as much as possible in the present world: and do we not see a very pleasing approximation to this union at our Missionary meetings? Every year exhibits specimens of this union, and an addition will, I trust, be made to them this day.

"When we contemplate the state of the heathen world, how very small are those differences which subsist between us, and how glad should we all be to send to any heathens in any part of the world that light of knowledge which we feel in our religious assemblies!

"The various Societies of this kind are by no means rivals; they are workers together with God. I rejoice to say, and many of you know, that both at home and abroad the greatest cordiality subsists. Among ourselves at home, the leading persons of these several Societies, who reside in London, occasionally meet, and confer in the most friendly manner on the great interests of religion, and the best means of promoting Missions to the heathen. It is just so abroad. Had I been prepared, I could have given a long list of pleasing instances of this. At Batavia, one of our Missionaries was received in the most friendly manner into the house of Mr. Robinson; and at Bombay, another into the house of Mr. Horner, a Wesleyan Missionary. These are but specimens of many similar ones that might be mentioned. Thus, I hope, the time is advancing, when God's name shall be one in all the world; and if men of the most savage dispositions, like the wolves, shall then lie down with the lambs, surely even now the lambs may lie down together."

Dixie Bethune, Esq. of New York.

"Mr. Chairman, I entered this place this morning merely with the view of receiving instruction and light from the communications of this Society, without the smallest expectation of being brought forward to your notice. I should however feel ashamed to refuse to offer a tribute of benevolence to this eldest sister of the family of Missions, for to us in the western world you are not unknown. We have long venerated the labours of a Carey, have been edified by the writings of a Fuller, have melted at the death bed of a Pearce, and trembled when we heard of the conflagration at Serampore.

"In this society I must of course be a stranger, but in the city where I reside there are Baptists who would tell you I am no stranger to them. I have been associated with them many a year, I hope in the promotion of the knowledge of the Saviour; and I have had Baptist communion with you in all your triumphs and joys, and with many of your Baptist brethren who are not unworthy of you. Would to God many of my young friends there had been here to-day; they would have rejoiced and you would love them.

"I consider the various Societies in this great cause, but as so many battalions of one army going to war against the Prince of Darkness, under the Captain of Salvation; and though here mists and clouds arise, and seem to gather thick around us, yet, blessed be God, there remaineth a rest for the people of God, where all these distinctions shall be forgotten, and all these mists and clouds shall be done away; where there shall be but one family and one communion; and where the redeemed shall approach the kingdom of their Lord, it will not be inquired whether they came there under a Carey or a Marsden; a Vanderkemp or a Schwartz.

"May every succeeding anniversary of this Society be more and more abundant! May those who are here assembled this day receive a portion of that peace which passeth all understanding, preparing them for more abundant usefulness; and as they depart hence, may they remember, with pecuniary support, this valuable Society; remembering that he who said, 'Give, and it shall be given unto you,' is Lord of heaven and earth—remembering too what the Prophet said, 'The Lord shall give you much more than this;' and I am fully persuaded that he who caused the barrel of meal, and cruse of oil to last, in order to supply the widow's wants, will not suffer this Society to fail. I beg to second the motion."

The third Resolution, expressive of thanks to the Officers and Committee,

was proposed by the Rev. *Jabez Bunting*, one of the Secretaries to the Wesleyan Missionary Society, who stated that one of his colleagues was prevented being present by indisposition, and then said,

"I am very glad to have an opportunity of coming before you, were it only to thank you for the kind assistance and services of several of the Baptist denomination at our Missionary meetings in London, and different parts of the country. I consider it a happy circumstance that persons are brought into contact on such occasions, which are most eminently calculated to promote some of the kindest and best feelings of which our renewed nature is capable.

"We cannot take a correct view of the Gospel until we view it in a Missionary light. In the contracted sphere of our private interests it has beauty and glory, but in order to see its full effect of beauty and glory we must view it in connection with every people and nation and tribe and tongue; then only does it assume that character which properly belongs to it as the glorious gospel of the grace of God. There is a danger of forgetting that we are Christians, and that as Christians we are bound to care for Christianity in all its length and breadth and height, and the tendency of such meetings and societies as these is to guard us against this danger.

"I fully concur with Mr. Burder respecting the utility and importance of Christian union. It has been said, that though we cannot break down the walls which separate us, yet these walls are lowered and we have ventured to look over them and shake hands: but not only so; by the mercy of God we have broken gates and entrances in several parts of the wall, and we can pay visits to each other's territories, and encourage the hands of each other's workmen, and surely now these gates are providentially opened none of us will feel reluctant to pay such visits, and to promote the cause of piety and benevolence. A former speaker alluded to different regiments, and said that, as Baptists, you were bound particularly to look to your own regiment. I will add, it becomes us who are not of this denomination to look to our own regiment, but at the same time to look with a kind and watchful eye to yours, and feel an interest in your concerns; and if at any time and through any circumstances you cannot raise funds enough for your purposes, we are bound then, while we care for *our own regiment*, to care for you, and *to raise contributions for your cause*, if you will do us the favour to accept of them. We owe much to this Society, and so do others. The great field of modern Missionary exertions is Continental India, and this Society was the first to visit that country by the way of America, and send forth those illustrious characters into it whose names will live and be remembered with honour when the names of their infidel calumniators, whether in parliament or out of it, will be forgotten. What excuse can we offer if we should not now engage in this work? And may I not say, if, with fewer facilities than you now have, you attempted this work at first, how criminal will you be if you neglect the claims which the whole Christian world, and India in particular, has upon you. Surely you will not turn cowards now in a work so dear to you, and dear to piety at large!

This motion was seconded by *Henry Waymouth*, Esq. who expressed the satisfaction he had felt in hearing the report, and his admiration of the disinterested conduct of the Missionaries in becoming voluntary exiles from their native land for the sake of communicating the gospel.

In acknowledging this vote, the Treasurer, *Wm. Burls*, Esq. made a general statement of the accounts of the Society, from which it appeared that although, at the last annual meeting, there was a balance in hand of about £7000, this had been soon exhausted by large demands from India, and that, at the present time, bills had been accepted for more than 5000*l.* to meet which there were not more than 1135*l.* in hand. "Still," said Mr. B. "when I recollect that Christian liberality repaired the loss occasioned by the fire at Serampore in about *seven weeks* I will not be discouraged. This Society was one of the first to enter the field of labour, and I trust it will not be the first to leave it. It is the cause of God; he has smiled upon it, and I trust he will continue so to do, and that you will render us your assistance, that so your prayers and alms, like those of Cornelius, may ascend together before God.

The Rev. Dr. *Ryland* observed, with much feeling, that the cause of this Society had been dear to his heart from the very commencement, and that he was willing to do all in his power for its interests, though now he must expect that his strength and capacity to serve it would rapidly decline. He bore testimony to the zeal and ability with which the Committee had attended to the business of the Mission, and expressed his earnest hope that the Christian public would still

render the Society their liberal assistance.

The Rev. *F. A. Cox* acknowledged the vote of thanks on the part of the Committee, and took occasion to introduce an eloquent eulogy on Mr. Fuller, the late revered Secretary of the Society.

The Rev. Dr. *Steadman* moved the fourth resolution, recommending the Committee to take immediate measures for increasing the number of Auxiliary Societies. He observed that the Society was now called to the exercise of faith on account of the state of its funds, but felt assured that this would not check their ardour, or constrain them to give up either of the objects in which they were engaged. The cause was the cause of God—a cause so dear to the Saviour that he had shed his heart's blood in its support—and he would not believe that it would be suffered to languish for want of "corruptible things, such as silver and gold."

The Rev. *James Hoby* would have contented himself with reading the motion which he was requested to second, but was induced, by many considerations of private attachment, to say a few words. He had breathed a kind of Missionary atmosphere from his friend and tutor (Dr. Ryland), as well as from several of those Missionaries who were now labouring in the east, with whom he should have felt happy to spend his whole life. He referred to the great benefits conferred on the inhabitants of India by the system of education now introducing among them, but remarked that still a higher and spiritual influence was wanted to give effect to these means, and concluded by recommending the language of the Psalmist, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

As the time was now far advanced, it appeared necessary to shorten the business of the meeting, and therefore the *two* next Resolutions were moved by the *Rev. Wm. Winterbotham* of Horsley—the first of which contained an affectionate recommendation of solemn, united, fervent prayer for an effusion of the Holy Spirit—and the second, an expression of thanks to the Christian friends of other denominations who had so kindly granted the use of their commodious Chapels on this occasion.

In seconding these Resolutions the Rev. *John Birt* of Manchester observed, "I cannot but notice the very great harmony, not only of this Meeting, but of all the religious denominations who have assembled for the purposes of piety and benevolence:—a harmony not nominal, but real;—a harmony, not in profession, but in action. We cannot but hail this as a happy pledge of success. Seasons of harmony in the Church have ever been the seasons of the largest and greatest success; whilst in seasons in which the Church was employed, as it were, in tearing out its own bowels, where was the success with which it was attended? We therefore hail this harmony as a token that God has great things to do in the Christian world: his servants may labour under many infirmities, but they are in a greater or less degree turning souls to God; and whatever society of Christians may assemble in this place, there is one text of Scripture will apply to them all, 'The Lord hath done great things for us, whereof we are glad.'"

The Rev. *John Saffery* of Salisbury moved "That the next General Meeting of the Society should be held in London, on Thursday, June 21, 1821." He expressed the delight he had experienced in the proceedings of the day; especially in the resolution avowed by the Treasurer not to despair, and in the generous pledge of assistance from our esteemed Wesleyan friends.

This Resolution was seconded in a few words by the Rev. *James Upton*, who, at the same time handed the Treasurer a donation of seven pounds, which he had received on behalf of the Society.

In moving thanks to the Chairman, the Rev. *Joseph Ivimey* introduced some affecting particulars respecting the last days of Mr. Joseph Phillips, who died at Reading on the 14th instant, and whose progress he had watched, from the period in which he began to inquire, What shall I do to be saved? till he closed his eyes in death. "I saw this young man just approaching the gates of death," said Mr. Ivimey, "and knowing that he had contracted the disease in Java, my thoughts returned a little upon myself for urging him to go. I reminded him that when he first offered himself to this service, I had set before him the perils he would have to encounter. He replied, 'I do not regret my engagements, I can assure you, and if I were well enough, I should be glad to set out for Java this very night. I have been taught a great deal since I lay on this bed. I have seen such an adaptation in the gospel to the miseries of a ruined world, that I could wish it to be preached to every creature.' He added, 'I can most sincerely rejoice in the success of every denomination of Christians who labour in this work;' and when he found that he could live no longer, he expressed his earnest hope that the Society would very soon find some person to take his

place, and fill that station which he was to have occupied. Let us bless God that he lived and died a Christian. He died as a Christian and a Missionary ought to die."

Joseph Gutteridge, Esq. would detain the meeting but a very few moments; it was, however, his duty to acknowledge the respectful manner in which his poor services had been noticed; and no endeavours on his part should ever be wanting to promote the object of the Society. This was a kind of jubilee day; for it was on the 22d of *June*, 1813, precisely seven years ago, that the great battle was fought in the British Senate, when our enemies expected to triumph and to drive Christianity from the plains of India.

The whole assembly then united in singing "Praise God from whom all blessings flow," and the meeting was dissolved.

Account of Contributions received by the Treasurer of the Baptist Missionary Society, at the Annual Meetings, June 20, 21, and 22, 1820.

FOR THE MISSION.				L.	s.	d.
Colchester, Auxiliary Society, by Mr. Patmore				11	10	6
Ashford, Collection				3	12	0
Woolwich, Auxiliary Society				19	17	1
Stradbrook, Suffolk, Baptist Church and Congregation				5	0	0
Part of a Collection at Rev. James Upton's				6	0	0
A Friend, by Ditto				1	0	0
Sunday School, Bethel Chapel				2	8	9
Dorman's-land, Surry, Baptist Church, by Mr. Chapman				20	0	0
Sevenoaks, Collection, by Rev. W. Ward				35	2	3
Westerham and Brasted, Ladies' Association				6	14	0
Amersham, Auxiliary Society, by Rev. Mr. Cooper				10	4	0
Hitchley, Friends at, by Rev. W. Thomas, Highgate				1	1	0
Reading, Penny-a-Week Auxiliary Society				2	10	0
Northampton, Sundry Contributions, by Rev. T. Blundell				2	8	6
Horsham, a few Friends at				1	0	0
Norwich, Friends at, by Rev. George Gibbs				18	13	6
William Manfield, Esq. Denmark Hill, Donation				10	10	0
William Nash, Esq. by Mr. Bailey, Windsor, Ditto				5	0	0
Benjamin Shaw, Esq. by the Treasurer, Ditto				25	0	0
Collection at Great Queen-street Chapel, June 21	136	3	10			
Sion Chapel	106	9	10			
Eagle-street Prayer Meeting	9	6	6			
Queen-street Annual Meeting	83	7	0			
				335	7	0
Mr. W. Parnell, Annual Subscription				1	1	0
Rev. W. Lewis, late of Chenies				1	1	0
Rev. W. Harris, Wallingford				1	0	0
Mr. John Darby, Wilby, Suffolk				1	1	0
Mr. Hague, Tottenham				1	1	0
Mr. John Sims, Owthorpe, near Clipstone				2	2	0
Mr. W. Birt, Church court, Clement's-lane				1	1	0
Rev. Jabez Bunting, Donation				1	1	0
Mr. John Ashlin, Ditto				2	0	0
Q in the Corner, Ditto				0	5	0
TRANSLATIONS.						
Benjamin Shaw, Esq. Donation				25	0	0
Mr. Hutton Ditto				1	0	0
Q in the Corner, Ditto				0	5	0
SCHOOLS.						
Benjamin Shaw, Esq. Donation				25	0	0
Henry Waymouth, Esq. Ditto				10	0	0
Rev. Reynold Hogg, Keysoe, Ditto				2	2	0
Q in the Corner, Ditto				0	5	0

Besides a Donation of *L*500. received for the support of a Native Missionary, *with several small* Donations for the College at Serampore.

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THE

Baptist Magazine.

AUGUST, 1820.

MEMOIR OF THE REV. SAMUEL ROWLES,

LATE OF COLNBROOK.

THE subject of this brief Memoir was not extensively known, even in the denomination to which he belonged: by those, however, who were best acquainted with him, he was considered a man of great worth; a judicious evangelical minister, and a humble upright Christian. In his *life*, he "adorned the doctrine of God our Saviour;" and in his *death*, depended alone upon the promises of HIM, "who abolished death, and brought life and immortality to light through the gospel."

Mr. Rowles was born at Wooton-under-edge, in Gloucestershire, in October, 1748. His parents died when he was very young. The first period of his life was employed in the clothing business. The following simple statement was written by himself, but at what period of his life does not appear:

"I was left an orphan at twelve years of age, a thoughtless, helpless boy. How various the scenes through which I have passed since that day! The number of my sins and of my mercies is past finding out! Young as I was, I had a heart of folly; and the reward of folly had been *my portion, had the Lord* given me my own way. For more than seven years I followed my own pursuit, or did what I chose, till the spring of 1763, when I was very unexpectedly led to hear the gospel, from Mr. B. Francis, at Horsley. *This* I continued only a few weeks; for finding the path too strait, I left it, till April, 1764. In this absence from the word, I had a new companion, which I had never known before, a *guilty conscience*, and a restless mind. Fear of some sins which I forsook; but no love to God, no knowledge of Christ, nor faith in him. Some time after I returned to Shortwood, to hear a funeral sermon preached by Mr. Francis for an aunt of mine. By her request, the text was, Philippians iii. 4: '*And be found in him. Then*, for the *first* time, I found the word precious, and was willing to be found in him too; and was enabled to cast myself upon him as being such a Saviour as I needed. That was the time of my experimental engrafting into Christ; but to this hour I have been a stranger both to the terrors and joys which I have heard many others express. Nor have I brought forth fruit so much as thirty-fold; yet, by the grace of God, I am what I am.

Christ is my hope, and shall be till I die. By *Him* I stand in his vineyard, barren and withered as I am;—and to him I look to perfect his own work in the day of Jesus Christ, that I may not be a *cast-away* at last. Clouds and darkness are round about me; but HE, the great Sun of Righteousness, *can* and *will* make darkness light, and crooked things straight, and give me peace in his name."

Mr. Rowles was introduced to the ministry in 1765, when he was about twenty-two years of age, by the excellent minister who had been the instrument of his conversion, and by whom he had been baptized and added to the church at Horsley. A most intimate connexion subsisted between him and Mr. Francis: their letters of correspondence always commenced with the tender epithets, "Dearly beloved son," and "Dearly beloved father."

Mr. Rowles was sent to the Academy at Bristol, October 17, 1765, where, for about three years, he had the advantage of the example and instruction of the Rev. Dr. Caleb Evans. On leaving the Academy, he first settled at Bampton in 1767; in 1776 he removed to Rotherhithe near London, where he continued till 1783, when he removed to Chard, and remained there fourteen years. In 1797 he went to Canterbury, where he remained four years. For the last eighteen years of his life he resided at Colnbrook, till he finished *his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.*

A memorandum, written July 20, 1815, contains a curious statement of his preaching labours. "*It is now fifty* years since I be*gan speaking* from a text of scripture. My first text was Psalm xlvi. 4: it was proposed by some of the friends at Horsley. According to my book, I have spoken [illegible] times, but with what success I shall know hereafter. Mr. Morgan of Bridgewater, Dr. Fawcett of Yorkshire, and Mr. Martin of London, each began two years before me."

Mr. Rowles met with many trials and difficulties both at Rotherhithe and Canterbury. When he went to Colnbrook, there were but few persons in the congregation; but during his ministry, it so much increased, that it was found necessary to enlarge the meeting-house, by erecting galleries. Many members were added to the church, and he spent his last days in peace and comfort.

The following description is from the pen of one who was intimately acquainted with him.

"His humility was conspicuous: he *esteemed others better than himself.* He was sound in the faith, and remarkably exemplary in his conduct. He was favoured with much nearness to God. *Meditation* on his word was his daily delight; and seldom, I believe, *if ever*, did he go to *rest* without *some portion* of it upon his mind, which frequently engaged his thoughts in the hours of sleep. In every relation of life he shined with peculiar lustre. It may be truly said of him, that he was a walking witness of the truth which he preached. All his goings were marked with circumspection. The *mutual attachment* that subsisted between him and the people of his charge at Colnbrook, was exceeding strong. His memory, I believe, will be long held by them in veneration. They showed him every possible re-

spect to the last; and *their* kindness is still continued to his widow. I have often heard him say, when speaking of his people, how he loved his *little family*; that he had spent the last eighteen years of his life with them with more peace and pleasure than any *preceding* part of his ministry. Even those persons in the town who are decided enemies to the truths he preached, yet were constrained to say, 'He was a good man; that they never saw his fellow!'—He most certainly was an uniform consistent character. He was not a stranger to inward conflicts, and had a deep acquaintance with the depravity of his heart. He was often rejoicing in prospect of that rest into which, through grace, he is now entered. How often have I heard him repeat those lines:

'There I shall see his face,
And never, never sin!'

His health had been declining for more than a twelvemonth; but he preached twice on the last Lord's-day, with comfort to himself and the people, from Isaiah lxii. 12. '*Sought out, a city not forsaken.*' The more immediate cause of his death was his falling down stairs on the 24th of January, 1820. He was confined to his bed till the 28th of the same month, and about eleven o'clock in the forenoon he closed his eyes on time. During the few days of his confinement, he was visited by numerous friends, who were astonished and gratified in hearing his conversation, always extolling the riches of free and sovereign grace! He more than once said to his son, and with a peculiar *emphasis*, 'My son, may you be *separated* for God.' At times he was *delirious and convulsed*. On the Thursday, towards evening, he requested one of the members to read the 12th chapter of John, to which he attended with great composure; and then *himself* engaged in prayer, in a manner which struck all present with surprise. One of the deacons being present, made this remark: 'I have often heard him pray with great acceptance, but never any thing like this: so correctly, and with such solemnity and fervour.' He passed a restless night, often inquiring what hour it was; in the morning, near eleven o'clock, he earnestly desired to be had out of bed. When seated in a chair, his countenance sensibly altered, and for a few minutes it appears the enemy was suffered to throw his *last dart* at him. He said, '*I hope I shall not be left in the hand of the enemy.*' He then continued silent for some time; at length he broke out with a loud voice, as if in an ecstacy, '*Rest! rest! a hope full of immortality and eternal life! I shall be in glory to-morrow!*' Mrs. Rowles said, 'I should be glad to go with you.' His answer was, '*an* END DESIGNED;' intimating that her life was spared for the good of the family. Unable to proceed, he was immediately removed to the bed, where he sat up, with the help of friends, about a quarter of an hour. He then closed his eyes without a struggle or a groan, and with such a sweet smile on his countenance, as I think will not be soon forgotten by the persons who were present. He died January 28, 1820, and on the 4th of February he was interred in the middle aisle of the meeting, at the church's *request and expense*, to manifest, in all the ways they could, their respect for him, (no one having been buried

there before.) Mr. Upton, of London, spoke at the interment, and preached the funeral sermon the same evening to a crowded house, from '*Such were some of you, &c.*'"

Mr. Rowles published several pamphlets, with the following titles.

Appea to the Sober Reflections of John Martin.

Remarks on Dr. Priestley's Letters to Dr. Horsley.

Revealed Religion asserted, &c. to Dr. Priestley.

Free Grace and Satisfaction defended. Answer to Mr. Isaac.

Thoughts on the Love of God: A Letter to the Western Association.

Second Letter to the Western Association.

Remarks on Calvinism refuted: Addressed to Dr. Tomline, Bishop of Lincoln.

A Letter on Baptism, at the Request of a Friend.

Thoughts on Divine Truth.

SKETCH

OF

A SERMON

BY THE

REV. JOHN MACK,

AT SION CHAPEL, JUNE 21, 1820.

I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth, Acts xiii. 47.

WHEN the Gospel was first preached, great prejudices existed against its being carried to the Gentiles; but it was carried to them, and they received it, and glorified the word of the *Lord;* and the Jewish Christians *held their* peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

1. Christianity dispels from the world the moral darkness in which it is involved.—It is more luminous than Judaism. The first Christians could say, "The darkness is past, and the true light now shineth." "Moses put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The prophets saw the promises afar off; theirs was a dispensation of comparative darkness; but the Sun of Righteousness is now risen, and the shadows have fled away.—But if it is light when compared with Judaism, much more when compared with Paganism.

1. It exhibits the true character of the Supreme Being.—The religion of the heathens is a system of gross idolatry. There are in it some feeble remains of the patriarchal religion; but they changed the truth of God into a lie, and the glory of the incorruptible God into an image made like to corruptible man. The heavens declare the glory of God, and he is visible in his works; but though visible, he is not actually seen without the light of revelation. Whatever infidels may say, had it not been for the light of divine revelation, we should have been as gross idolaters as our forefathers. The sages of antiquity did not know the true God: he was to them "the unknown God." But the Gospel reveals the unity, and the natural and moral perfections of the Deity. It represents him,

not as a local Deity, but as the Sovereign of the universe, "the Lord of heaven and earth, who dwelleth not in temples made with hands, and who giveth to all life, and breath, and all things;" not as indifferent to the happiness of his creatures, but as the Fountain of goodness, who not only giveth rain and fruitful seasons, but "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" not as an impure being, like the gods of the heathens, but as "glorious in holiness." "God is light, and in him is no darkness at all." "God is love; and he that dwelleth in love dwelleth in God, and God in him." In a word, the knowledge of God is the foundation of piety and virtue.—Also the way in which he is to be worshipped. Not like the libidinous, unjust, and cruel gods of the heathens, with human sacrifices; but with a heart purified by faith, in the name and through the mediation of his dear Son, our services being perfumed by the incense of his merits and intercession.

2. It comes down to the natural powers of human nature. It reveals to man the misery of his fallen condition, and it reveals the remedy. They who reject it, therefore, are without excuse. It is true it does not come down to man's moral ability: they who maintain this, are proud and arrogant; for this would be to deny human depravity. On the contrary, it is the direct aim of the word of God to abase the pride of man. It informs us that man is "conceived in sin;" "estranged from the womb;" that he "goes astray as soon as he is born;" that "foolishness is bound in the heart of a child;" that "the heart is *deceitful* above all things, and desperately wicked;" and that "there is none that doeth good, no not one."—It also shows the requirements of the divine law;—the exposedness of unbelievers to final and everlasting misery;—the way of escape from the wrath to come—"through this man is preached unto you the forgiveness of sins;" "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The way of salvation is clearly revealed. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The word is nigh thee, even in thy mouth, and in thy heart; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." It informs us that "Christ is the end of the law for righteousness to every one that believeth;" that "a man is justified by faith without the deeds of the law." It shows the excellence of the ransom; "ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot;"—and the invaluable nature of the heavenly inheritance; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The heathen sacrifices are without effect: but the sacrifice of Christ has fully answered the purpose for which it was intended; it saves the worthless, the helpless, and the hopeless. It requires of the sinner no qualification for mercy but a conviction of his misery: all that is meritorious has been

performed by the Saviour. We are by nature estranged from God; but in Christ he draws near unto us; he is a reconciled parent; his "anger is turned away;" and though, from the holiness of his nature and the sinfulness of ours, he is "a consuming fire," yet "if we return unto him he will have mercy upon us," yea, "he will abundantly pardon;" and we shall then "serve him acceptably with reverence and godly fear."

3. It reveals an excellent system of ethics. How vile has the state of morals always been in the heathen world! Indeed maxims of morality are to be met with in the writings of the ancient philosophers; but they had no standard; every one had a system of his own. The *law* of nature is always the same, and accords with eternal truth; but the *light* of nature is defective, and varies in different men. Their light served only to render darkness visible. "Oh," said some of them, "that God would commission some eminent person to show us the right way!" What they desired, Christianity has effected.—Their morality also was defective in its motives. It only amounted to friendly advice: it did not assume to be the injunctions of the Deity. But the motives of Christianity are the terrors of the law, the attractions of the gospel, the doctrine of the atonement, the evil of sin, the satisfaction which has been rendered to the divine justice, and the divine fury which will be poured out upon the finally impenitent. Can a lofty spirit, or a haughty deportment, comport with such a system? Does not the consideration that the *death of* Christ is our life lay the *axe at the* root of selfishness? And what is pride but selfishness? It sometimes indeed assumes the name of magnanimity; but true magnanimity consists in studying to promote the happiness of others. How excellent are the motives of the Gospel! "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye, therefore, followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "Children, obey your parents in the Lord." "Servants, be obedient to them that are your masters according to the flesh, as unto Christ."

4. Christianity affords a clear and certain discovery of a future and eternal state of retribution. Concerning this Enoch, the seventh from Adam, prophesied; of this Job spake; and for this the patriarchs looked; but it does not stand forth so prominently as in the New Testament. "Our Saviour Jesus Christ hath brought life and immortality to light through the Gospel." Christianity is the religion of eternity.

II. The Religion of Jesus Christ is universal: he was to be "for salvation unto the ends of the

earth."—We know not the reasons of the divine wisdom for delaying the accomplishment of this promise. That he should, however, be for salvation at all is an act of sovereign mercy. When the first moral sun was annihilated at the Fall, God was under no necessity of creating a second. But though this promise is delayed, it shall be accomplished in due time;—"the stone cut out without hands shall become a great mountain, and shall fill the whole earth."

1. It is in its own nature adapted to be the religion of the whole earth.—The temple-service was confined to Jerusalem; but we can assemble in a barn, or in the open air, to worship that great Being, who regardeth not the place, but the heart; and who now only requireth that his worshippers worship him in spirit and in truth. It is suited to every modification of human guilt; to the moral and the profane;—and to persons of every description; to the rich and the poor, the Barbarian, the Scythian, the bond, and the free. Sinners are invited to receive it as such. It is as free as water in the parched desert to the thirsty traveller. All are equally welcome. "Whosoever will, let him take the water of life freely."

2. Ever since the first promulgation of Christianity, the way has been preparing for its universality.—What opposition did the simplicity, the fortitude, and the other virtues of the primitive Christians surmount! How much also was effected at the Reformation! And although it is to be lamented that so little has yet been effected, yet

3. There are numerous predictions which remain to be accomplished. "The heathen are to be given to Christ for his inheritance, and the uttermost parts of the earth for his possession." "The mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." And "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." We will add then, in the words of the psalmist, "Blessed be his glorious name for ever and ever: and let the whole earth be filled with his glory; Amen, and Amen."

IMPROVEMENT.

1. How many thousands are there who are ignorant of the way of salvation! Behold the hundred millions in Hindoost'han, and the 400 millions in Japan and China, ignorant of the Gospel, worshippers of idols, and wicked in their lives; who are destitute of comfort under affliction, and at the hour of death.

2. It is our duty to do all in our power that the gospel may be preached to every creature. This is the duty not only of ministers, but of every Christian. "He that gathereth not with me," says the Saviour, "scattereth abroad." Enable your fellow-creatures to draw water out of the wells of salvation. Enable them to hear the Scriptures, every man in his own tongue wherein he was born.

3. The distinguishing goodness of God towards you demands the greatest sacrifices from you. If you neglect your duty towards your perishing fellow-creatures, how great will be your guilt! But whilst you send this salvation to others, see to it that you receive it yourselves.

4. Let us be more than ever

importunate in prayer for the divine blessing upon the means used for the conversion of the heathen. All depends upon God. Without him Paul will plant and Apollos water in vain. "Except the Lord build the house, they labour in vain that build it." But if our endeavours be suitably accompanied with our prayers, then we have reason to expect that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

PRAYER-MEETING

FOR THE

MISSION,

AT

EAGLE-STREET MEETING-HOUSE,

JULY 22, 8 A. M.

AFTER prayer by the Rev. Messrs. Shenstone, Tilly of Forton, and Tyso of Wallingford, the Rev. Dr. Steadman addressed the assembly in a most impressive manner on the leading principles upon which the Mission was originally formed. The following must be considered as a very faint and imperfect sketch.

If (said he) I were to choose any text, it should be the words of the Apostle Peter, *I stir up your pure minds by way of remembrance.* This is not unnecessary; for there are many things of which even pure minds require to be reminded.

Permit me to lead you back to the origin of our mission.

The great object of it was, that God might grant to the Gentiles repentance unto life. It was not the bringing over of a country to the profession of the Christian religion, but of *individuals to real* Christianity.

Our first Missionaries were ignorant of the degraded state of India. They were comparatively ignorant of what our children are now acquainted with. But if they had then fully known their gross idolatries, their shameless obscenities, their horrid cruelties, their infanticides, their burning of widows, and other nefarious practices, they would have said, Could we abolish all these, yet as long as they remain ignorant of Jesus Christ, and unsubdued by divine grace, nothing comparatively is done. We will rejoice in the former as far as it goes, but our main object which we desire unremittingly to pursue is the salvation of the soul; repentance toward God, and faith toward our Lord Jesus Christ; that they may be acquainted with their moral disorder, their exposedness to the divine anger, and the remedy for their desperate malady.

My dear brethren, let us adhere to the same object; let our hearts concur with theirs, and let our hands go with our hearts. What evils has a departure from this first principle occasioned! First, a gradual decay of piety, attended by a mere external profession made by nominal Christians, and then a national establishment. National establishments did not start up into existence at once: there would have been a universal feeling of horror at the very idea; there would have been a general recurrence to the words of the Saviour, My kingdom is not of this world; it would have been said, "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. Shall we seek temporal aggrandizement, who profess to be strangers and pilgrims on the earth?" It was not until Chris-

tian piety had declined that a way was made for the introduction of this grand corruption. And if ever our Missionaries should pursue any thing short of the salvation of the souls of men, a mere external profession will ensue. God forbid, therefore, that they should be content with any thing short of the real conversion of the heathen! My esteemed brother (Mr. Mack) showed last night that Christ was to be for salvation unto the ends of the earth;—not merely for emancipation from the fetters of superstition, but for restoration to Jesus Christ—for the salvation of the soul—for everlasting salvation. This consideration should guide us in all we do. It should particularly guide us in the choice of Missionaries. One indispensable qualification is, a concern for the salvation of men. Without this, the greatest talents will be of no avail.

I would also remind you that our brethren were convinced of the absolute necessity of the influences of the Holy Spirit to give their labours effect. At the origin of our mission, means were used; a small contribution of £13 2*s*. 6*d*. was raised; the intention was made known; our brethren read and wrote; and nothing was neglected that was likely to subserve the cause: but they were fully aware, that unless the hand of omnipotence were stretched out, all would be in vain; that the regenerating work of the Holy Spirit was as necessary as redemption by Christ; and whilst the death, the burial, the resurrection, and the ascension of the Saviour attracted their regard, they equally saw the necessity of the promised outpouring of the Holy Spirit. The same conviction should be united with all our endeavours and prayers. In this way the poorest Christian may render his assistance. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him!"

Let me also remind you of the consistency maintained by our brethren. Whilst they sent the gospel abroad, they did not forget their own country. It was objected to them that Britain would be neglected. But so far was this from being the case, that home missions then arose.

Again. Whilst they sought the salvation of others, they looked well to their own salvation, and that of their families. Let us do the same. Personal religion is as necessary in this country as in India.

If we do these things, the greatest obstacles, though comparable to a great mountain, before Zerubbabel shall become a plain; and he shall bring forth the head-stone with shoutings, crying, Grace, grace unto it.

The Rev. John Saffery of Salisbury concluded the service with prayer.

ANSWERS

TO

"*QUERIES ON BAPTISM.*"

To the Editors of the Baptist Magazine

To the "Queries on Baptism" proposed by J. J. in one of the periodical publications for May, I beg permission to submit the following answers.

He asks, 1, "Is there any

instance in scripture of the baptism of an adult person who descended from Christian parents?"

It might be observed, that there is just the same theological importance in this question, as if we should ask, whether the scriptures record the baptism of adult persons who descended from Sadducees, or Publicans? If such instances as are required by J. J. did ever occur during that period of the Christian church, of which the scriptures give us the history, it is exceedingly improbable that any notice should be taken of them. In their system and writings the apostles most expressly disclaim all respect to national, civil, and family distinctions; and lay the whole stress of the Christian character on the new birth, with faith, repentance, love, and obedience, as its evidence. In their estimation, therefore, the circumstances of a man's natural birth must have been perfectly trivial. Is it not indeed passing strange, and a lamentable instance of the dominion of prejudice, that J. J. should venture to send us, with *a question of genealogy*, to those writers who admonish us to "give no heed to fables and endless genealogies, which minister strife rather than godly edifying;" and command us to "avoid foolish questions and genealogies, and contentions and strivings about the law, because they are unprofitable and vain?" Would these men of God, who assure us that in the system they taught, there is neither Greek nor Jew, male nor female, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but that Christ is all in all,—would these men descend to point out the *pedigree of* those whom they *baptized?*

In the scriptures of the New Testament, it is laid down as an unalterable statute, that "Except a man be born again, he cannot see the kingdom of God." According to scripture testimony, "the children of the flesh are not the children of promise." It is not to those who can say, "We have Abraham for our father," but to those *who receive the Saviour*, that power is given "to become the sons of God, even to as many as believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the previous, and comparatively carnal dispensation, such a question might have gained attention. But now Christ is come, on whose sole account the lineage was preserved from Abraham, and the rite appointed for this end, and who hath broken down the middle wall of partition, and preached peace to them that were far off, as well as to them that were nigh, we know no man after the flesh: "Yea, though we have known Christ after the flesh," says an apostle, "yet henceforth know we him no more." In his spiritual empire, which is styled the Kingdom of Heaven, and of God, the question of genealogy comes too late—it is antiquated and obsolete. "The axe is now laid to the root of the tree:" and whatever may be our parentage, except we repent we shall assuredly perish. "He that believeth and is baptized," of whatever nation or tongue, "shall be saved: and he that believeth not," be his ancestry what it may, will undoubtedly be lost. "For God is no respecter of persons, and there is no difference."

The second question proposed by J. J. is this: "Does the bap-

tism of adult Jews or heathens prove any thing more than Pædobaptists now practise?"

This is rather a singular question for a Pædobaptist to propose. *Pædobaptism* is *the baptism of little ones:*—of course, a Pædobaptist, as such, cannot baptize adults. If in any instance he should baptize an adult, on the profession of repentance toward God, and faith towards our Lord Jesus Christ, he is so far an adult baptist, and in the practice of believers' baptism; and by his conduct asserts and maintains, what is not only "more" than infant baptism, but also very different from it. On these occasions he gives his decided suffrage in support of personal religion and adult baptism, and leaves the baptism of babes, and relative religion, to seek its evidence from some other quarter. Baptism on a personal profession of faith in our Lord Jesus Christ, so essentially belongs to the gospel system, and is so expressly commanded, that its greatest opponents are, at times, under an absolute necessity of practising it. They cannot possibly proceed without giving it the full sanction of their own conduct:—whilst infant baptism stands alone, and has no natural and unforced connexion with either the doctrines, the precepts, or the discipline of the New Testament. It is a kind of religious accident—it never becomes necessary. It is quite out of the regular way; and under the gospel it has no fellow—for every thing besides is personal, and in the exercise of faith, hope, and charity. Those who discard infant baptism are never under any necessity of recurring to it; the whole gospel system being carried into complete activity without it. But this is not the case with their opponents, they themselves being judges—for *Pædobaptists are often obliged to practise adult baptism.*

We come now to the third question:—"Did not God himself appoint and command, that the infant seed of his people should be introduced to the profession of his name, by a visible rite or ordinance? And has he ever revoked that command?"

Without staying to notice some very questionable terms in this query, it is readily answered,

1st. *Certainly not,* FROM THE BEGINNING. There was no such command or ordinance till the days of Abraham.

2dly. Nor, even then, was it *a general command to the people of God.* It was confined to the household of Abraham, though there were other eminently pious persons in his days, and one, Melchizedec, a more eminent personage than the Patriarch himself.

3dly. Nor did this command extend to *all the children* of Abraham. It was confined to the males of his family.

4thly. Nor was this rite peculiar to *his seed only:* it was enjoined, as expressly, upon all the men of his house, on all the males that were born in his family, and on all those that were bought with money.

5thly. As the rite of circumcision was enjoined on the servants and slaves of Abraham, not on account of their personal religion, but only on the ground of their civil relation to the Patriarch; and as it was imposed on his infant posterity, solely in reference to their natural descent, it was evidently one of those carnal ordinances, which were imposed till the time of reformation. This is the partial, temporary, and car-

nal ground on which J. J. founds his query. But,

6thly. Had such a rite as circumcision been enjoined from the beginning, on all the children of the servants of God, and on these only, in every previous dispensation of religion, it would be unwarrantable to conclude, on this ground only, that the same rite, reason, or rule of conduct, should be continued under the present dispensation, when a Priest and King is arisen after the similitude of Melchizedec, who is made "not after the law of a carnal commandment, but after the power of an endless life:" under whose administration "neither circumcision availeth any thing, nor uncircumcision, but a new creature, and faith which worketh by love." If any one, Jew or Gentile, male or female, be in his kingdom, and a sharer of his grace, he or she must be a new creature: for "old things are passed away, behold all things are become new." It is the dictate of inspiration itself, that "the Priesthood being changed, *there is made* OF NECESSITY A CHANGE ALSO OF THE LAW."

I. BIRT.

Birmingham, June 19, 1820.

DISSENT

FROM THE

ESTABLISHED CHURCH

OF ENGLAND.

MR. EDITOR,

As several of the Periodical Publications, conducted by members *of the* Establishment, in which Dissenters are very frequently assailed, and sometimes without candour or liberality, are circulated very freely among their families, and are encouraged by them on account of the piety and talent with which they are conducted, it becomes, I think, a duty incumbent on the Editors of our Magazines, at least occasionally, to bring into prominent view some of the great principles which induced our ancestors, of immortal memory, to separate themselves from her communion. This is especially necessary, since, from the perpetual commendation which is every month bestowed on the Liturgy and Constitution of the Church of England, unreflecting readers might be induced, (and this is indeed sometimes the case,) to infer, that Dissenters are utterly inexcusable in leaving so excellent a community—a community which, if the eulogies of its members are correct, is indeed "without spot, or wrinkle, or any such thing."

Whilst I mention a very few thoughts which now occur to me on the subject of Dissent, I wish to premise, that I sincerely love all that is good and scriptural in the Establishment, and heartily wish the serious clergy within her pale the most abundant success.

It ought not to be forgotten, that the claims of the established Church are inconsistent with the allegiance we owe to Jesus Christ, the only Head of the Church, and its adorable Lawgiver. The Church of England affirms in her Articles, (and every man who signs them conscientiously, professes his full belief of the assertion,) that she "has authority to decree rights and ceremonies"—the Roman Catholic Church also makes a similar claim. On what

ground do they make this claim, and which of these pretensions is well founded? Or do they both possess this privilege? If so, the rights and ceremonies of the Papal, as well as of the Protestant community, are equally of divine origin, and the Reformation is in a great measure unjustifiable. It will not be pretended, that this assumption of power to legislate in the Christian church is derived from the scriptures; and no other authority can be of any weight in the controversy.

Independent of the circumstance that infant sprinkling has no foundation in the scriptures, to every impartial candid person the Baptismal and the Burial services must appear very objectionable. The Prayer Book solemnly declares, that all children who are sprinkled in their infancy are regenerated, and made members of Christ, children of God, and inheritors of the kingdom of heaven. This is contrary to plain fact, since whole parishes, by their disobedience to the divine commands, give awful proof that they never knew any thing savingly of this great and essential change.

But if the Prayer Book be correct, and all are regenerated when they are sprinkled in their infancy, then Dr. Mant, and the great majority of the clergy, have some show of reason for affirming, that Baptism and Regeneration are synonymous. The Bible, however, which declares the contrary, must then be wrong, and the evangelical clergy must be pronounced guilty of a high degree of absurdity, in preaching the necessity of regeneration to parishes whose members are all regenerate.

Not long since I heard an excellent clergyman insisting, from the instructions of Jesus Christ, on the necessity of a change of heart, before any one could be a real member of the church of Christ on earth, or in a state of safety in reference to futurity. When the service was ended, a person was brought to be interred, who had very rarely attended public worship, and who was remarkable for little beside his irreligion and profligacy. The minister, who a few minutes before had been pronouncing in the pulpit, by divine authority, the certain exclusion of such characters from the kingdom of God, now, in obedience to the Liturgy, buried this bad man in "sure and certain hope of the resurrection to eternal life," and thanked God that he had taken his dear brother to himself. Is not this, to say the least, shocking inconsistency? And which is true, the Prayer Book, by whose instruction all classes, however profligate, are interred as in a state of salvation,—or the Bible, which expressly and frequently declares the certain exclusion of the unbelieving and the ungodly from the kingdom of heaven?

Again, can the Burial Service, which is read over all persons indiscriminately, be equally applicable to children and to adults, to the young and to the old, to the profligate and the pious individual? To a Thornton, a Howard, a Voltaire, and a Paine? This is a manifest absurdity.

A neighbour of mine lately, one of the society commonly called Quakers, or Friends, had a part of his goods sold to pay a demand for the support of the established Church. As this proceeding was for the support of Christianity, it is natural to inquire, whether there is any passage in the New

Testament which sanctions such a line of conduct? The Apostle Paul says, "The weapons of our warfare are not carnal."—Can they who forcibly seize on the property of their countrymen, and sell it for their own benefit, say the same? Surely they cannot. Their Christianity then, in some important points, is different from that of the Apostle Paul, and the supporters of the gospel in primitive ages.

But, my friends, goods were seized and sold by authority of an Act of Parliament. But can an Act of Parliament make that to be right, which the scriptures have pronounced to be wrong; or that honest, which in itself is obviously unjust? Is this loving our neighbour as ourselves? Would a Churchman like his goods to be violently seized, and sold for the benefit of the Dissenters?

The employment of fines, imprisonments, and executions, for the support of Christianity, is no where authorized by the New Testament. Yet no established religion can exist without them. A Member of Parliament indeed, who is a liberal and worthy man,* lately said in a public speech, that it would be a "poor compliment to the Established Church, to suppose, that she could not defend herself, as the Dissenters did, by gentle argument and persuasion;"—it certainly is but "a poor compliment"—but SHE CANNOT DO IT—how great a quantity of tithes would be collected by no other instruments than "gentle argument and persuasion?"

But what, after all, is Christianity? Does it not include penitence, and humiliation for sin—faith in the Lord Jesus Christ—love to him, and obedience to his sacred commands? Can any Acts of Parliament establish these? Is not this exclusively the work of the Holy Spirit of God? Assuredly it is. The establishment then of a religion, which is defended by civil pains and penalties, and which cannot exist without the liberty of forcibly depriving our neighbours of their property, is only an unreasonable monopoly, by which a privileged order of persons may, with impunity, and according to law, but not to justice, oppress their countrymen for their own benefit, which is evidently unscriptural and antichristian.

B. H. D.

Coseley.

"DON'T BE CHEATED,"

Said a person to me, lately, as I was in a market purchasing a small article. On examination, I found that the caution was, on several accounts, very reasonable. As I returned home, the voice of my friend seemed to be still sounding in my ears. Happy, indeed, said I, would it be for mankind, if they were as careful not to be deceived in spiritual things, as they manifestly are in temporal. Alas! what numbers are there, who are amazingly anxious lest they should be deprived of a small pittance of worldly property, who nevertheless are willingly cheated in affairs of infinite moment!

The man who has no idea of

* John Berkeley Monck, Esq. *Member for Reading*, in a speech at a *Meeting of the Bible Society.*

enjoyment beyond what is merely sensual, and who pursues after this as his chief good, acts as if he were destitute of a soul, and is, without a doubt, awfully cheated.

He who is so inordinately engaged in worldly pursuits, as to have no leisure to attend to the things which make for his everlasting peace, neglects his chief interest, is a slave of the world, constantly sleeps on the very brink of perdition, and is cheated of all that ought to be most dear to him.

The man who rests in a form of godliness, who has nothing but the mere garment of profession, who honours God with his lips whilst his heart is far from him, and who avows his attachment to the Saviour whilst the powers of his mind are not interested in the avowal, mocks the divine Being, and is absolutely cheated of all that can satisfy, and render an immortal spirit happy.

The Scriptures solemnly declare, that Jesus Christ made the world, John i. 10. and that his "blood cleanseth from all sin," 1 John i. 7. The professor of Christianity, who affirms that the Saviour is no more than a mere man, and that his blood has nothing to do with the remission of iniquity, plainly contradicts the sacred writers, and we may boldly affirm, is most lamentably cheated.

He who is principally concerned to possess the respect of his fellow-creatures, whilst he is regardless of the abiding honour that cometh from God, is obviously cheated, and prefers a worthless shadow, an empty bubble, to the enduring and inestimable treasures of eternity.

How completely cheated is the proud Pharisee, who has a high opinion of his own imaginary virtues, and who is regardless of the atonement and righteousness of the Son of God, since the great Teacher sent from God, declares, "That without a righteousness exceeding that of the Scribes and Pharisees," no one shall ever enter into the kingdom of God—and Paul asserts, that "by the deeds of the law no flesh living shall be justified!"

He whose creed affirms, that iniquity is infinitely hateful to the blessed God,—so hateful, that he punished it in the person of his well-beloved Son, yet whose conversation and conduct testify, that it is of little consequence in the Divine estimation, is in the highest degree inconsistent, and is tremendously cheated — for "without holiness no man shall see the Lord."

Is not that parent evidently cheated, who is expecting the conversion of his children, whilst he neglects to instruct them in the things of God, or permits them to live in violation of the Divine commands without admonition, or persevering exertion to reclaim them? Are not the means usually connected with the end in the Divine purposes? Can he rationally expect to reap, who does not cast the precious seed into the ground?

Finally, he who expects more than the empty name of happiness in the paths of iniquity, is dreadfully and fatally cheated; and unless Divine grace interposes, will soon be ruined eternally. "There is no peace to the wicked, saith my God." "Say to the wicked, It shall go ill with him—he shall eat of the fruit of his doings."

Reader! however thou art de-

ceived in reference to the things of time, take heed that thou art not fatally cheated with reference to the great realities of eternity!

B. H. D.

Cowley.

ADDRESS TO CHRISTIANS.

No. 4.

III. Let us beware of *legality*. Self-righteousness naturally cleaves to us, and genders in our minds the idea of merit. When we feel our wretchedness and misery as sinners before God, it seems impossible that we should ever think of meriting any thing from him by our works; yet it is to be feared that at other times we *go about* to establish our own righteousness. Let us more frequently contemplate the riches and freedom of that grace by which we are saved—it did not only set our salvation on foot, by accommodating its terms to our enfeebled capacities; but the whole of it, from its origin in God's everlasting love, to its consummation in perfect felicity, has this motto indelibly inscribed upon it—"To the praise of the glory of his grace."

By nature we were children of wrath even as others; and, had we been left to our own way, we should have filled up the measure of our iniquity, and completed our destruction. It is by distinguishing mercy that we have the knowledge of ourselves as sinners, and of Jesus Christ as the Saviour; we are therefore under the strongest obligations to magnify the sovereignty and freedom *of divine favour*. The Lord is a jealous God: his glory will he not give to another, neither his praise to graven images. If his people set up the idol *self* in their hearts, and neglect to honour him, he will, by means peculiar to himself, humble them before him, and cure them of this idolatry. What but his own self-moved goodness could incline God to choose us to salvation through sanctification of the Spirit and the belief of the truth, while so many are left to perish in their sins? This is very astonishing indeed; for some of us had, through our vile affections, made ourselves conspicuous for rebellion against him, and were the means of hardening, perhaps of ruining, others by our example. Since he has called us by his grace many and great imperfections have attended our religious services; the good that we would, we do not, and the evil that we would not, that we do; shall we therefore indulge the idea of *merit*, or for one moment forget the matchless mercy and grace of God in Christ Jesus? detested be the thought. We will glory only in the cross of him who died for our redemption, and with highest notes of praise, and strongest feelings of melting gratitude, say, By the grace of God we are what we are.

B. S. G.

(To be continued.)

QUERY.

What are those circumstances which will justify a Pastor in resigning his office, when a majority of the Members desire the continuance of his labours?

Obituary.

JOSEPH MELLOR.

Joseph Mellor was born at Gilstead, near Bingley, in 1805. Born to affliction, and yet not exempt from labour, he was called upon at an early age to procure his own support. When he arrived at his thirteenth year, his maladies increased; he was confined to his abode; he wept, because unable to work. His mind was much affected with a concern for the welfare of the family. He would often say to his parents, "I can do nothing for you;" and would express his gratitude that he had a kind father and a tender mother to provide for him. But, alas! his mind was wholly engaged about this world. It pleased the Lord, however, to turn his thoughts to the important concerns of another; and he began seriously to inquire about the salvation of his soul. The first symptoms of real seriousness appeared after his father had been reading to him the 584th Hymn of Dr. Rippon's Selection.

"On Jordan's stormy banks I stand,
And cast a wishful eye, &c."

He was powerfully impressed with a sense of his own corruption, and was led to cry out, "What must I do to be saved?" In this state he remained for some time, without being able to lay hold on Christ, or to receive any comfort from him to relieve his distressed mind, till one day he seemed more composed, and said, "I had thought that I should get better, but now, I think I never shall. If it please the Lord to raise me up again, it will be well; if not, I shall be better than here." About six weeks before his death he was visited by Mr. Bottomley, who was then supplying the Baptist Church at Bingley, and who, after making some inquiries about his present affliction, asked him, how he felt his mind in the prospect of death. He replied, "I am a guilty sinner: what must I do to be saved?" Mr. B. pointed him to Christ, and read to him the two first chapters of the Epistles to the Ephesians, making some remarks. To this exercise Joseph was all attention, and said at the close, with the animated countenance of one who had found a great treasure, "Then it is all of Christ, all of Jesus Christ." From this time he began to be much resigned to the will of God, and looked at life without a desire to live, and at death without the fear of dying. He would say to his parents when he saw them weeping over him, "Do not weep, mother; or, do not weep, father; it makes me uneasy to see you do so; otherwise I should not murmur." At one time he said, "Do we not say 'Thy will be done?' What a sad thing it is then to murmur at his will!" At another time he said, "I think it better to die young; for if I were to get well I might commit much sin." Mr. B. lent him some Tracts, from which he received much comfort; "Christ the only Refuge;" "On the Cross of Christ;" and the "Christian Drummer." About a fortnight before his death, talking with his sister relative to a future state, he said, "What a rare thing is religion! 'Seek the Lord while he may be found, call upon him while he is near,' that is to say, while life lasts, whilst the gospel is preached unto us." Two days before his death he was anxious to speak to his parent upon the subject of religion; but felt a difficulty to introduce it. But, while the tears ran down his face, he said, "I thought I would ask you if, when I am gone, you would try to follow me?" His mother replied, "We shall all

want to be happy." But this did not satisfy Joseph's mind. He said, "Yes, the wicked would like to go to heaven when they die; but there must be a change of heart, or we can never arrive there."

The day before his death, his father said, "Thou bearest much;" he answered, "Yes, but Christ endured more for me." His father then said, "You will not have this to bear long;" he replied, "The sooner it is over the better, for it will be a glorious day for me." The next morning his mother asked him, "If he thought he should be happy?" he immediately said, "I believe; yes, I believe, I firmly believe, I shall be happy!"

A few hours before his death, Mr. B. said to him, "Joseph, you have almost finished your course; you are going home;" he said, "I wish it may be before the night." Mr. B. asked him, "If he had any passage of scripture which he wished to be preached from as a funeral text?" he said, "Yes; Psalm cxvi. 7: 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'" He then asked him, if he should pray with him, and what he should pray for; he replied, "That I may be taken out of my misery into Christ's blessed kingdom." Prayer was then presented for his happy dismission, which we trust was answered.

About two hours before his death he told his mother "That he could not see." Then holding up his dying arms, he threw them about his father's neck, and said, "I am going to heaven," and expired, August 4, 1819, in the fourteenth year of his age.

His funeral sermon was preached to a numerous and affected congregation, at the Baptist Chapel in Bingley, on Lord's-day afternoon, August 13, 1819, by Mr. Bottomley.

W. B. B.

Bingley.

JOHN PIPER.

DIED, in a decline, March 20, 1819, John Piper, at Wadhurst, Sussex, in the forty-fourth year of his age. He lived a stranger to himself and God, *till within a year of his death*, when a gracious Providence led him to the meeting-house on Shover's Green, where his attention was excited, and such a spirit of godly contrition for his sins was produced, as terminated in earnest supplications for Divine mercy, through the Lord Jesus Christ, and in his forsaking the world, and constantly attending the means of grace.

During his affliction he said, "I have no occasion to murmur, for God does all for the best: I cannot contradict him in any way. If he afflict me more, it will be for my good in the end. I had but little rest last night; but what I enjoyed was better than sleep, I sat up in my bed, and prayed, and talked about the Lord Jesus; and that was rest to my soul." In February, he said, "I am a brand plucked out of the fire. What would become of me now, if I were in my unrenewed state? I don't want any one to flatter me: when the Lord pleaseth to call me, I am willing to go. I am not afraid to die, for I can give my heart to him, and leave my wife and children in his hands, who will do all for the best, though it is hard to part from them. I feel indeed greatly concerned for the conversion of my dear partner and children; yea, for the salvation of every one."

On Friday, March 19, when struggling with his last enemy, as if conscious there was some alteration in his features, he said, "Don't be afraid of me; I am going to be with the Lord. It is hard and painful work; but my heavenly Father is with me. Give my love to all my dear brethren in Christ." Being asked, "Is Christ precious to you?" he exclaimed, "Precious! Precious! Precious! Precious!" The whole of the night he was much engaged in prayer; and said to his wife in the morning, "Don't be afraid, I am happy; I am going to the Lord." He then entered into the presence of his Redeemer, leaving a wife and six children to mourn his loss. He selected for his funeral text, Psalm lxii. 5, 6, 7, "My soul, wait thou only

upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." N. T.

RECENT DEATH.

REV. RICHARD OWERS.

THE Rev. Richard Owers, Baptist Minister, Southampton, departed this life May 4, 1820, and was interred in the Baptist Chapel on the 14th. The Rev. Daniel Miall, of Portsea, delivered the funeral oration at the grave; and the Rev. Thomas Adkins, Independent Minister at Southampton, concluded the solemn service by prayer. In the evening, the Rev. Daniel Miall preached a funeral discourse to a numerous congregation, from the text chosen by Mr. Owers; John xi. 28, "The Master is come, and calleth for thee."

N. B. We have inserted this enlarged account to oblige a Correspondent.

Review.

The Work and the Reward of faithful Deacons: a Sermon addressed to the Baptist Monthly Association, August 21, 1806, at the Rev. Mr. Hutchings's Meeting-house, Unicorn-yard, Tooley street; with an Appendix, including a Sketch of the Character of the late Rev. Abraham Booth. Second Edition, corrected by William Newman, D.D. Offer, Pp. 36. 1*s.*

THERE are many articles which are valuable on account of their *rarity;* others on account of their *intrinsic worth;* and there are some in which *both these qualities unite:* such are the precious metals! and we may add, such is this sermon! It is the only sermon of the kind which we have seen; for where besides can the Deacons of our churches find their "work and reward" the topics of discourse? It is also a good sermon, scriptural, perspicuous, faithful, and evangelical. We consider it perfect in its kind, without deficiency—without redundancy; abounding with suitable exhortations, necessary cautions, and appropriate encouragements to that class of church-officers for whose use it is chiefly intended.

Were we apprehensive that the copies of this sermon would not be purchased, we should be inclined to transcribe the principal part of it for this review; but we cannot persuade ourselves that the respectable brethren who are addressed in it will do themselves the injury to neglect procuring it, from the conviction which they must feel, that an office so responsible as that which they have undertaken, makes it desirable they should avail themselves of every assistance, that they may "use the office of a Deacon well;" and finally give an account of their stewardship "with joy, and not with grief."

In reply to the question, "What is the reward of faithful Deacons?" The Author replies, 1. "They shall be rewarded in the growing reputation of a bold, decided profession." 2. "In the prosperity of their secular affairs." 3. "In the prosperity of their souls;" and 4. "In the approbation of our final Judge."

Under the second particular there is a paragraph,—a quotation from Mr. Bragge, which for its justness should be universally known, viz. "I have for years past made it my observation, that as church-members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it, so their families are built up or pulled down, blessed or blasted, according to that awful

word, Psalm cxxix. 5, 6, 'Let them all be confounded and turned back that hate Zion: let them be as grass upon the house-tops, which withereth afore it groweth up.'"

Feeling extremely anxious that this excellent sermon should be generally read, we suggest it to the pastors of our churches, that it will be a delicate way of stirring up the Deacons to a sense of their duty, if they find that they have not purchased it; to lend a copy to each of their Deacons, earnestly requesting them to read it; and perhaps wishing them to notice a good remark in Page 19, "Statues on the top of a house must be larger than the life!" The Appendix contains some admirable sentiments, and the description of the character of the late Rev. Abraham Booth, will be recognised as an exact and full-length portrait by all who were acquainted with that truly apostolic man.

A Brief Memoir of His late Majesty George III. Whittemore. Price 6d.

THIS little Selection of the interesting Anecdotes of his late Revered Majesty, was made for the use of our Sunday Schools; and is well adapted for that purpose. We recommend it to those who conduct those useful establishments, for the purpose of impressing it upon the minds of children that religion was a principal feature in the character of the late king.

A Brief Memoir of Mrs. Martha Tilly of Ringwood, Hants, who died February 27, 1820, aged 63 Years. By Thomas Tilly. Whittemore, pp. 64. Price 1s.

WHO has not admired the delicate touches of affection which appear in Cowper's lines on the picture of his mother? The Author of this short account of his late excellent parent appears to have been influenced by similar feelings; and though there was nothing in the life of the good woman, whose memoirs are thus presented to the Christian public, which give them the appearance of novelty, yet no one can read them without being convinced that she was one of "the excellent of the earth;" "an Israelite indeed!"

Some Account of William Lee who was executed at Salisbury, March 21, 1820, in a Letter to a friend, by John Saffery. Hobson. Price 4d.

THE character of the writer is a pledge for the faithfulness of the affecting account which is given us of the depravity and awful end of a young man executed for uttering forged Bank of England notes. The evidences of his repentance are perhaps as satisfactory as could have been expected under the circumstances of the case. The pamphlet might be considered as another faithful commentary upon the inspired text, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James i. 15.

Fourteenth Report of the British and Foreign School Society to the General Meeting, May 15, 1819.

THE instruction of the rising generation is a very sublime object. It will, no doubt, change the face of the world. If, as Dr. Watts suggests, the boys and girls of the present age are to be the men and women of the next—if, according to Mr. Locke, nine out of ten of all mankind are what they are by education—then the labours of this Society are incalculably important. Every friend of God and of man will rejoice to hear,

"That it is established throughout France by authority of the government; that it is also established by law in the states of New York and Pennsylvania; and highly patronized in various parts of Europe, viz. in Russia, Germany, Spain, and Italy—in the United States, in British America, in the East Indies, in Ceylon, and in Hayti, Antigua, Dominica, and other parts of the West Indies, making rapid progress, and extending its influence in all directions."

Daily Bread; or Meditations, Practical and Experimental, for every Day in the Year, by more than one hundred of the most eminent and popular Ministers of the last half Century, &c. T. Williams, Editor. Pp. 610. Simpkin and Marshall. 8s. 6d.

This book is what its title states it to be; and such a declaration is no mean praise. The names of Cecil, Pearce, Fuller, Jay, Mason, Ryland, and others, whose sermons are here given, are a sufficient proof that they are suitable for family and closet reading. We have heard of a lady who when asked her opinion of a Volume of sermons replied, "They are very pretty, but they are not fit to read on a Sunday!" We can assure our Readers that the sermons which compose this "Daily Bread," may be read with advantage on any day, and every day. We agree too with the Editor in his preface, that the publication "may be particularly useful to ministers and students, who will find examples of all the methods of treating a text, recommended in the celebrated Treatise of M. Claude."

Memoir of Wm. Green, who died, aged eleven Years and five Months, at Hadleigh, Suffolk. By John Hayter Cox. 2nd Edition. 3d.

In this little tract we have another striking instance of the importance and value of ministerial instruction by catechism. Mr. Cox has written the memoir evidently with a strong and earnest desire to be useful to those of tender age, and we think he will not be disappointed. Many a child of Wm. Green's age may receive instruction, reproof, and comfort, from what is here recorded.

"One day as the body of a child was conveyed to the tomb, he was raised in his bed to see the funeral, when he burst into tears, saying 'My turn is not come yet!' But as he drew nearer to death, whilst his desire to die was not in the least abated, patience had its perfect work, and his usual remark was, 'Jesus knows the best time; *not my will but his be done.*'"

A boy who is eleven years old is capable of being very wicked, and therefore is capable of being very holy. But piety, and more especially eminent piety, is so rarely seen in childhood, that some appear to think it is impossible.

The Early History of a Sailor, &c. written by Himself. 2nd Edition.

This interesting work is designed chiefly for seamen and sea-boys. The writer is entitled to very high commendation for the effort he has made to render his book as useful as it is entertaining. The style is a little inflated at the commencement, but assumes an air of greater simplicity as we proceed. The scenery of the ocean is well described, and we anticipate for this little book a widely extended circulation. We cordially recommend it to all our young readers, and especially to all those who have begun to feel an interest in the spiritual welfare of the long-neglected myriads of our countrymen who are destined to spend the greater part of their lives among the wonders of the deep.

Sixth Annual Report of the Baptist Society for promoting the Gospel in Ireland, &c. Read June 23, 1820.

The rapid progress of this Society, and the exertions it has made in the short period of seven years, must fill every friend to Ireland with delight and astonishment, and will excite feelings of the most lively gratitude to Him from whom all blessings flow. The sun is rising, and the wild beasts retire growling to their dens. We confidently hope that neither this Society, nor any other that has the same grand object in view, will relax in its efforts. Much has been done, but it must not be forgotten that much more remains yet to be done. "There remaineth yet very much land to be possessed."

An Essay on Unbelief; describing its Nature and Operations, and showing its baneful Influence in distressing awakened and renewed Souls. By the Rev. James Churchill. Second Edition, enlarged. 109 pages. Simpkin and Marshall, 1819.

We regret that this Essay should have remained so long unnoticed; but we assure the worthy author it was not intentionally neglected.

An Essay on Unbelief is well calculated to excite the attention of the truly serious, who feelingly deplore the painful remains of the still lurking evil. Indeed it seems from the writer's preface, that the frequent "complaints" of pious friends "against this very injurious principle," and their consequent enquiries "as to the evidence of it, its operations, causes, remedies, &c." led to the composition and publication of the work.

It is divided into six chapters. The first of which contains "introductory observations." 2. "The nature and operations of unbelief particularly as leading to a rejection of the Gospel." 3. "On its causes." 4. "Its particular effects considered in reference to newly awakened souls, and real believers." 5. "Remedies, and cautions against it." 6. "Concluding address," first to unbelievers, lastly to believers.

In each of these divisions are many serious and excellent remarks, although we confess we found much occasion for the following apology in the preface: "The reader will probably discern sometimes a thought before expressed somewhat in the same form, but which he trusts will be readily excused with other defects by a candid public, when he assures them that in general, not more than a page or two was written at the same time, and that occasionally weeks intervened before he could proceed, owing to his being much occupied in the various duties of his pastoral office." We think also the work would have been more interesting and useful if it had contained fewer subdivisions.

This little volume, however, may be most unhesitatingly recommended as containing very many excellent remarks expressed in a plain and neat style. Nothing is more conspicuous throughout than the writer's aim that his work should be useful.

The Prospects of the Dying Christian; a Sermon, occasioned by the Death of Joseph Hardcastle, Esq. By Isaac Purkis.

It was natural enough that some one should improve the death of Mr. Hardcastle, in the chapel built at Newcross, so near to his residence, especially as he was not only the principal contributor to the erection of this house of God, but the principal supporter of the preaching of the Gospel, and of the instruction of the rising generation within its walls.

Mr. Purkis has taken his text from Luke ii. 29, 30. whence the following observations are deduced. 1. "That the death of a believer in Jesus is a departure from his state in this life to a better in the heavenly world." 2. "That the servant of Christ, having finished his master's work, though desirous to depart, is content to remain until dismissed in peace." 3. "That there are two things which, when enjoyed, powerfully tend to rejoice the heart of the believer in the immediate prospect of his departure—viz. 'A clear view of salvation by Jesus Christ; and a lively expectation that this glorious salvation will be made known to the ends of the earth, and will be received by all mankind.'" Under each of these heads we have plain good sense, and scriptural doctrine communicated in a right spirit. The character of the departed saint, as it appears in this sermon, is bright and beautiful. May all who read it approve and imitate it!

Education for the Christian Ministry.—A Sermon preached in the Meeting-House, New Broad-street, London, June 23, 1819, at the Annual Assembly of the Ministers educated at Homerton Academy. By William Chaplin.

This discourse is founded on 1 Tim. iv. 15. It is an appropriate and good performance, well calculated to evince the importance of learning and knowledge to a Christian minister, and to excite and sustain ardent zeal in the cause of God. At the same time the necessity of religion in the heart of the minister of the sanctuary is fully maintained, and the superiority of gospel sentiment to all other information is clearly set forth. This sermon should be read by the enemies of academical institutions that they may be convinced, that like Saul before his conversion, they also in this instance, are contending in ignorance—we do not say in unbelief, but, certainly, in disregard of many facts and sentiments which observation, reading, study, and scripture would supply. It should be perused by the friends of such seminaries, that in supporting them they may not relax in their wise and benevolent exertions.

The Leper; or an attempt at the Moral Improvement of Naaman's History; in Six Parts, with Two Essays: First on Jonah's Gourd, or the Vanity of all earthly Enjoyments; Second, on the Pleasures of Religion. By Owen Morris.

This is a very useful book; the style is pure and very perspicuous; a spirit of humility and kindness pervades it; and its sentiments are pious.

It abounds in pertinent, practical, generous, and holy remarks. Our author is a very skilful, moral, and religious extractor of good out of facts, and seems to have taken out of his stories all they contained capable of benefiting his readers. We think "The Leper" is the best part of this book; and while we commend it all for good tendency, we think the essay on the pleasures of religion too often informs us in a general way what religion will effect, rather than gives us the specific truths that will produce the good to which reference is made. This is an abounding fault in the productions of the present day. We have often heard preachers talk about religion and the gospel, informing us of much good they would do, without enough explaining their nature, or giving the principles that must produce these happy effects. We, however, would warmly recommend this work, especially to our younger friends, as entertaining and useful, as not containing an expression or opinion they should not see, but as replete with sentiments they should ever remember, and perpetually use.

A consolatory Address to Christians upon the Death of their believing Friends. By W. Hamilton, Minister of Strathblane.

The highest authority has informed us that pure religion and undefiled before God is this; to visit the fatherless and the widow in their affliction. And, not only the express command of the Lord, but the doctrines and promises of his word manifest it to be the duty of his ministers to bind up the broken hearted, and to comfort the servants of God. Many are the sorrows of man, and the afflictions of the righteous are not insignificant nor few; but we never more need the kindly administered consolations of God, than when lover and friend are put far from us, and our acquaintance into darkness. The minister of the Gospel of peace, having in these times of unparalleled activity so many *important duties* to perform, is not able to give so much attention to his mourning friends as he desires to do; and it is important that he should be able to recommend an appropriate, short, cheap, and well-written pamphlet, which, under the divine blessing, may supply his deficiency of service. For this purpose we recommend the one now on our table as the best we have ever seen.

Messiah. In Twenty-four Books. By Joseph Cottle. Part II, 234 pp. 12mo. Boards, 6s.

The first part was in royal 8vo. and was sold for 21s. This part is divided into twenty-four books. The prominent personages, besides the Messiah, are Zacharias and Elizabeth, Joseph and Mary, Gamaliel and Nicodemus, Herod and the Wise men, Chuza, Simeon, John the Baptist, and Herodias and her daughter. This part begins with the vision of Zacharias, and ends with the commencement of our Lord's personal ministry. The work is hereby completed.

Memorial respecting the Diffusion of the Sacred Scriptures throughout the United Kingdom; particularly in the Celtic and Iberian Dialects. Edinburgh, 1819.

This memorial was originally presented, and is here inscribed to the committee of the Edinburgh Bible Society, who, after perusing the manuscript, solicited of the author, Mr. Christopher Anderson one of their secretaries, its immediate publication, "as the facts" (to use their words,)

"Are such as should come before the eye of the public, and must be of service for some time to serve in regulating as well as increasing the zeal of those, who desire the general diffusion of the word of God throughout our native country."

After refuting the pretences of that selfish feeling, which under the name of charity still limits its views and exertions to *home*, and would leave the moral wilderness at a distance wholly uncultivated, forgetful of the divine maxim, "There is that scattereth and yet increaseth," Mr. A. proceeds to enumerate all the editions of the Scriptures which have hitherto been published in the

Celtic or Iberian dialects, including the Welsh, the Gaelic, the Irish, and the Manks. As the diffusion of the Celtic Scriptures has furnished occasion for some of the finest manifestations of individual benevolence, our memorialist has diversified his statement by a few pleasing biographical sketches. We will put our readers in possession of an interesting anecdote of the Rev. Dr. J. Kelly, with reference to the Manks version. He was afterwards Vicar of Ardleigh near Colchester, and tutor to the Marquis of Huntly. He was engaged constantly in this work for four years, and *transcribed* fair, the version, from Genesis to Revelation, for the press. In connection with Mr. Moore, (Rector of Kirkbride in Man,) he revised the proof-sheets and corrected the press; superintending the whole impression as far as the Epistles, besides the subsequent editions of the New Testament. During the progress of the work the following circumstance occurred.

"I began," says he "to revise, correct, and transcribe, the Gaelic (Manks) translation of the Bible on the 1st of June, 1768. The Pentateuch was soon also ready for the press, and we arrived at Whitehaven, where the work was printed, in April, 1770. On our next return from the island of Whitehaven, the 19th of March, 1771, with another portion, from Deuteronomy to Job inclusive, we were shipwrecked in a storm. With no small difficulty and danger, the manuscript was preserved, *by holding it above the water for the space of five hours*, and this was almost the only article saved!"

Mr. Anderson concludes his interesting memorial in these words:

"Having thus briefly noted the most prominent features of the present condition of our Celtic countrymen, with regard to their possession of the word of life, I may be permitted to affirm that every argument which has been employed for the general circulation of the sacred volume will here apply with peculiar force: and to these might be added, all that is powerful and tender in the love of country, and to many readers, the love of kindred. But to adduce arguments in favour of the multiplication *of copies of these* Scriptures, the *translations of which* were undertaken under *such unfavourable* and discouraging circumstances, as well as pursued with such noble ardour; the original *printing* of which has, in every instance, been marked by such a peculiar cast of disinterested and princely generosity on the part of individuals; and the *circulation* of which has invariably been followed by such transporting consequences, would be strange indeed.

"No, the spirit of the present day requires not the aid of argumentative eloquence, on an occasion such as the present; and I therefore conclude, under the impression, that nothing more was required, in order to secure all due attention to every reasonable want, than the humble yet powerful rhetoric of well authenticated fact."

LITERARY INTELLIGENCE.

Just Published.

The Power of God exemplified in the Employment of Human Agency. A Sermon occasioned by the Death of the late Rev. John Martin, more than Forty Years Pastor of the Church meeting in Keppel-street, Russell-square, delivered May 7, 1820, at Keppel-street Chapel, By George Pritchard. To which is added, the Rev. T. Hutchins's Address at the Interment. With a Portrait of the late Rev. John Martin. 1s. 6d.

The Establishment of the Law by the Gospel. By the Rev. William Hamilton. 5s. boards.

An Abbreviated Synopsis of the Four Gospels; wherein all the Passages are collated; and every Event or Saying, recorded by any one or more of the Evangelists, is briefly noted. 6d. boards.

Memoirs of the Life, Writings, &c. of John Owen, D. D. with Notices of the leading Events of his Times, and some of the most celebrated of his Cotemporaries. By the Rev. William Orme, Perth. One vol. 8vo. With a fine Portrait.

A Narrative of the Persecution of the Protestants of the South of France, during the Years 1814, 15, and 16. By the Rev. Mark Wilks. 8vo.

A Sermon on the Death of the Rev. J. Sibree. By W. Priestly. 8vo. 1s. 6d.

The School Visitors' Assistant, in a collection of Prayers, in the most simple style. By Harriet Corp. 1s.

The Pious Thresher. 6d.

A Vocabulary of Religious Terms, explanatory of Words usually employed to describe Doctrines, Rites, Sects, and other Subjects.

Annual Meetings.

BAPTIST IRISH SOCIETY.

Concluded from Page 300.

The Rev. *W. Winterbotham* then said,

"To take up your time by pleading for Ireland, is, I am fully persuaded, perfectly unnecessary; you have entered this room with the same feeling that I entered it myself—to sit, and mark, and rejoice in the progress of a cause that has had so many of our prayers, and, in some measure, our exertions; no other motive drew us here this morning. When I stood before you last year I ventured a prediction, though no prophet, and that was, that you would go on, and that you would succeed, and that you would prove not only the goodness of your object, but the success of it in all the branches of its operation. This prediction has been realized, and with pleasure I have listened to the Report, which has at least convinced me, as I doubt not it has you, that this is the cause of God, and must succeed. But the motion I have read calls upon us to reflect on the attempts which have been made during the past year for the spread of infidelity. To a body of Christians residing in London, the scenes that have been witnessed since we last met on these boards, must have proved to what dangers any country is exposed where these principles spread. In Ireland unhappily this has been proved as well as in England, and to the principles of infidelity, in a great degree, we have owed the anarchy and the confusion that have prevailed, and the blood that has been shed. When I reflect on the awful scenes that have been witnessed, the hardened dying avowals of infidelity that have been heard, I do feel that it must be the wish of every Christian heart to rouse every feeling of their souls to destroy this pest of human society: and what means are so mighty for the accomplishment of this object as those resorted to by this Society?—the appointment of persons to read the Holy Scriptures in the native language of that country, to which their efforts are directed. It is true, this is a very humble employment; but there is something about it that almost carries us back to apostolic times: and I am disposed to think, that men of a humble rank in life, and of holy zeal, devoted to the service of God, are, perhaps, more likely to effect the good which you wish to accomplish, than sending persons of superior talents. About two years ago I baptized a young man in a very humble rank of life, but with a great deal of zeal and desire to do good: he is a cripple, and can only walk with a stick; has had no advantages, but is just able to read the scriptures with some degree of ease. This young man, whose weekly earnings do not reach more than eight or ten shillings a week, goes from time to time to villages, and reads a chapter, first in one cottage, and then in another, and if he can get half a dozen families together, he sits down and reads to them for fifteen or twenty minutes, making plain expository remarks as he goes on; and I believe he has been the means of doing more good in villages than any one stated Minister in the county of Gloucester. It is very affecting, but even England presents to our view parts to which we never could have got access, but through the means of the humble members of different churches of Christ, who are endeavouring to spread the knowledge of the Gospel.

The Rev. Mr. *James*, late of Grub-street.—"I came here this morning, with the decided intention of remaining in obscurity, and being gratified by listening to the numerous addresses delivered on this occasion.

I assure you, Sir, I am totally unprepared for the task of addressing the meeting: still, however, I could not refuse, if it were for no other reason than this, that it is a Baptist Society! as I feel the most grateful respect for that denomination. I wish to be kind to every denomination. The religion I profess is Catholic, and the man who loves our Lord Jesus Christ, of whatever denomination he may be, to that man would I give the right hand of fellowship! But to the *Baptists* I feel I owe much; the first instructions I ever received from an affectionate pious mother, whose spirit may now be looking down on this assembly, were from a *Baptist*, for she was a member of a Baptist church! And the first sermons I ever listened to with more than ordinary attention, were from a Baptist minister who is now before you. I have many highly respected friends among that denomination, and I hope this respect will continue till death shall close my lips. But respecting the object of my motion, I feel much. I have myself visited the spot which you contemplate in your benevolent exertions; and spent two months in preaching and labouring in every way within my power, precisely in that part of the country to which your attention is now directed; and I can bear testimony to the beneficial effects which have resulted from this, and similar institutions; and it shall ever be my prayer, that their exertions may be succeeded, and spread through every part of our sister country, till they shall no longer be needed, and your Society be broken up because you will have no more to accomplish; and then you will have reason to join in that great hallelujah chorus, in which your fellow-subjects and Christians in Ireland shall join, of praise and glory to God and to the Lamb for ever.

"I would entreat every individual, who can make it convenient, to visit that country; for much as you may be interested in its behalf while *here*, you will never *feel* so much for her as after you have visited *her shores*; where you will experience *all* the feelings of affection, which it is possible to pour into your bosom. Never did I receive more marked attention, than when under some hedge, or in some field or sequestered village, I was surrounded by the rustics of that country, gathered from their cabins in every direction, to listen to the gospel of the blessed God. And if ever I felt my heart engaged in preaching 'the truth as it is in Jesus,' it has been in such circumstances as those I have mentioned. I would recommend it to all my brethren in the ministry, and especially to young ministers, to go and catch something of the spirit of an itinerant, which they will assuredly attain by preaching in that country. I feel a respect for this Institution, from the title-page of your Report; by which I see your object is threefold, or rather, I should say, your means are threefold, while your object is *one*; it reminds me of the motto, *Tria juncta in uno*; and the proverb tells us, Sir, that a threefold cord is not easily broken.

"It is truly gratifying to hear of the progress of your Schools, in which so many have been, and are instructed in the oracles of God. The presence of a gentleman this morning, whose name is known from east to west, and from north to south, who spends all his time, and devotes all his powers to this work, reminds me particularly of these exertions; I mean, Mr. Thomas Parnell of the city of Dublin. The motion too, reminds me of the exertions made to diffuse the scriptures, and to preach the gospel. By your exertions, and others in these respects, great effects have been produced. The Pope has issued a bull during the past year against the use of these means; but what bull can this be but an Irish bull? Vain man! he that sitteth in the heavens shall laugh at your opposition, and restrain all your rage! A Titular Bishop too, in one place, has been exerting his influence to prevent the diffusion of the light of the knowledge of the glory of God; but you have the authority of God himself to set against all their exertions; the word hath said, 'Unto me every knee shall bow;'

not with the idolatrous feelings with which the Roman Catholics bow at the elevation of the host, but with pure adoration to 'the God and Father of our Lord Jesus Christ.'

"Reference has been made to the progress of infidelity. Having been a member of the Committee of the Tract Society for some years, I have watched their operations; and there will, ere long, and there begins already to be, a reaction, which shall eventually promote the cause in which we are engaged, and which is so dear to all our hearts! Within a short space, there have been about two-thirds of a million of tracts issued from that depository. And for the use of Ireland, in the name of that Society, I offer you as many tracts as you have occasion for; because we are but a *sister* cause. A sister cause did I say? No, we compose one regiment, and if God calls us forth, we will go and co-operate with every regiment he employs in his service. I beg leave to second the motion.

The Rev. *G. Pritchard.*—"Mr. Chairman, Ladies, and Gentlemen. In connexion with the exertions of this Society, I have often felt the highest gratification. I cannot look back to the formation of it without unfeigned thankfulness. I had the pleasure of being present on that occasion, and, with but few exceptions, I have attended all the meetings of the Committee, and I freely confess that my late journey into Wales, on behalf of this Society, has been a great addition to my gratification. As I am included in the motion of thanks, I rise to return thanks on account of myself and brethren; and, as a proof that such services are not unacceptable, allow me to hope, Ladies and Gentlemen, that at no very distant period, you will do me the honour of inviting me to visit the Principality again on behalf of the Irish Society. After I had been solicited by your very worthy Secretary to take this journey, in an interview with Mr. Thomas of Abergavenny, who was then in London, and to whom the Society is much indebted, I inquired whether I should be likely to aid the funds *of this Society* by visiting Wales. He encouraged me to attend the Welsh Association, thinking it probable that part of an annual collection for various objects might be obtained for this Society. I acknowledge, that after what I had heard of the beauty of the scenery of that country, it required no lengthened argument to incline me to cross the Severn. Accompanied by a valuable friend, whom, were he not present, I would mention by name, I arrived at the Association, and had very high satisfaction in meeting those brethren of whom I had so often heard, and among the rest the Rev. Christmas Evans, who is not improperly called the Apostle of Wales. The services of the meeting began on the Tuesday with prayer, which was in Welsh, and with such warmth as fully to establish all the reports I had heard of Welsh fervour. Then followed the Report of the state of the churches, and three sermons in Welsh, which concluded the services of Tuesday. On Wednesday there were *eight sermons;* two before breakfast, two before dinner, two after dinner, and two after tea. There are not in this room, perhaps, a tenth of the number of persons assembled on that occasion; some said there were *twenty thousand persons.* I think there were at least *ten thousand.* They were not accommodated as we are this morning: the canopy of heaven was the roof under which we met. Male and female, young and old, all stood in one vast multitude; nor shall I forget, during the residue of my life, the impressive feelings of that interesting day. You will think it strange that I should be so affected by what was delivered in a language I did not understand; but there was something so striking in the manner, and so evident in the effect produced on the audience, that it excited the best feelings of my heart. It was announced to this great congregation that a collection would be made on behalf of Ireland—as the persons were chiefly from the humbler ranks of life, my expectations were not raised. I took my station at the foot of an iron bridge, and several ministers occupied different

stations; for as the multitude dispersed in different directions, it was not easy to collect their bounty. When the collection was made, it was put into a tub, and being mostly in copper it was heavier than I could lift: it amounted to more than twenty pounds. The next morning the ministers met to transact the usual business of the Association, and the cause of Ireland was again pleaded, and it was again as readily listened to—ten pounds more were voted to this Society, and which may be annually expected. So that in Wales, where all I expected was to incline our brethren to enter into some arrangement for the benefit of this Society in future, I collected upwards of thirty pounds. I came away deeply affected with the unfeigned cordiality of the Welsh ministers; it seemed as if their motto was, 'One is your Master, even Christ, and all ye are brethren;' and as to the hearers, I could see nothing to lead me to suppose that any were inclined to say, 'I am of Paul, or I am of Apollos.' One thing, however, struck me very much; and, as it is connected with a principal feature of this Society, I will just mention it. On the Wednesday there were three English sermons, one of which I had the honour to deliver: but preaching in English seemed comparatively little to affect the congregation: a slight murmur of approbation might be occasionally heard; but when our Welsh brethren addressed them *in their own language*, they were soon heard to utter something, which sounded on my ear like *Well! Well! Well!* In our congregations this would not be acceptable, but there it seemed perfectly familiar."

Mr. Pritchard then mentioned having succeeded in obtaining a subscription at Trowbridge, for a school in Ireland. He gave also a pleasing account of the manner in which he had been received at Westbury, and also by the Rev. Mr. Welsh and his friends at Newbury; and concluded by earnestly recommending united prayer for the influence of the Holy Spirit.

Benjamin Shaw, Esq. after a very animated speech in favour of Ireland, read from a pamplet, just published in Dublin, entitled, "A Proposal for the Advancement of Religious Knowledge, and the Reformation of Morals, addressed to the Roman Catholic Prelates, Clergy, and Laity of Ireland, by a Roman Catholic Clergyman," the following extract:

"This mighty reformation [the conversion of the Pagan nations in the apostolic age] was effected by the word of God, and by that grace which his providence has ordained as the companion and reward of an humble and docile attention to it. It follows hence, that a proper acquaintance with the word of God is indispensably requisite to the understanding of those truths, and the fulfilling of those duties, on which our temporal and eternal happiness depend. It is therefore incumbent on us to exert ourselves in distributing this bread, whereby man liveth, to all that are destitute of it; for if we are bound, according to our means, to relieve temporal wants, much more are we bound to endeavour the relief of spiritual ones; since the soul, that so much excels, and is so much dearer to God than the body, is proportionably the greater object of charity. The ordinary ways of making known the word of God are those of reading and preaching. *That the latter is an excellent and effectual method of imparting religious knowledge*, is what every day's experience teaches."

The Rev. Mr. *Upton* presented, in an affectionate manner, 6*l.* part of it from a collection made at his meeting, and part from an annual present he received from a friend.

Several speeches followed, which we have not room to insert, by the Rev. Mr. *Cloutt*, Rev. Mr. *Giles* of Chatham, Rev. Dr. *Steadman*, Rev. Mr. *Edwards*, Rev. Mr. *Saffery*, Rev. Mr. *Shirley*, Rev. *J. Ivimey*, Rev. *R. Davies*, Mr. *Jonathan Dawson*, *J. Broadley Wilson*, Esq. and *W. Burls*, Esq.

The meeting then concluded with singing, "Praise God from whom all blessings flow, &c."

The "Irish Chronicle," which has been superseded the last two months, will in future be continued regularly.

JOSEPH IVIMEY, Secretary.

Intelligence, &c.

LONDON MISSIONARY SOCIETY.

The Directors of the above Society have issued a Circular Letter, dated June 30, 1820, containing intelligence of the most pleasing and interesting nature from their Missionaries in the South Sea Islands.

At Tahiti (formerly spelt Otaheite,) the king Pomare has lately erected a large and very long building at Papaoa, in the district of Pare, and devoted it to the meetings of the Missionary Society, which was formed among the Tahitians last year. This building is denominated *The Royal Mission Chapel*, the dimensions of which are as follows:—it is 712 feet long by 54 wide. The ridge-pole, or middle, is supported by 36 massy pillars of the bread-fruit-tree. The outside posts all around the house are 280. It has 133 windows of sliding shutters, and 29 doors; the ends are of a semi-circular form. There are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours in a very neat manner; and the ends of the matting are left hanging down, like the flags in St. Paul's cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel.

This Chapel was opened on Tuesday, May 11, 1819. The king and queen, and the principal people attended; three of the Missionaries preached at the same time. "The scene," say they, "was striking beyond description; no confusion ensued from three speakers preaching all at once in the same house, they being at such a great distance from each other. We suppose the number of hearers to have been between five and six thousand. Every thing exceeded our most sanguine expectations."

On Wednesday, the 12th, the Anniversary of the Missionary Society was held. On this occasion three other sermons were preached, and the Missionaries say, "We retired in the evening, praising God, and entreating him to bless all our attempts to spread his glory, and promote his honour."

The next day, Thursday, a most interesting scene took place, when thousands of persons who had hitherto lived as uncivilized barbarians, without law, order, or decency, assembled to hear a code of laws founded upon the Bible, proclaimed by the king. "About noon," say the Missionaries, "we all assembled in the centre of the Royal Mission Chapel. The king requested brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects on his right and his left. Addressing himself to Tati, the pious Chief of the Southern part of the island, he said, 'Tati, what is your desire? what can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The king then addressed himself to Utami, the good chief of Teorepaa, and in an affectionate manner said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed —the laws, which you hold in your hand.' The king then addressed Arahu, the chief of Aimao, and Veve, the chief of Taiarabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied aloud, 'We agree to them—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined

to pass over it, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but standing up, he called in a spirited manner to all his people, to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived than described: to see a king giving laws to his people, with a regard to the authority of the word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all."

On Friday, the business of the Missionary Society was attended to. Pomare was thanked "for his princely conduct, as President of this Society, and for his royal contribution; and that he be requested to take his seat as President."* &c. &c. "Five thousand copies of an address to the Society, written by brother Henry, and neatly printed by brother Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable."

On Lord's-day the 16th, the congregations again assembled in the *Chapel-Royal*, [not the Chapel-Royal of St. James's, but of Papaoa!] to attend the baptism of the king. Nothing is said of Pomare on this occasion, as to his publicly renouncing idolatry, or professing his repentance towards God, and faith in our Lord Jesus Christ. This omission, however, is in some measure supplied by the Missionaries having previously stated, that Pomare had "expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil;" that "he had conferences with some of the brethren upon the subject, and had expressed a deep sense of his sinfulness and unworthiness, a firm dependence upon the blood of Christ for pardon, and an earnest desire to join himself to the Lord in baptism." They add, "As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, we resolved to baptize him."

It will be observed, that these pious Missionaries considered a credible profession of repentance and faith an essential prerequisite for baptism; and that this could not be dispensed with, though the candidate was a king. In the presence of the king, and between four and five thousand hearers, three of the Missionaries at the same time preached, on Matt. xxviii. 18—20; Sermons being ended, we all closed around the king, he being seated, on the occasion, in the centre, near the middle pulpit. Brother Bourne began with giving out a hymn, which was sung by the congregation. Brother Bicknell engaged in prayer, which being ended, the king stood up. Brother Bicknell stood upon the steps of the pulpit, and taking the water from the basin held by brother Henry, *poured* it on his head, baptizing him in the name of the Father, Son, and Holy Ghost.† Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Brother Bicknell addressed the king with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous station he holds before the eyes of men, angels, and God himself. Brother Henry addressed the people, exhorting them to follow the example of their king, and to give themselves up to the Lord. Another hymn was sung, and brother Wilson concluded the whole with prayer. Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the king retired to his camp.

The brethren, after taking a repast, assembled for divine worship among themselves; brother Platt conducted the service, and preached from John xiv. 15. *If ye love me, keep my commandments.* Toward evening we held our last service with the natives in the Mission Chapel.

* The style of this motion very much *resembles* that of a certain orator, mentioned Acts xxiv. 1, 4. We hope the Missionaries will not become the flatterers of their Royal convert!

† It is not stated how large a quantity of water was thus *poured* upon the head of Pomare. It should seem that our Pædobaptist brethren, the Missionaries, do not consider *sprinkling* a proper mode of baptism for heathen converts! In the accounts of the Rev. Mr. Campbell's baptizing in Africa, it is always stated that the candidates *went into the water*, and were baptized: we suppose by *pouring* water upon their heads. As *immersion* was first superseded by *pouring*, and *pouring* by *sprinkling*; the rite will perhaps take a similar course back again, till it reach its original mode!

The king sat in his usual place at the east end. Brother Bourne preached in the east pulpit, from Acts ii. 38. *Repent and be baptised, &c.* Brother Crook in the middle, from Luke iii. 10. *Bring forth fruits meet for repentance, &c.*; and brother Darling in the west pulpit, from Acts viii. 36, 37. *See, here is water, what doth hinder me to be baptised, &c.* The king has undertaken to write out a fair copy of the laws for the press, and to send a circular letter to all the Governors on the subject of education, pressing upon parents the importance of getting their children instructed.

On Monday the 17th, all the brethren and sisters met at Wilks' Harbour, and celebrated our Saviour's dying love with much affection and Christian union. The afternoon was spent in arranging the affairs of the Society, drawing up rules for the baptised, &c. After which the brethren returned to their respected stations, with renewed vigour to press forward in the work of the Lord.

We remain yours, &c.

HENRY BICKNELL.
ROBERT BOURNE.
WILLIAM P. CROOK.
DAVID DARLING.
GEORGE PLATT.
WILLIAM HENRY.
SAMUEL THESSIER.
CHARLES WILSON.

On the 18th of May, an Auxiliary Missionary Meeting was held at Huahine, another island.

"When the contributions of each division of the islands were summed up, the total amount appeared to be,

"3985 Ohemori, or Bamboos of oil.
98 Buaa, or Pigs.
95 Taamu-pia, or Balls of Pia, (arrow-root.)"

The account of an Auxiliary Society at Raietea is very encouraging. We can only find room for an extract or two.

"Brother Williams then arose, and proposed that we immediately form ourselves into a Missionary Society, and that King Tapa be the President of it.—Brother Threlkeld seconded his motion, and it was instantly approved by a unanimous show of hands.

"Tapa then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the Marais you used to build for them. Then you had no property; it was all the gods! Your canoes, *your pigs, your mats,* your cloth, your food, all belonged to the gods. But now, all your property is your own; here are your teachers in the midst of us. God sent them. He is of great compassion. They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember there were many drowned who helped to build the ark; do you take care lest you die in your own sins, after sending the Gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

"After Tapa had taken his seat, Puna, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question; in your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place; while there is wind we know ships can sail. Now I think that the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with Missionaries. If there is no property, how can Missionaries be sent to other countries, how can the ships sail? Let us then give what we can.'

"Tuahine, one of the cleverest men we have, then stood up, and said,—'Friends, the kings, chiefs, and all of you; we have heard much speech today; do not be tired: I also have a little to say. Whence come the great waters? is it not from the small streams that flow into them? If there were no little streams, there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little Societies as ours are like the little streams. Let there be many little streams: let not ours be dry. Let Missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit; it is because of the good work of God. He sent his word, and Missionaries to teach us, and we hope there are some who have already believed.'

"Many propositions were subsequently made, and carried by a numerous holding up of the naked arm. The whole was conducted with a degree of interesting simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

"Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

"Hoto, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

"Waver, one of whom we have a very good opinion, whose heart we hope is changed, said, 'We are now become a Missionary Society, and we are to give our property that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property with love of heart to those who are sitting in the shades of death.

"Paumona, whose conduct agrees with his profession, said, 'It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it; if all could hear it every sabbath as we hear it; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property, that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.'

"Another observed, 'Friends, there have been many from amongst us who have been pierced with balls; let us have no more of it; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.' —brother Williams then arose, and after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned; showing at the same time their need of the word of the *true God.* He concluded with incitements *to perseverance* and industry.

"Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose; and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. 'Perhaps,' said he, 'they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come here to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present who have lived at variance before? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it becomes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

"Brother Ormond then proposed that the next Missionary Meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already begun to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c. (Signed) J. M. Ormond.
L. E. Threlkeld.
J. Williams.

"Since the baptism of the king, about thirty-five persons have been baptized in Eimeo only, beside a number in Tahiti, &c."

We have seen some of the above accounts published from another quarter in a small Tract; To this is appended an original letter of Pomare, which displays seriousness and good sense.

PROPOSED MEASURE
FOR THE
UNIVERSAL EDUCATION
OF THE
CHILDREN OF THE POOR.

We think it right to direct the attention of our Readers to a Bill introduced by Mr. Henry Brougham into Parlia-

ment, as it is a measure pregnant with danger to the Protestant Dissenters; and should it unhappily be passed into a law, will be productive of more misery, and more immorality, than any Act of Parliament has done since the period of the famous *Schism-Bill*, (to which it is closely assimilated,) passed in the last year of Queen Anne.

Mr. Brougham's object is, that a school-house shall be erected in every parish, the expenses of which, according to his own estimate, will amount to *five or six hundred thousand pounds!* By no means this a trifling object for parishes when so much poverty and distress prevail in the country! But in addition to this, will be the permanent charge of supporting the school-masters, &c. &c.

These, however, are but inferior considerations. It is the great feature of the Bill of which we most seriously complain, that which throws an overwhelming weight of power and patronage into the hands of the established clergy thus increasing their ability to perplex and harass the Protestant Dissenters; and which, if it be not prevented, will be a source of incalculable distress to many of our congregations in England, and especially in Wales!

From the report of Mr. Brougham's Speech, published in the "Times" of June 29, 1820, we learn that Mr. B. requested the House to observe how he had united and knitted the system with the Protestant *establishment*. The senior parish officers were to read the certificates, [of the candidates for the office of school-master—which are to be granted by the Parson of the Parish—and to certify that the candidate is a churchman,] and to declare by letter to the resident Parson, on whom the choice of the meeting had fallen. He doubtless here would have the church with him, but he feared that the sectaries would be against him. Their argument was, "You are making this a new system of tithe. You are placing a second parson in each parish, whom we must pay, though we cannot conscientiously attend to his instructions. He bowed to this position."

As to the mode of religious instruction in these schools, Mr. B. proposes, that the Bible shall be used, and no other book without the consent of the Parson; that the children shall be taken by the master to the Parish Church, except the children of those Dissenters who shall refuse; that the church-catechism shall be taught to the children in the evening, with the before-named exception; *and in order for the children to* love and respect religious worship, "Let them go to church in the morning, *and let their afternoon be devoted to that innocent play which is most congenial to their age!!* With respect to the children of Dissenters going to their own churches and chapels it is nothing more than just and proper. Of course no conscientious Dissenter will allow his children to go to a Protestant church, any more than a Protestant will suffer his children to attend the service of the church of Rome!!"

Those who know how very easy it will be for the regulation of an Act of Parliament to be violated, by those whose inclinations will lead them to do so; especially when the *parish clerk* is the school-master, and the *parish parson* the sole judge in any matter of abuse, will calculate upon the manner in which Protestant Dissenters are likely to be treated if they should happen to have cause for complaint!

It is a hard case for Dissenters to be represented, if they should act conscientiously, as having an equal abhorrence to the Church of England, as Protestants have to the church of Rome; and if they should not act conscientiously, and permit them to go to Church and learn the Catechism, that they will then be considered as not Dissenters, but "Nothingarians," or "Anythingarians."

We feel persuaded that a Bill which breathes the immoral spirit of the "Bill of Sports;" and of the exclusive spirit of "An Act to prevent the growth of Schism;" will rouse the feelings of Protestant Dissenters to oppose it by every means in their power. This we know is the resolution of the "Protestant Dissenting Ministers of the three Denominations in and about the Cities of London and Westminster," and also other bodies of Dissenters. We understand that it will not be attempted to pass this Bill during the present Session of Parliament, and we hope therefore, sufficient time will be found for every congregation of Protestant Dissenters in England and Wales, to prepare and present petitions to both Houses of Parliament, and if necessary to the King: praying that a Bill so unjust in its principle, and so vexatious in its enactments, may not become the law of the land.

We conclude by exhorting our Readers to make constant supplications to the God of all Grace, that he will interpose by his providence, and prevent a measure which in our opinion will be very injurious to the interests of religion and morality.

SINCE the above was printed, we have received the following letter from the respectable Secretaries of the Protestant Society upon the same subject.

To the Editor of the Baptist Magazine.

THE applications transmitted to us as Secretaries to "The Protestant Society for the protection of Religious Liberty," from all parts of the country, respecting the Bill announced to Parliament "For the Education of the Poor," whilst they gratify the Committee and afford us encouragement, are too numerous to receive individual replies.

For the Committee of that Institution, we therefore request you to state in your publication, that they had anticipated the difficulties of the measure before it was publicly explained; and that they were prepared vigilantly to observe that explanation, and carefully but candidly to examine the developement of the design. To the Committee it has appeared to originate in imperfect information, and to be one of the most needless and objectionable measures that have been recently submitted to Parliament. Its final adoption the Committee would greatly deplore, and will be impelled by public duty strenuously to oppose. Nor will they be daunted in that opposition by their knowledge that the measure may have eloquent, powerful, and hierarchial support; since numerous communications already indicate that their opposition will be assisted by Dissenters and Methodists of every denomination; by Quakers, Catholics, and Jews; and by pious and liberal members of the established Church, who disapprove of sacramental tests, of the further union of the Church and the State, and of the additional intermingling of clerical functions with civil duties and secular affairs.

But as the measure is postponed for six months;—as no further proceedings can occur until another session of Parliament: as any Bill then introduced must be deliberately discussed; and as the plan may then be greatly modified and improved, the Committee deem it respectful to the benevolent proposer of the measure, as well as obviously *expedient, to abstain from any immediate and public opposition* to the plan.

Yet they assure their friends, that their vigilance will not abate, and that they will invite their assistance when danger is imminent, and whenever combined and general efforts may be required, and can avail. At that season they have been taught by experience to believe, that all the numerous congregations connected with their Society, and all the friends of liberal education and religious freedom, though habitually lovers of peace, roused by their call, and impelled by principle and duty, will instantly awake; and they hope that their prompt, universal, temperate, but firm, and zealous co-operation, will induce the Parliament, the Administration, and even the most determined advocates of the measure, to treat their disapprobation with the respect which their numbers, their property, their intelligence, and especially their moral and religious character, will well deserve.

Great, however, will be the satisfaction of the Committee, if intermediate representations and private labours shall prevent the necessity of such public exertions, and of that pleasure we shall cordially and joyfully partake.

We remain,

Your devoted faithful servants,

THOMAS PELLATT.

JOHN WILKS.

July 19, 1820.

THE SOCIETY

FOR

The Relief of Aged and Infirm

PROTESTANT

DISSENTING MINISTERS.

THIS benevolent Society, which was instituted in 1818, held its Annual Meeting at the King's Head Tavern, Poultry, May 25, 1820. The Fund already amounts to £5,000 Reduced 3 per Cents; £1,000 Navy 5 per Cents; and £450 Cash. Donations and Subscriptions are received by the Treasurer, (James Gibson, Esq) 49, Lime-street; by the Secretary, (Rev. Thomas Cleutt,) 14, Penton-row, Walworth; by the Collector, (Mr. Norton,) 47, Fish-street Hill; and by Sir James Esdaile and Co, Lombard-street.

NEW CHAPEL OPENED.

TROSNANT, MONMOUTHSHIRE.

A new Baptist Chapel was opened at Trosnant, Monmouthshire, April 19, 1820. Meeting at 10, 3, and 7 o'clock, and the preceding evening.

Welsh Sermons by Messrs. Hiley of Llanwenarth, Jer. xxxii. 40; Davies of Tredeger, Isaiah liv. 1, 2; Edmunds of Caerphly, Job vii. 37; Philips of Caerleorn, Isaiah xli. 6; and Jenkins of Hengoed, Ps. lxviii. 18.—English Sermons by Messrs. James of Pont-rhydyrun, Matt. xvi. 18; Davies of Hereford, Mal. i. 11; and Leonard of Magor, Rom. i. 16.—Reading and prayer by Messrs. Davies of Argoed; Lewis of Glasgoed; Michael of Sion Chapel; and Evans of Penygarn.—Hymns by Mr. James of Pont-rhyd-yrun.

The Chapel will contain about 1000 hearers; expenses about 660*l.*; subscriptions, &c. 200*l.*; debt 460*l.*; collections after the sermons above 24*l.*

April 22, Mr. John James, Minister at Pont-rhyd-yrun, near Newport, Monmouthshire.

ASSOCIATIONS.

BEDFORDSHIRE.

The Fifth Annual Meeting was held at Leighton Buzzard, on Wednesday, May 3, 1820. Brother Such of Steventon began with reading and prayer. Brother Cuttriss of Ridgmount preached from Rom. vi. 1, 2. Brother Peacock of Rushden, from Tit. iii. 11, 12.

In the Afternoon the letters from the Churches and the circular letter were read, and other business transacted.

In the Evening, brother Simmons of Olney preached from Numb. xxiv. 15—17, and concluded the services of the day.

Collected for the Baptist Mission, 5*l.* 3*s.* 9*d.**

ESSEX.

On Tuesday, May 30, 1820, the Ministers and Messengers of the Baptist Churches in the County assembled at Thorpe. The afternoon was occupied in transacting the business of the Association.

Evening, 6 o'clock, brother Miller prayed. The letters from the different churches were read, and brother Bolton concluded with prayer.

It was on this evening that the Association had to acknowledge one of the most providential deliverances of two of its members from an untimely grave, that has ever fallen to its lot to record. Having determined to go by water from Burnham to St. Osyth, they left home early in the morning, together with a little boy who accompanied them, after commending themselves to the care of that gracious Being who is too wise to be mistaken, too good to be unkind, and who, while he has an ear to hear, has also an arm to save. They had sailed for some hours in comfort and safety; and every thing seemed to promise them a speedy and pleasant interview with their ministering brethren and friends; when, on a sudden, and without any apprehension of danger, the accident occurred, which is thus described by brother Garrington.

"The sails being again set, and the anchor weighed, I felt remarkably comfortable with the full prospect of speedily and pleasantly arriving at St. Osyth. The boat, however, had scarcely come to the use of her helm, when a sudden gust of wind laid her side under water, from which she did not recover, but *gradually* (and which was remarkably providential) filled with water, till the weather side was uppermost, and the sails flat on the surface, which prevented her from turning keel upwards. In an instant, without being aware of danger, we were plunged into the water, which gradually rose till it had reached the mouth of myself and brother Haynes*, the little boy clinging to his shoulder. Each of us got to the weather side, keeping as close as we could together, and just able to maintain our hold, though even the upper side was considerably below the surface of the water. It is not probable we could have continued our hold many moments longer, nor perhaps even so long as we did, had it not been for the hope set before us. At the very moment of our extremity a revenue cutter's boat, manned by three men, was putting off from the shore to go to a distance, but which came immediately to our assistance, two of the men rowing, and one ready to hold out (as he cheerfully did) both hands to lay hold of us."

Such is the description which our brother has given of the kind intervention of that indulgent Providence, to whose gracious care both he and his companion had committed themselves, and but for which, in all probability, they might have sunk into the arms of death, might have left the Association to be-

* We shall be obliged to our Correspondents who favour us with an account of Associations which have been held, if they will have the goodness to add the *time and place of the next Association.*

* The Itinerant of the Association.

moan their loss, and might have been resting at this moment in their graves, equally apart from all the joys and sorrows which either gladden or disturb mankind.

It was about 9 o'clock in the evening, and after the many gloomy apprehensions concerning their safety had been cherished by the Association, that our brethren arrived to the great joy and delight of all present. The account of their perils and preservation was heard with the strongest emotions of sympathy and thanksgiving; and every heart was prepared to vent itself in gratitude to him, who so kindly interposed to save them from destruction, and who has so graciously promised to cover his people "with his feathers," and under whose "wings" they may "trust."

May 31, morning, half-past 6, brother Garrington prayed. Brother Pilkington preached from Heb. xii. 3. and concluded.

Half-past 10, brother Goodrich prayed. Brethren Wilkinson of Saffron Walden, and Bane of Potter-street, preached; the former from Isa. lxii. 6, 7, and the latter from Ps. cx. 3. The Itinerant then gave an account of the work in which he had been engaged, during his connection with the Association; and brother Pilkington concluded in prayer.

The next Annual Meeting to be held at Burnham, the last Tuesday and Wednesday in May. Brethren King and Goodrich to preach. In case of failure, brother Wilkinson.

WESTERN.

Bristol, May 23—25. Sermons;—May 24, Mr. Saunders, Heb. xii. 22; May 25, Mr. Cherry, Acts xiii. 26; Mr. Winterbotham, Gen. xviii. 17 — 19. Other Ministers engaged; — Messrs. Ayres, Cousins, Crisp, Downs, Holloway, Horsey, Humphrey, R. Martin, Miall, Millard, Roberts, Rodway, Saffery, Saunders, and Viney. Moderator, Dr. Ryland. Subject of the Circular Letter;—The Union which exists between Christ and Believers. The next Association is to be held at Kingsbridge, on the Wednesday and Thursday in Whitsun week, 1821. Messrs. Crisp and Winterbotham, or Saunders and Roberts, to preach: Mr. Miall to draw up the letter. Clear Increase 158. Number of Members in 77* associated churches 7207. Contributions to the Fund 165*l.* Divided among the widows of Ministers 112*l.* 11*s.* 2½*d.*

* *The places, and the names of the ministers, are given. We recommend this for universal adoption in Circular Letters.*

WEST CORNWALL.

The Meetings of the Ministers and Churches which had been for some time discontinued, were renewed at Falmouth, on Wednesday, Dec. 29. On the preceding evening, Mr. Dore of Redruth, preached from 1 Tim. iii. 16. On the Wednesday morning at 7, met for prayer: in the forenoon Mr. Edmund Clarke of Truro, preached from Heb. iv. 15; in the evening Mr. Smith of Penzance preached from Isaiah ix. 2. Messrs. Lane, Heath, Hart (Independent Minister), and Dore, engaged in the devotional exercises of the day. It was agreed that these Meetings should in future be held half yearly in the Spring and Autumn.

On Tuesday, March 28, the half yearly Meeting of the above Association was held at Truro. On Monday evening, Mr. Green of Falmouth preached from 1 John i. 3. The interesting services of Tuesday were introduced by a Prayer Meeting early in the morning. In the forenoon, Mr. Hinton of Haverfordwest, (who was on a visit to Cornwall,) preached from Corinthians v. 14. In the evening, Mr. Lane of Helston preached from Luke xxiv. 27. The devotional services were conducted by Messrs. Dore, Henwood (Methodist Minister), Moore (Independent Minister), and Coxhead.

ORDINATION.

ROWLEY, Durham.

Mr. W. Fisher, who studied for two years under Mr. Pengilly of Newcastle-upon-Tyne, under the patronage of the Stepney Institution, was ordained Pastor of the Particular Baptist Church at Rowley and Hindley on Thursday April 6. Mr. Winter of South Shields introduced the services with reading and prayer. Mr. Williamson of North Shields described the constitution of a gospel church, asked the usual questions, and received the confession of faith. Mr. Pengilly offered the ordination prayer, accompanied with imposition of hands, and delivered to Mr. F. a very serious charge from 1 Tim. iv. 6. "A good Minister of Jesus Christ." Mr. Sample, Pastor of the second Baptist Church in Newcastle, delivered an appropriate discourse to the Church from Ezra x. iv. And Mr. Fisher concluded with prayer. The services were highly interesting, and the prospect of usefulness is very encouraging.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

Resolutions of the General Meeting, held on Thursday, June 22, 1820, at Great Queen-street Chapel; Joseph Gutteridge, Esq. in the Chair:

I. On the motion of the Rev. *James Hinton* of Oxford, seconded by *Benjamin Shaw*, Esq. of London,

"That the Report now read be received and printed, under the direction of the Committee; and that, from a review of the progress of the Society, during the twenty-eight years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations."

II. On the motion of the Rev. *George Burder*, Secretary to the London Missionary Society, seconded by *Divie Bethune*, Esq. of New York,

"That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children, this Meeting especially rejoices in the great extent to which the Missionaries connected with the Society, have been enabled to cultivate these very useful departments of Missionary labour; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world."

III. On the motion of the Rev. *Jabez Bunting*, A.M. (one of the Secretaries of the Wesleyan Methodist Missionary Society,) seconded by *Henry Waymouth*, Esq. of Wandsworth,

"That this meeting, gratefully acknowledging the services rendered to the Society, during the past year, by its Officers and Committee, requests that the Treasurers, Thomas King, and William Burls, Esquires; and the Secretaries, Dr. Ryland and Mr. Dyer; will resume their respective offices; that those gentlemen whose names will be read by the Secretary will act as the Committee for the year ensuing; and that J. C. Gotch, Esq. and Mr. Wm. Beddome, be the auditors of accounts.

GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
George Barclay, Kilwinning.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
Thomas Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Thomas Griffin, London.
Robert Hall, Leicester.
James Hinton, Oxford.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Taunton.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
Thomas Morgan, Birmingham.
Wm. Newman, D.D. Stepney.
Wm. Nicholls, Long Collingham.
Henry Page, Worcester.
John Palmer, Shrewsbury.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
Wm. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
Wm. Winterbotham, Horsley.
Messrs. John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
W. B. Gurney, London.

Messrs. Joseph Gutteridge, London.
Joseph Hall, Northampton.
Joseph Hanson, Hammersmith.
James Hobson, Kettering.
James Lomas, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Melksham.
William Prance, Plymouth.
Benjamin Shaw, London.
John James Smith, Watford.
Wm. Tomkins, Abingdon.
J. B. Wilson, Clapham.
John Yates, Leicester.
Dr. Gregory, Woolwich.
Dr. Stock, Bristol.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
Thomas Coles.
F. A. Cox.
T. C. Edmonds.
T. Griffin.
Robert Hall.
James Hinton.
James Hoby.
Joseph Ivimey.
Joseph Kinghorn.
Dr. Newman.
John Saffery.
William Winterbotham.
Dr. Gregory.
Messrs. W. B. Gurney.
Gutteridge.
Hanson.
Marshall.
Shaw.
J. J. Smith.
J. B. Wilson.

IV. On the motion of the Rev. Dr. *Steadman* of Bradford, seconded by the Rev. *James Hoby* of London,

"That it is highly gratifying to this Meeting, to hear of the liberal pecuniary aid which has been derived from the establishment of Auxiliary Societies in different parts of Great Britain, and that similar exertions have been made by the friends of the Mission at various places on the Continent of India; but as the funds are still far too limited to meet the growing demands on the Society, this Meeting earnestly recommends the formation of such Institutions to the utmost practicable extent; and trusts that the Committee will afford the most prompt assistance to promote an object so important to the interests of the Mission."

V. On the motion of the Rev. *Wm. Winterbotham* of Horsley, seconded by the Rev. *John Birt* of Manchester,

"That, with sentiments of gratitude *for what has* been accomplished in the *cause of Missions*, this meeting would *combine the joyful* anticipation of those yet more illustrious events which the sure word of prophecy has taught us to expect; and, in the full conviction that nothing but a copious supply of the influences of the Holy Spirit can realize our expectations, would, with the utmost seriousness and affection, urge it on all the friends of the Society, to offer up their solemn, united, and persevering prayers for this essential blessing."

VI. Moved and seconded by the same,

"That the cordial thanks of this Meeting be presented to those Christian friends of other denominations, who have so cheerfully accommodated the Society with the use of their chapels at the present anniversary; and that we view, with satisfaction and delight, the encouraging progress made by various similar institutions, at home and abroad, in propagating the gospel of our Lord Jesus Christ."

VII. On the motion of the Rev. *John Saffery* of Salisbury, seconded by the Rev. *James Upton* of London,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1821."

VIII. On the motion of the Rev. *Joseph Ivimey* of London, seconded by the Rev. *John Saffery*,

"That the thanks of this meeting be given to Joseph Gutteridge, Esq. for his able conduct in the Chair this day."

AUXILIARY SOCIETIES.

THE Committee have been favoured with a number of interesting communications from their friends, connected with Auxiliary Societies in different parts of the kingdom, in reply to a Circular transmitted a few weeks since by the Secretary. The plans detailed in these communications bear, as it was natural to expect, a near resemblance in their general features; but many of them contain highly important suggestions, resulting from experience, in reference to this subject, the principal of which we shall now subjoin.

1. Many concur in urging on Collectors the necessity of being *regular* and *punctual* in calling for subscriptions at the times in which they are considered due. Attention to this point seems to have

been, almost universally, the chief means of preserving the vigour and efficiency of a Society.

2. A very strong testimony is borne to the value and great importance of *Female aid*. Associations formed and conducted by our Christian sisters, have always been among the most productive, in proportion to their extent.

3. It is stated, that much benefit would result from the *regular, prompt* and *efficient* circulation of Missionary intelligence, by those friends, in different districts, who receive the Heralds, &c. from the Secretary. An intelligent friend, who feels a lively interest in the cause, has remarked, that the Committee of each Auxiliary Society must include some one individual, at least, who would willingly charge himself with the specific duty of putting the various publications into the hands of the respective persons for whom they are designed, as soon as possible after their arrival; and recommends that each Society would appoint some active and competent person expressly to this office.

4. Experience amply testifies that *the cordial and affectionate concurrence of our ministering brethren* is essential to the success of Auxiliary Institutions; and that where their influence is prudently exerted, it will invariably be seconded by the zeal and liberality of their people.

5. *Prayer Meetings*, for the express purpose of supplicating a blessing on Missionary exertions, at which short extracts from the Herald, and similar publications, have been read, are found highly useful in cherishing and perpetuating a Missionary spirit.

6. Finally, an esteemed Correspondent from a central county remarks, that if our ministers who reside in the principal towns were to visit the smaller churches in their respective neighbourhoods, and explain the nature, objects, and progress of the Mission, much interest would be excited, and considerable assistance received, which is now lost for want of some channel in which it might be conveyed.

On the whole, the intelligence which the Committee have received, tends to confirm them in the persuasion that, amidst all the commercial difficulties which are so generally complained of, there is much more money which would be cheerfully devoted to the cause of God among the heathen, if vigorous and combined exertions were made to collect it. Feeling how much these exertions are required, in order to enable the Society to meet its present expenditure, we solicit the attention of our friends, in the first instance, to a set of Resolutions, which are recommended for adoption in the formation of Auxiliary Societies; and, then, to a Plan for "Missionary Unions," designed to combine and encourage exertions on a larger scale, so as to include a district of such dimensions as local convenience may dictate.

RESOLUTIONS recommended for adoption at Meetings assembled for the Formation of Auxiliary Societies to the Baptist Mission.

1. That a Society be formed, for the purpose of aiding the funds of the Baptist Missionary Society; to be denominated The ——— Auxiliary Baptist Missionary Society.

2. That all persons subscribing not less than One Shilling per quarter, be considered Members of this Society. The contributions to be paid quarterly, monthly, or weekly, at the option of the Subscriber.

3. That the business of this Society be under the management of a President, Treasurer, Secretary, and a Committee, five of whom shall form a quorum, who shall convene an Annual Meeting of the Subscribers, when the accounts, as audited by the Committee, shall be presented, and a new Committee and Officers appointed.

4. That the objects of the Committee shall be to call forth the zealous cooperation of the friends of the Redeemer, particularly those of the Baptist Denomination, in support of the Mission; to disperse, as widely as possible, Missionary information; and, above all, to unite in earnest prayer for the outpouring of the Holy Spirit upon the Mission, and for the spread of the Gospel throughout the world.

5. That the subscriptions be collected by the Committee, or by Collectors appointed by them; each Collector to be supplied with a Collecting Card for that purpose. That the monies be paid into

the hands of the Treasurer once a quarter; and that the whole of the funds so obtained, after deducting incidental expenses, shall be annually remitted to the Treasurer of the Parent Society.

6. That any person who shall obtain six Subscribers, of One Shilling per quarter, or upwards; or subscriptions to the amount of Sixpence per week, or upwards, shall be entitled to become a Member of the Committee.

7. That the Missionary Herald, together with such other of the Society's publications as may be found necessary, shall be regularly forwarded to each Member of the Committee, for general circulation among the Subscribers, and such as may be thought friendly to the object.

8. That whenever persons shall prefer subscribing to the Translations or Schools separately from the general objects of the Mission, a distinct account shall be opened for that purpose.

9. That all meetings of the Society be opened and closed with prayer.

10. That a copy of these Resolutions, together with an account of the formation of this Society, be sent to the Secretary of the Parent Institution.

11. That ——— be the President of this Society.

That ——— be the Treasurer.

That ——— be the Secretary.

That ——— be the Committee for the year ensuing, with power to add to their number.

Note.—Any number of the following papers, &c. which have been prepared for the use of Auxiliary Societies, may be obtained on application to the Rev. John Dyer, 15, Wood-street, Cheapside:

Address to the Friends of Missions.
Brief Statement of the Baptist Mission.
List of Stations.
Account of the Translations, Schools, &c.
Collecting Cards.
Map of the Missionary Stations.

It has been considered that, in many parts of the kingdom, where the distance of our friends from each other is such, as to prevent their acting together as an Auxiliary Society, or where Institutions of this kind already exist in part, it would be very desirable to adopt some plan, by which the Mission may become *more fully* known, and the zeal and affection of those Christian friends already engaged in it, be diffused all around them. With this view, it has been thought that Missionary Unions might be formed, something on the plan of the Sunday School Unions, which would accomplish this desirable end, without interfering, in the slightest degree, with the plans and operations of Societies already formed; and which would, at the same time, tend to provide for Annual Collections amongst those Churches, in the District where Auxiliary Societies are not yet established. With this view, the following Resolutions have been framed, which are now respectfully submitted to the attention of the friends of the Mission.

Resolutions recommended for adoption at Meetings assembled for the Formation of Baptist Missionary Unions, in a County or District.

1. That a Society be formed for the purpose of watching over and promoting the interests of the Baptist Missionary Society, in the ———; to be denominated the ——— Baptist Missionary Union.

2. That the objects which this Union has in view, are, to animate and encourage those Societies and individuals who are already engaged in the Missionary cause within the district—to promote the establishment of new Auxiliary Societies, Ladies' Committees, and Juvenile Associations, wherever it may be found practicable—to superintend and arrange, (in conjunction, if necessary, with the Secretary of the Parent Society,) respecting annual collections to be made among those churches in the district where Auxiliary Societies are not yet formed — to promote the observance of Monthly Missionary Prayer Meetings — and to diffuse, as much as possible, Missionary intelligence and zeal throughout the district.

3. That the business of this Union shall be conducted by a President, Treasurer, Secretary, and Committee. That the Committee shall be

chosen from amongst the ministers of the different churches, and the officers of the different Auxiliary Societies, within the district, with power to add to their number; and that they shall meet once a quarter, or oftener, if necessary, for the furtherance of the above objects.—Five being considered a quorum.

4. That deputations from this Society be appointed, whenever it may be thought necessary, to wait on persons of distinction and affluence residing within the district, who may be judged likely to contribute to the general objects of the Mission, its Translations, or its Schools.

5. That an Annual Meeting of this Society be held, in rotation, in the principal places included in this Union; when Missionary sermons shall be preached, and collections made for the Mission; and a general statement of the progress of the Union, together with the amount of the funds raised by subscriptions and collections within the district, printed and circulated.

6. That all Meetings be begun and concluded with prayer.

N.B. By the constitution of the Parent Society, all Subscribers of 10*s.* 6*d.* per annum, or upwards, donors of £10. or upwards, and ministers making Annual Collections, are considered Members of the Society.

Foreign Intelligence.

SERAMPORE.

A succession of afflictive Providences has had the effect of affording us opportunities of personal communication with several of our Missionary friends from this station, of late. After our June Number had been prepared for the press, our widowed sister Randall, of whose affecting bereavement some accounts were given in the Heralds for March and May, reached her native shores in safety, accompanied by her only child; and on the 31st of May, arrived, in the Hon. Company's ship Carnatic, our oldest female Missionary, Mrs. Marshman, after an absence of something more than twenty-one years. Nearly the whole of this period having been occupied in the laborious duties connected with the superintendence of a large school, the health of Mrs. M. has become so much impaired, as to render a voyage to Europe absolutely necessary. She has brought with her the younger part of her family—two daughters and a son—who will probably remain in England for a time after their mother's return. It may be proper to remark, that the whole expense of these voyages is borne by our Serampore brethren.

It will gratify the friends of the Society to learn, that, at the period of Mrs. M.'s departure from Bengal—the latter end of January—both Dr. Marshman and Dr. Carey were in good health; and, it is almost superfluous to add, diligently occupied in their important labours. The *printing* of the Chinese Bible is approaching to a termination; several additional portions of this great work have been forwarded by the Carnatic. Thirty-seven pupils have entered the College, and an examination has taken place, in which it appeared that the students had made considerable proficiency. We expect that the Report of this first Annual Meeting of the College, will soon be circulated among the subscribers.

CALCUTTA.

Extracts from Mr. Adam's Journal concluded.

July 5.—The interest at Boronagur still continues considerable; we had a large congregation yesterday morning, although they were rather wanting in seriousness, which was occasioned by the levity of some young men who infected the rest. Amongst all the kinds of religion with their various divisions and subdivisions, idolatry is, I believe, that which is most fitted for *thoughtless inconsiderate* man. There are many forms that false religion assumes, that will not permit a man to live in a complete want of mental exertion. Covetousness is one species of idolatry, yet the miser has his mind occupied with a great degree of intenseness upon his darling money. But he is the finished idolater, in whose mind one serious thought cannot claim a resting-place, and this alas! is the point of perfection at which almost every Hindoo has arrived. Hence an important advantage will be gained, when serious inquiry is at all generally excited.

6th.—Yesterday afternoon went out on the Chitpore road, entered a large temple of Seeb, which I found in ruins and inhabited by a few miserable Byraggees,

who spend their time in begging. Standing on a piece of ground near the temple, which is a little elevated above the road, we collected a large audience by singing a hymn, after which we addressed them respecting the gospel. Proceeding along, we came to another temple, into which we inquired if there was permission to enter. We were assured by a Bramhun, who had accompanied us from the former temple, that there was nothing to prevent us. As soon however, as the proprietor of the temple perceived us approaching, he darted out of his house, and pouring imprecations upon us, commanded us to be gone. After remonstrating with him for some time to no purpose about his intemperate language and conduct, we quietly departed. At a short distance we collected an audience of nearly three hundred people, to whom we preached the gospel; and were afterwards invited by a Baboo into his house, that we might explain our object to him in what he had seen us doing. After he had raised many objections, I concluded by assuring him that he was unable to judge of Christianity until he had read the Bible, to which he very willingly assented.

21st.—To-day, a person came with a profession of faith in Jesus Christ as the only Saviour, but after learning that he must not remain idle, that he must work with his hands and eat his own bread, he left us—he came in quest of the loaves and fishes. Another inquirer of a more pleasing description, reads the scriptures with Panchou almost every day. I have given him all those portions of the scriptures which I have by me, which he reads at home, and whenever a doubt or a difficulty arises, requests an explanation. To-day he read with me the account of Abraham calling Sarah his sister, to save his life. I asked him if Abraham by this committed sin or not. He replied, that if he were to judge by the rules of the Hindoo shastras he was not to blame, because for the preservation of life they permit a man to tell a lie. That a lie in every circumstance is a sin, was quite a new idea to him.

23rd.—Have not been able to go out as usual on account of the illness of Panchou. I was greatly afraid to-day that we should have lost him; his mind seemed composed and serene, and deeply affected with the love of Christ. Not being able to obtain any European medical assistance, I sent to him a Bengalee doctor, who had called on me with inquiries about the gospel, but Panchou refused to have any thing to do with him. *The reason I* afterwards discovered was, that when a native practitioner prescribes, he invokes in the ear of his patient the name of some deity, performs many other absurd ceremonies, and ascribes the virtue of his drugs to the blessing obtained by these means.

25th.—Had the four usual services of the Lord's-day. In the morning it was with the utmost difficulty we could prevail on any one to enter the place of worship from the road; but when two or three had the courage to approach, many followed their example. On some occasions they are very backward through an undefined suspicion of what they do not know, and not unfrequently they are very forward and intrusive. In the evening, although the worship was conducted not in the chapel, but in the house, there was an attendance of eight or ten respectable natives; and, although their conduct was somewhat light and irreverent, yet there is, I think, great ground for expecting, that by steady perseverance, for a few years, we may succeed in collecting an audience even of unconverted natives, who will rather listen to Christian instruction, than attend to the old detail of house-chat, or idolatrous ceremonies.

27th.—After the worship this morning, which was very well attended, I led the hearers into an examination amongst themselves, of the qualifications of their gooroos to instruct them. They all concluded, that the gooroos had no other object than to get their money, and never aimed at leading them into the way of salvation. This naturally made them inquire whether they trusted in their gooroo or in the incantation which he pronounces in their ear, and they left me disputing about this. I was strongly reminded of the point which I have heard warmly contested in my native country, whether or not the preaching of the gospel, the Lord's Supper, &c. are nullified by the irreligion of the preacher or administrator. In one important respect, however, the cases are very dissimilar—the incantation does not convey a single idea to the mind of him in whose ear it is pronounced, and in whose memory it is stored. I was induced to converse with the people on this subject, because a person called on me last Sabbath, who stated that he was the gooroo of fourteen hundred houses in different parts of the country, that from them he collected annually about seven thousand sicca rupees, of which fourteen hundred were his own, and the rest he sent to his superior gooroo. He described a complete system of espionage. The chief gooroo appoints two subordinate ones, and un-

der them are several servants, who go about the country and observe the conduct of the disciples. Those who offend are threatened, beaten, and if at last they prove refractory, they are excommunicated. Poor creatures! they have freed themselves from the tyranny of brahmins, and thrown away the chain of the cast, only, I am afraid, to put their neck under a harder yoke.

W. Adam.

MOORSHEDABAD.

Letter from Mr. Sutton, to Dr. Marshman, dated

Moorshedabad, July 19, 1819.

I am exceedingly obliged for your kind letter. The expectations which both you and myself have formed of this station are not likely to be disappointed. On the contrary, every day the Lord appears enlarging my borders, and increasing my expectations with hopes of an abundant harvest. Pray for me, my brother, that my ideas of the divine blessing may be realized, and that I may have all that wisdom, zeal, spirituality, and purity, which are necessary to make me a faithful messenger of God.

I should have answered your letter the day it arrived, but I have been out for a short time upon a missionary and baptizing trip, and am only this morning returned. I believe you are aware, that at Daudpore, about eight coss from Berhampore, brother Wympass, a steady pious man who has been baptized many years, resides, and also Mr. H. an indigo planter. Mr. H. I believe you have before heard of. I have likewise been informed much about him since my residence here. There has also been a native with me for some time from this place, and Kureem has been down to Daudpore several times. Letters have also passed between Mr. H. and myself respecting his religious feelings; and last week I was earnestly requested to visit Mr. H. as there was evidently a work of God going on in both families. I went down, and never do I think I enjoyed three days of such continued devotional exercises before. It was a Bethel to my soul. Our hearts were full—we had no time to think of the world or its concerns; but only of what Jesus had done and suffered on our behalf. And after *brother Wympass and myself* had examined attentively the circumstances of all the candidates for baptism, and were agreed in sentiment concerning their spirituality of mind, and their dependence alone upon Jesus for salvation, I baptized Mr. H., Mrs. Wympass (the wife of brother Wympass,) Hurrynaut, a Brahmun, and Bunor, a Mussulman; and on Thursday evening administered the ordinance to them. Our brother H. has been brought through a dark and intricate way, but our covenant Father has led him home at last; and I attribute both his change and that of Mrs. Wympass, in a great measure, to the steady, mild, Christ-like conduct of our brother Wympass. I think if ever I saw the clear indications of the work of the spirit, it is to be seen in brother H.; and I have little doubt he will be of great assistance to me; for his circumstances are good, his education superior, and his acquaintance with Scripture very considerable. You would be conferring a very great favour on me, and it would be gratifying to him, if you would, from the multiplicity of your engagements, write a line to him, and inform him of your joy in hearing of his being on the Lord's side.

I feel fully persuaded, my dear brother, that this is only the first fruits of my labours here, and that if the Lord should spare my life, many more will enrol themselves under the standard of the cross. I expect some to come forward shortly at Berhampore; and I have six natives now near me who have expressed their earnest wish to seek the way of salvation, and of some of them my hopes are great. If we labour for God and have a singleness of eye for his glory, we shall no doubt be blessed in our ministry. Brother Carey remarked to me, when at Serampore, that in whatever place we labour we shall find a few whom the Lord has already prepared to receive the word in the truth of it, although an extraordinary success may not attend our labours: and this remark I have found fully verified in my experience.

The society and schools go on as well as can be expected. I of course meet with some difficulty in establishing schools in a proper manner; but perseverance and the divine blessing will enable me to overcome every opposition.

I enjoy a good state of health, and I hope this is the case with every member of the family at S. and that the work of God is abundantly prospering in your hands.

I am, my dear brother,

Yours affectionately,

S. Sutton.

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated Digah, Oct. 1819.

Mrs. Rowe has removed her school, and now rents a place in a populous part of Dinapore, where she has the most flourishing Native School for boys that we have. She has boys brought to our Bungalow every Wednesday, to undergo an examination; and it is most encouraging to see what rapid progress they make. On these occasions, the greatest proficients in each class obtain chintz caps, as rewards; and these fine caps prove a powerful stimulus: such return home with a great deal of glee. Her female department is reduced to one native woman, who comes daily to her, to learn to read, and to work with her needle. She intends letting things remain in their present state, till we see what is likely to be done in our neighbourhood respecting Native Schools. Should there be a prospect of getting a regular supply of pecuniary aid, I hope she will be able to set up a Female School, that shall prove a blessing to many around us. She has lately written a Hindoosthanee spelling-book, on the plan of Murray's. The master and boys of her Native School are much pleased with it, and I intend getting it printed, if I can. I am much pleased with a Native School we have near Bankipore. The Zemindar (land-holder) refuses to accept any thing for school-rent, and he and his family are very desirous of being instructed. Some of the boys frequently come to Digah to see me, though they live about four miles off. I fear I shall not be able to set up a school on the other side the Ganges this cold season, as I intended; my funds will not admit of my doing it.

Mrs. Rowe has lately received an interesting letter from sister Judson, dated July 3. I will give you an extract. "Our prospects begin to look a little brighter than formerly in this Mission. Mr. Judson preaches publicly in a building, erected in one of the most public roads. He spends all his time there, from morning till night, in talking and preaching to all who call. Last Sabbath was a peculiarly interesting day to us. The first Burman in all this great empire was baptized, in the presence of many of his countrymen, who seemed to wonder at the *strangeness* of the ordinance. He has given good evidence of having been renewed, and is a great comfort to us in this gloomy country. We confidently *hope* that others will follow his example *shortly*, and that the religion of Christ *will take* deep root here, and that nothing will be able to destroy it. The old king died last month, and his eldest grandson is now peaceably seated on the throne. Two or three of his uncles rebelled, and were put to death, together with their families and adherents. The young king is said to be amiable and enterprising. O that his heart may be prepared to receive the gospel on his first hearing it preached. Mr. Judson intended going to Ava some time in the present year, before he heard of the king's death; but we hardly know what to do now, as the mind of the young king is so entirely occupied with state affairs. We must wait the openings of Providence, and we shall, I have no doubt, be directed."

Sister W. is safely arrived at Agra, and intends doing all in her power to promote Native Schools. One of our native brethren went up with her. She writes, that on their way up, thousands of the natives listened to him with the greatest attention, and that he distributed many books.

SUMATRA.

Letters have been received from our brethren Evans and Burton, which announce their safe arrival at St. Helena, after a pleasant passage, on the 7th of March. They speak in high terms of the kind and respectful attention which they had received from the captain and officers of the London; and of the Christian hospitality which they had experienced from the Rev. B. J. Vernon, junior Chaplain of the island, his lady, and other pious friends. It was expected that the ship would remain at St. Helena for some weeks; and indeed it appears to have been somewhat providential that they had to touch at this intermediate port, for on examining the ship's timbers, it was discovered that they were infected with the dry rot—a circumstance which might have rendered the latter part of their voyage dangerous. Mrs. Burton and Mrs. Evans had both been much indisposed, but had derived considerable benefit from being on shore. The Carnatic putting in here on her way to Europe, our young friends were unexpectedly gratified by seeing Mrs. Marshman and her family.—We hope to insert extracts from their correspondence in our next.

N. B. *We omitted to state in our last, that the £300 presented for the support of a Native Missionary, was given by Mr.* John Warner *of Edmonton.*

Printed by J. Barfield, 91, Wardour-street.

THE

Baptist Magazine.

SEPTEMBER, 1820.

MEMOIR OF JOHN HOWARD, ESQ.

THE celebrated John Howard, frequently called the Philanthropist, was born, about 1727, at Clapton, near Hackney, whither his father had a short time before removed from Enfield, to which place he had retired from his business of an upholsterer and carpet warehouseman, which he had carried on in Long-lane, Smithfield, and by which he had acquired a considerable fortune.

The house in which the subject of this Memoir was born, is described in a sketch of his life, written some years since, as his own freehold, and as a venerable mansion, situated on the western side of the street. It is now much decayed, and has lately been disfigured.

The church to which he was first united was of the Independent denomination at Stoke Newington, then under the pastoral care of the Rev. Micaiah Townsend. Of this church he was admitted a member, but at what precise period of his life we have not been able to ascertain, the earlier records of the proceedings of the church still flourishing there (if any such were at that time kept) having been either mislaid or destroyed; and notwithstanding his subsequent residence in distant parts of the country, he seems never to have dissolved the connexion.

His medical attendants thinking his constitution disposed to be consumptive, put him on a very rigorous dietetic regimen, which is said, by one of his biographers, to have "laid the foundation of that extraordinary abstemiousness, and indifference to the gratifications of the palate, which ever after so much distinguished him." But notwithstanding these precautions, he was attacked with a severe fit of illness in the house of Mrs. Sarah Laidaire, a widow lady of small independent property, residing in Church-street, Newington, to whose apartments he had removed, in consequence of not meeting with the attention he thought he had a right to expect, from the person beneath whose roof he had taken up his abode as a lodger, on his first coming to live in this village. He experienced, on the part of his landlady, so many marks of kind attention during his sickness, that upon his recovery he was induced, by a grateful recollection of her kindness, contrasted with the utter want of it in his former residence, to make her an offer of

his hand in marriage, though she was twice his age, extremely sickly, and very much his inferior in point of fortune. Against this unexpected proposal the lady made many remonstrances, principally upon the ground of the great disparity in their ages; but Mr. Howard being firm to his purpose, the union took place, it is believed in the year 1752, he being then in about the twenty-fifth year of his age, and his bride in her fifty-second.

Upon this occasion he behaved with a liberality which seems to have been inherent in his nature, by settling the whole of his wife's little independence upon her sister. Her husband, whilst she lived, uniformly expressed himself happy in the choice he had made; and when, between two and three years after their marriage, the connexion was dissolved by her death, he was a sincere mourner for the loss he had sustained in her removal.

The country he intended first to visit was Portugal, then rendered particularly interesting by the situation of its capital, which had been lately visited by a tremendous earthquake, that had shaken it to its very foundations, and a great part of which, with thousands of its unfortunate inhabitants, had been swallowed up by the earth. It was to this sublime, but melancholy spectacle, that Mr. H.'s attention was principally directed; and he accordingly took his passage in a Lisbon packet, called the Hanover, which had the misfortune to be captured on its voyage by a French privateer. His captors treated him with great cruelty; for after having been kept forty hours without food or water, he was carried into Brest, and confined, with the other prisoners taken in a packet, in the castle of that place. Here his sufferings were but little, if at all, diminished; for after being cast with the crew, and the rest of the passengers, into a filthy dungeon, and there kept a considerable time without nourishment, a joint of mutton was at length thrown into the midst of them, which, for want of the accommodation of so much as a solitary knife, they were obliged to tear to pieces, and gnaw like dogs. In this dungeon he and his companions in misfortune continued nearly a week, having been compelled to lie for six nights upon the floor of their miserable dungeon, with nothing but straw to shelter them from its noxious damps.

Whilst at Carpaix he corresponded with the English prisoners at Brest, Morlaix, and Dinnam, and had sufficient evidence of their being treated with such barbarity, that many hundreds had perished, and thirty-six were buried in a hole at Dinnam in one day. His humanity being excited by this affecting statement of the wretched situation of so many of his gallant countrymen, to much of whose cruel treatment he had himself been an eye-witness, and even shared in its horrors, he lost no time in making so strong a representation upon the subject to the Commissioners of Sick and Wounded Seamen, that they not only gave him their thanks for his information, but took such immediate and effectual measures for getting the injury redressed, that he had soon the satisfaction of learning, that the prisoners at war confined in the three prisons to which he had more particularly directed their attention, were sent home in the first cartel ships that arrived in England, being

entirely indebted for their deliverance from their accumulated sufferings to his benevolent and timely interference on their behalf. It is to this event that Mr. H. himself refers the first excitement of that attention to the distressed situation of those of his fellow creatures, who were sick and in prison, with no one to visit or relieve them, which afterwards so fully occupied the greater part of sixteen years of his useful, but most laborious life. It was some time, however, before the impression thus made upon his mind by the barbarity with which he himself had been treated, or by the still greater hardships which he had seen some of his countrymen undergo, coupled with the witnessing of other scenes of a somewhat similar nature, had the effect of inducing him to devote all the most active energies of his being to the devising and carrying into execution his benevolent plans for the relief of persons under similar circumstances of aggravated distress.

But we must now return to the contemplation of Mr. H.'s character in the domestic relations of life. He had not been many years in his native country after the hardships he had experienced abroad, before he formed a connexion, which was at once the immediate source of some of the sweetest, and, in its consequences, on occasion of some of the bitterest moments of his existence. This was his second marriage, on the 25th of April, 1758, with Miss Henrietta Leeds, eldest daughter of Edward Leeds, Esq. of Croxton, in Cambridgeshire, one of his Majesty's serjeants at law, and father to the late Edward Leeds, Esq. a master in chancery, and member in parliament for the borough of *Ryegate, and Joseph* Leeds, Esq. who died some years since at his house at Croydon, where he had long resided, like his elder brother, in what it is presumed he considered a state of single blessedness. This alliance was in every respect a suitable one. The lady to whom he now became united, possessed, in no ordinary degree, all the softer virtues of her sex; and as far as we can judge from the miniature formerly in the possession of her husband, and now in that of her female attendant, she was by no means deficient in personal attractions.

Though educated in a manner suited to her father's fortune and professional rank in life, she seems not to have imbibed any of that love of dress, but too common with females in her situation. As a proof of this it appears, that soon after her marriage she sold some jewels she had no longer any inclination to wear, and put the money into a purse, called by herself and her husband, "The Charity Purse," from its contents being consecrated to the wants of the poor, and the relief of the destitute. To how many a thoughtless daughter of dissipation—to how many a fashionable wife, who is now sparkling in her jewels in the dress-box of a theatre,—swimming down the circling mazes of the dance, or losing all the modesty which was once the peculiar characteristic, and the most resistless charm of her sex, in the wanton fascinations of the waltz, as she blazes in the splendour—whilst she rivets the eye of the lascivious, and crimsons the cheek of the virtuous, by the voluptuousness of her dress,—might it be said, in the plain but forcible language of inspiration, "Go thou and do likewise!" Of this valua-

ble assistant he was, however, too soon deprived; for his domestic happiness received a sudden and a final shock, by the removal of the beloved object of his fondest affections, soon after she had given birth to a son, the first and only issue of their marriage. This afflicting event happened on the 31st of March, 1765; and though, as a Christian, Mr. H. bowed with resignation to a blow that laid his dearest enjoyments and hopes of happiness in this world in the dust, as a man, and as a husband, he felt it in all its poignancy.

The minister under whom Mr. H. first sat as a regular hearer, after his settlement at Cardington, was Mr. Saunderson, pastor of the Congregational Church at Bedford, once under the pastoral care of the celebrated John Bunyan. With this church he continued to be an occasional communicant as long as Mr. Saunderson lived, which was but a few years after he himself came to reside in Bedfordshire. Upon the ministry of his successor, the Rev. Joshua Symonds, he continued to attend until the year 1772, when a division in the church took place, on account of Mr. Symonds, the pastor, having avowed the sentiments of the Baptists, which had been those of all the pastors of the church, from its being founded in 1650, till Mr. Ebenezer Chandler, who succeeded Mr. Bunyan.*

After having left England, it was with a design of spending the winter either at Geneva, or in the south of Italy; but that plan he abandoned, upon his arrival at Turin, for reasons which cannot better be explained than from the following extract from his own journal.

"Turin, 1769, Nov. 30. My return without seeing the southern part of Italy was on much deliberation, as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would have been, as I hope, contrary to the general conduct of my life, and which, on a retrospective view on a deathbed, would cause pain as unbecoming a disciple of Christ, whose mind should be formed in my soul. These thoughts, with distance from my dear boy, determine me to check my curiosity, and be on the return. Oh! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom—a worm ever to crawl on earth whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in

* In a Life of Mr. Howard, it is said, that "till this period, and there is every reason to suppose until death dissolved the bond of union, Mr. H. still considered himself to be as upon the principles of the Independent churches." This appears likely to be correct, as Mr. H. left Mr. Symonds, and assisted to build the Independent Meeting-house at Bedford; *especially* if (as his biographer asserts) "*he had his son* baptized at Cardington."

We suppose the opinion that was generally entertained of Mr. H.'s having belonged to the Baptist denomination, arose from his always attending, when in London, the ministry of the late Dr. Samuel Stennett, and from some strong passages in his letters to that excellent minister. We feel no inclination to contend this unimportant matter. Whether he was a Baptist or not, Mr. H. was a CHRISTIAN of the good old sort, whose spirit and conduct are worthy of imitation.

the blood of the divine Redeemer! Look forward, O my soul! how low, how mean, how little, is every thing but what has a view to that glorious world of light, life, and love—the preparation of the heart is of God—prepare the heart, O God! of thy unworthy creature, and unto thee be all glory, through the boundless ages of eternity!"

(Signed) "J. H."

"This night my trembling soul almost longs to take its flight to see and know the wonders of redeeming love—join the triumphant choir—sin and sorrow fled away—God my Redeemer all in all—Oh! happy spirits that are safe in those mansions."

"Florence being the seat of the arts, I visited the famous gallery many days, from whence I travelled to this renowned city. The amazing ruins of temples, palaces, aqueducts, &c. gives one some faint idea of its ancient grandeur; but comparatively now a desert. The description of them, as also of St. Peter's Church and the Vatican, I must defer till I have the pleasure of seeing you. The Pope passed very close by me yesterday; he waved his hand to bless me. I bowed; but not kneeling, some of the Cardinals were displeased. But I never can nor will to any human creature or invention, as I should tremble at the thought of the adoration I have seen to him and the wafer. My temper is too open for this country, yet an important piece of news of this court (expuls-n of the J-s-its) that I now know, I durst not commit to writing. That cruelest of all inventions, the Inquisition, stops all mouths."

No sooner had Mr. H. entered upon *the office of high Sheriff* in the County of Bedford, than with a zeal and promptitude which characterized all his proceedings, he applied himself to the active discharge of its duties, which he resolved not to leave (as they generally are left) to an under Sheriff, whose chief object is but too often to put as much money as he can into his pocket, by performing all the drudgery, and taking upon himself all the responsibility of a station, the honour and expense of which alone belong to his principal. His wand, therefore, was regularly to be seen in the court; but without the insignia of his office, he was as regularly to be met with in the prison, examining into the condition and government of its every part, even to its inmost cell.

From the 15th to the 27th of the month of November, both inclusive, he was occupied in visiting the gaols for the counties of Northampton, Leicester, Nottingham, Derby, Stafford, Warwick, Worcester, Gloucester, Oxford, and Buckingham.

From Aylesbury Mr. H. returned home to Cardington, having witnessed, in the course of his journey, enough of the misery existing in our prisons, to induce him to form the benevolent resolution to obtain a more perfect knowledge of the particulars and extent of it, by enlarging the sphere of his observations to most of the county gaols in England. Ten days had accordingly scarcely elapsed, from the completion of his former tour, ere he set off upon a third, in the course of which he visited the gaols for the counties of Hertford, Berks, Wilts, Dorset, Hants, and Sussex, being out from the 9th to the 17th of December inclusive.

Soon after his return from a

western journey, which he performed in the short space of a single week, he was also himself examined before a committee of the whole House of Commons; when he gave such full and satisfactory answers to the questions proposed to him, as to the unhealthy condition of many of the English gaols at this time, the cause of this alarming evil, and the best modes of removing it, that upon the house being resumed, the chairman (Sir Thomas Clavering) reported, that "he was directed by the Committee to move the house, that John Howard, Esq. be called in to the bar, and that Mr. Speaker do acquaint him that the house are very sensible of the humanity and zeal which have led him to visit the several gaols of this kingdom, and to communicate to the house the interesting observations he has made upon that subject." And the house having been moved accordingly, and the motion carried *nemine contradicente*, our illustrious countryman had the honour of receiving, in the midst of an assembled senate, the meed of praise which he so richly merited from those, who now conveyed to him his country's grateful thanks for his benevolent exertions in behalf of the most destitute and outcast members of her community.

After having visited most of the prisons in England, France, Holland, Flanders, Germany, Italy, Switzerland, Denmark, Sweden, Russia, Poland, Portugal, Spain, Netherlands, Malta, and Turkey, he was taken very ill whilst remaining at Cherson.

Being fully prepared for a change, which was now rapidly approaching, on the 18th of January, 1790, the symptoms of this great and good man's disease began to assume a still more alarming appearance, for he was then seized with a violent hiccuping, which continued the next day, until it was somewhat allayed by some musk draughts, administered by direction of his medical attendant. On a friend, Admiral Priestman, inquiring after his health, he replied, That his end was approaching very fast, that he had several things to say to him, and thanked him for having called upon him. "There is a spot," said he, "near the village of Dauphigny: this would suit me nicely. You know it well, for I have often said, that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." When his friend returned to him with the intelligence, that he had executed his commission respecting the place of his interment, his countenance brightened, a gleam of satisfaction came over his face, and he prepared to go to bed. As the Admiral still remained with him, he gave him the letter to read, which communicated the improvement that seemed to have taken place in his son's health; and when he had read it, he turned his languid head on the pillow and asked, "Is not this comfort for a dying father?" He then expressed great repugnance to being buried according to the rites of the Greek church, and begged the Admiral not only to prevent all interference on the part of the Russian priests, but himself to read the burial service of the Church of England over

his body, at his interment, which was the last request he ever made, and indeed nearly the last words his lips pronounced, as he was soon afterwards seized with a third fit, and ceased to speak for an hour or two previous to his decease. Still, however, he was sensible a while; as, on being requested to let the physician be sent for, who was then at some little distance from his residence, he nodded his head by way of assent, though it was too late. Before he could arrive, the rattling in his throat had begun, and he soon afterwards breathed his last, at about eight o'clock in the morning of the 20th of January, 1790. We shall conclude this brief Memoir of Mr. H. with the celebrated panegyric of Mr. Burke on his character.

"I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art, nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. His plan is original: it is as full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country: I hope he will anticipate his final reward by seeing all its effects fully realized in his own."

THE ECLIPSE OF THE SUN.

On Thursday, the 7th of this month, there will happen the greatest solar eclipse that has been witnessed in the southern parts of Great Britain since the 1st of April, 1764. It is also the greatest that *will* happen in England till the 15th of May, 1836; and it is the greatest that will be seen at Greenwich till the 9th of October, 1847. It is, however, one of those eclipses which cannot be total, as the moon's disc is too small to cover that of the sun. It is well known that a total eclipse of the sun is occasioned by the moon's shadow passing over some part of the earth's enlightened hemisphere. But as the moon is a much smaller body than the sun which shines on it and produces the shadow, it is plain that the shadow must assume the form of a cone or sugar-loaf, and end in a point at a certain distance from the moon. Now it so happens that if the moon be in her *perigee*, or nearest distance from the earth, the shadow is long enough to reach the earth, and to cover a portion of its surface as large as half England, thus occasioning a total eclipse of considerable extent. But the present eclipse happens when the moon is very near her *apogee*, or greatest distance from the earth: and, computing from her parallax, it appears that, at the time of the eclipse, she is 253,551 English miles from the

centre of the earth, and that the moon's shadow comes to a point at the distance of 234,197 English miles from the moon herself. The shadow terminates, therefore, at the distance of more than fifteen thousand miles from the surface of the earth, and more than nineteen thousand from its centre, and consequently precludes the possibility of any total eclipse in any part of the world.

The interest of the present eclipse in this kingdom consists in its near approximation to an *annular* eclipse: and though it will not be quite annular in any part of Great Britain, yet it will be so on a very large portion of the German Ocean, and within a few miles of our eastern shores.—The nearest approximation to an annular eclipse in England will be in the eastern parts of Norfolk and Suffolk, where the sun will be eclipsed 10 digits and 41 minutes, when it is about 53 minutes after one in the afternoon by the London clocks.

At Greenwich the eclipse will begin at 24 minutes after twelve, and end at 17 minutes after three in the afternoon, solar time. The eclipse will be the greatest at 53 minutes and one second after one, solar time, or 50 minutes and 50 seconds, mean time, when the sun will be eclipsed 10 digits, 26 minutes, and 17 seconds. According to a computation by *M. Delambre's formula* for computing the centre of the penumbra from the parallax of *altitude*, it appears that, at the instant of the greatest obscuration at Greenwich, the sun will be centrally eclipsed in 54 degrees 54 minutes, north latitude, and 6 degrees 52 minutes, east longitude from Greenwich, and where the quantity of the eclipse will be 11 digits, 35 minutes, and 24 seconds, the *annulus*, or ring, being 24 minutes and 36 seconds in breadth, all round the dark body of the moon. If, therefore, a line be conceived to be drawn from this spot in the German Ocean, and to pass through Greenwich, and if the decrease from 11 digits 35 minutes to 10 digits 26 minutes be assumed as a uniform decrease, a tolerably correct idea may be formed of the quantity of the eclipse throughout the kingdom.—The eclipse is just annular when the sun is eclipsed 11 digits and 11 minutes.

With respect to the obscurity at the middle of the eclipse, it may be proper to say, that it will be greater than that of 1816, and less than that of 1764. No such effect, therefore, as the appearance of the stars or the consternation of nature ought to be anticipated. For even if the planet Venus should be discerned, it will be no more than what sometimes takes place in the winter months, (and even in summer,) at a period when Venus is about 40 degrees from her *inferior conjunction*: and she is in this very situation at the time of the solar eclipse, and is possessed of more brilliancy than all the other stars together. The light of the sun, however, is so intense, that even though 999 parts out of a thousand of his disc were covered, yet the remaining thousandth part would emit as much light as 300 full moons.

In 1764 an idea was entertained by many persons, both in England and in France, that the eclipse which was to happen in that year would cause great darkness, an idea arising probably from the circumstance that many persons who were then living had actually been spectators of the total eclipses of 1715 and 1724.

But when the eclipse was observed, the difference between a total and an annular eclipse was very clearly perceived.

In observing the present eclipse, the spectator's attention will be first arrested by the appearance of a small notch on the western side of the sun, about half way between the top and middle. At the middle of the eclipse, the sun will appear like the moon when she first appears after the change, the horns, or cusps, pointing upwards in a direction from the south-west part of the horizon: and, at the same time, the sun's light will be so much diminished, that he may be viewed without dazzling the eyes of the beholder; and if the sky be serene, he will be perceived to assume something of that red cast which distinguishes him when appearing through a thick fog. He will, however, soon re-assume his dazzling brightness, and the eclipse will end with a notch on the eastern side of the sun, about the middle of that side.

In addition to the particulars relating to the present eclipse, it may not perhaps be uninteresting to say, that after a period of 15 years, during which there will be but two or three visible eclipses of the sun, no less than three annular eclipses will happen in England, at the distance of eleven years from each other. The first will take place in 1836, the second in 1847, and the third in 1858.

A computation for Greenwich gives the quantity and time of greatest obscuration as follows, according to *Delambre*'s Solar Tables, and *Burckhardt*'s Lunar Tables.

A. D. 1836. Sunday, May 15. The greatest obscuration at Greenwich will be at 18 minutes and 41 seconds after *three* in the afternoon, mean time, or 22 minutes 37 seconds, solar time, when the sun will be eclipsed 10 digits and 23 minutes.

A. D. 1847. Saturday, Oct. 9. The greatest obscuration at Greenwich will be at 26 minutes and 53 seconds after seven in the morning, mean time, or 39 minutes and 23 seconds, solar time, when the sun will be eclipsed 11 digits and 2 minutes. This quantity just gives an annular eclipse at Greenwich. It will certainly be annular a few miles nearer the British Channel, but whether it will actually be so at Greenwich, must be left for future computers, with tables in their hands that shall be still more correct than the valuable tables we now possess.

A. D. 1858. Monday, March 15. The greatest obscuration at Greenwich will be at 59 minutes and 47 seconds after 12, mean time, or 50 minutes and 41 seconds after twelve o'clock at noon, solar time, when the sun will be eclipsed 11 digits and 41 minutes. This eclipse will make the nearest approach to a total eclipse of any that will happen in this country for a great number of years. It will be central and annular in Warwickshire, Northamptonshire, Huntingdonshire, Cambridgeshire, and Norfolk, and in these and some of the adjoining counties, two or three of the principal fixed stars may perhaps be seen.

Bromley, Middlesex. J. F.

ADDRESS TO CHRISTIANS.

No. 5.

IV. We should always remember that though God has pro-

mised great things to his people, yet he has expressly declared he will be inquired of by them for the fulfilment of his promises. If we expect to be delivered from every evil work, and preserved to his heavenly kingdom, we must be diligent in the use of the means which he has appointed. The Lord will draw nigh to them who draw nigh to him; our safety and comfort consist much in being frequent and fervent at the throne of grace. Men of great piety have always been mighty in prayer: were we more constant and earnest with God in private, we should obtain more strength for public services, and be more fortified against a sudden, powerful temptation; but if we neglect this duty, or are not spiritual in its performance, we may make a noise about religion, yet we shall have but little of the life of God in our souls. "I have been thinking," said the late memorable A. Fuller, "of what brother Sutcliffe said to me a few days before his death, 'I wish I had prayed more.' So I wish I had prayed more. I do not suppose that brother Sutcliffe meant that he wished he had prayed more frequently, but more *spiritually*. I wish I had prayed more for the influences of the Holy Spirit; I might have enjoyed more of the power of vital godliness. I wish I had prayed more for the assistance of the Holy Spirit, in studying and preaching my sermons; I might have seen more of the blessing of God attending my ministry. I wish I had prayed more for the out-pouring of the Holy Spirit to attend the labours of our friends in India; I might have witnessed more of the effects of their efforts *in the conversion* of the heathen." (*Morris's Life of Fuller*, page 443.) Who is there among us but must blush with shame at the example and dying sayings of such holy men of God as the venerable Sutcliffe, and the laborious Fuller? But we have still higher example: the ever-blessed Jesus went up into a mountain apart to pray, and continued all night in prayer to God. If he found this exercise so necessary for him, is it not more abundantly necessary for us? Prayer is the method of communication with the infinitely blessed God; the readiest way to be assimilated to his likeness; the best means of promoting our conformity to his will, and of advancing our love to him, and to each other. If we neglect it, we rob ourselves of the prescribed means of serving him here, and of the fairest foretaste of that communion with him which will be our highest happiness hereafter. It is an exercise which brings God down to the soul, and which raises the soul up to God. How lamentable then must it be that we should pray so seldom, and with so little spirituality! Let us hear the Saviour saying to us, "Watch and pray, lest ye enter into temptation."

B. S. G.

(To be concluded in our next.)

ORIGINAL LETTER

OF THE LATE

REV. ABRAHAM BOOTH,

TO

MR. PELLING,

at Mr. Corson's Turpentine Manufactory,

BRENTFORD.

MY DEAR FRIEND,

IT is with a mixture of grief and pleasure that I peruse the letter, which informs me of your

affliction, and of your partial recovery. The attack, I find, was very serious, and the event was likely to have proved very solemn. Of what vast and essential importance it is to be quite ready for dissolution at any moment! Of this I doubt not you have often thought; and the late stroke will, I trust, make you think of it more than ever.

Yes, my Friend, your having been visited with a disease which so suddenly deprived you of all capacity for self-reflection, for meditating on the truths of the gospel, and for prayer, may well excite in you a more ardent, and a more habitual concern, for things eternal, and for lively anticipations of the heavenly blessedness. Enter afresh upon the most serious and impartial self-examination respecting your state in the sight of God. Consider, not only what is the ground of your hope for pardon and peace, but also where your affections are, or upon what your heart is set. Inquire whether your faith, hope, and love, be lively and vigorous: or whether they be dull and languid. Read your Bible, not only with frequency, but endeavour to do it with true devotion. Whether the public means of grace in your neighbourhood be agreeable and edifying to you, I know not; but if they be, use them with diligence. Whatever be the company with which you are surrounded in your daily employment, endeavour to set them a good example, and diligently guard against the snares that attend you. Be earnest with God in prayer, that you may be patient and resigned under all pains and sicknesses and disappointments; and seek for spiritual advantage from them. O, that the Lord may help you so to do!

The weather has been and is yet extremely trying. Seldom have I known so many people afflicted with violent coughs, and with obstructions in their breathing, as there have been of late, and now are. My cough has been worse than usual; and my wife has such a cough as she never had before, attended with difficulty of breathing. But we must all die, and Providence is causing us to feel that we are mortal. O that we may be ready!

My Christian respects to Mrs. Pelling.* May the Lord be with and bless you abundantly! I remain affectionately yours,

A. BOOTH.

London, Jan. 13, 1794.

A PLEA FOR THE WIDOW.

To the Editors of the Baptist Magazine.

THE widow and fatherless have peculiar claims upon our sympathy. Benevolence never assumes a more lovely aspect than when she is feeding, clothing, or instructing the orphan, and making the widow's heart to sing for joy. And this has been the usual and delightful employment of the servants of God. It was to the house of a poor *widow* that Elijah was sent, that she and her son, as well as the prophet, might be fed, during many months of famine, from the handful of meal and the cruise of oil. It was on behalf of a *widow*, whose two sons were about to be taken for bondmen, that the illustrious suc-

* Of this excellent woman there is an interesting Obituary in our Magazine, Vol. VI. 1814.

cessor of Elijah performed a miracle, (filling all her empty vessels with oil,) which relieved her present embarrassment, and furnished her with the means of future subsistence. It was to wipe the tear from the *widow's* weeping eye, and chase away despondency from her troubled breast, that our Saviour joined the funeral procession at Nain, and restored to his mother an only son, who was about to be laid in the tomb. And if we be destitute of sympathy for the widow and orphan, we ought to renounce all pretension to good feeling, and acknowledge ourselves to be uninfluenced by that pure and undefiled religion, which consists in visiting the widows and fatherless in their affliction, as well as keeping ourselves unspotted from the world.

There is one class of widows, whose claims upon the *ministers* in our denomination are peculiar; I refer to the widows of our poor ministering brethren, who have laboured honourably and usefully in our churches, and are now fallen asleep in the Lord. These men we have known and loved; their disinterested and laborious services have excited our admiration, and gratitude to God; some of them have sunk beneath a burden of arduous exertion, to which their strength was unequal; and in the prospect of entering the joy of their Lord, there was but one anxiety that interrupted their hallowed pleasures, upon their dying pillow;—it was the desolate condition of their widows and orphans. Surely, if Liberality can devise the means of taking these afflicted and worthy individuals under her protection, we, who sustain the character of ministers, will be ready to lend her our most cordial, active, and persevering support.

These reflections were suggested by observing the considerable sums which the proprietors of the *Baptist Magazine* have had it in their power to divide among our widows, since that periodical work has been published in London. To save the reader the trouble of looking over the covers of the Magazine, I will take the liberty of stating the items which have there been presented to the public eye.

						£.	s.	d.
In 1813	1	Half-year,	-	to 15	Widows	73	0	0
	2	Ditto,	-	to 14	Ditto,	68	0	0
1814	1	Ditto,	-	to 16	Ditto,	76	0	0
	2	Ditto,	-	to 15	Ditto,	72	0	0
1815	1	Ditto,	-	to 17	Ditto,	80	0	0
	2	Ditto,	-	to 16	Ditto,	76	0	0
1816	1	Ditto,	-	to 17	Ditto,	80	0	0
	2	Ditto,	-	to 14	Ditto,	50	0	0
1817	1	Ditto,	-	to 15	Ditto,	58	0	0
	2	Ditto,	-	to 18	Ditto,	84	0	0
1818	1	Ditto,	-	to 18	Ditto,	101	0	0
	2	Ditto,	-	to 19	Ditto,	120	0	0
1819	1	Ditto,	-	to 21	Ditto,	121	0	0
	2	Ditto,	-	to 22	Ditto,	128	0	0
1820	1	Ditto,	-	to 23	Ditto,	134	0	0
Making a total, in 7½ years, of						£1,321	0	0

How gratifying is the reflection, that the means of extensive good flow from sources comparatively small; and that such effectual aid is afforded the needy, while no tax is levied upon public charity! From the profits of a miscellany, sold at no more than sixpence each, the proprietors and conductors derive a fund, at present, of upwards of £250 per annum, which, with a philanthropy which reflects honour on themselves, they apply, without reserve, for the relief of widows and orphans of Baptist ministers. While, as a denomination, we owe thanks to these active and persevering individuals, and to all who have aided and assisted them, we should feel peculiarly grateful to God, who has taken this register of our denomination under his gracious protection, and is thus affording us a work, in which documents relating especially to ourselves, as Particular Baptists, may be deposited, without offering violence to the feelings of our beloved brethren of other communions. And it is peculiarly gratifying to find, that this privilege is realized, not as the fruit of pecuniary sacrifices, taken from the scanty pittance of our widows; but that their interests are consulted, secured, and promoted.

Two hundred and fifty pounds a year is doubtless a considerable sum; but a much larger one, I conceive, might be raised, if proper exertions were made; and the benevolent object which has been stated, independently of the spiritual good which such a work is calculated to produce, furnishes a motive sufficiently strong, I presume, to incliue every person among us, of influence and ability, to embark his services in the cause. To give a more extensive circulation to the work, and thereby extend and increase the comfort of our poor widows, two things are necessary; one is, that ministers, heads of families, and persons of influence, should recommend and encourage its circulation among their connexions: the other is, that those persons among us, who are capable of using their pens for the instruction and benefit of their fellow-Christians, would undertake to enrich the work by their valuable and frequent contributions. Many of our friends have already volunteered in this gratuitous service; most happy should we be to recognize in our miscellany, the manly, the classic, the pious sentiments, which designate the compositions of other brethren. It may not be irrelevant to urge upon the consideration of such brethren, that the *Baptist Magazine* has now an extensive circulation, that it is read by young people, and others, through nearly the whole circle of the denomination, and by many who are not included in that circle; and that it is of the very highest importance, not to our sect only, but to the Christian world at large, that correct views of divine truth should be instilled into their minds, and that their religious taste should be formed upon unexceptionable models. For the sake not of our widows and orphans only, but for the sake of our rising youth, and for the sake of the church of God, I would express a fervent hope, that those persons who are so well able to instruct and influence the mind, will also be willing to lend their assistance in promoting, not the temporal comfort only, but also the spiritual benefit of their fellow-creatures.

T. MORGAN.

Birmingham, July 17, 1820.

PETITION TO PARLIAMENT,

IN DEFENCE

OF

THE CIVIL RIGHTS

OF

DISSENTERS.

We have received the following copy of a Petition lately presented to the House of Commons, by Wm. Smith, Esq. M.P. from the Secretary to the Deputies for defending the Civil Rights of Dissenters. A similar one has been presented to the Right Honourable the Lords Spiritual and Temporal.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the undersigned Persons, being Protestant Dissenters, and Members respectively of the several Congregations of the Three Denominations in the Metropolis, and its Vicinity,

Respectfully sheweth;

That your Petitioners are the successors, and, in many instances, the lineal descendents, of those persons who, though dissenting from the ecclesiastical establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties—who were universally zealous in assisting to *establish* the glorious Revolution under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which, in consequence of that event, was seated on the British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty. And that your Petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your Petitioners have in particular been always accustomed to consider the exercise of private judgment in religious affairs, as among those absolute natural rights which are entitled to man's first regard; supremely important as affecting his highest interests, and strictly inaliemable as involving his most sacred duties, and as being co-extensive with those duties, necessarily including the liberty of publicly maintaining the opinions he entertains, and worshiping in the mode his conscience approves—it being obvious, that as mere thought is incapable from its nature of being brought under the cognizance of human tribunals, neither therefore can freedom of thought be the subject of concession from human governments.

That your Petitioners bow down in the sincerest thankfulness to Divine Providence, for having so accelerated the progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty, and even

of life, are now almost universally and completely recognized in every Protestant state.

That your Petitioners are farther desirous of acknowledging, with grateful satisfaction, the great improvement of their legal situation in this country during the reign of his late Majesty—in which more was done than under any preceding monarch since William the Third, to emancipate religion from the civil thraldrom in which it was held by unjust and persecuting laws.

That, nevertheless, this freedom cannot be complete, as far as respects your Petitioners, while they remain subject to disabilities, and consequent degradation, on account of their non-conformity to the national church-establishment.

That while such nonconformity was held legally criminal, (however unjustly,) it might, consistently at least, be visited with punishment; but since the religious rights of your Petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape, or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour, which, from a just respect to conscience, the Legislature has been induced to grant.

That your Petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment — especially when such degradation is indeed well known to the law, but in no other character than as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them, when asked as a common right, from the mere mistake of confounding it with the actual possession of office—to which your Petitioners were never so absurd as to set up a claim; while on the other hand it was notoriously the wish of his Majesty King William, that a "DOOR should be opened, for the admission into his service, of all Protestants who were able and willing to serve him;" and while the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced or misjudging majority should deem such extremities necessary for their own comfort, or the safety of their religion—a case which experience has proved to be more than imaginary—the infliction of any of which inconveniences, in their higher or lower degrees, on account of religious persuasion or profession, your Petitioners conceive to be, according to the most acknowledged definitions, persecution, and that for conscience' sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your Petitioners decline entering into discussions of its extent or efficiency; nor will they inquire whether it be not more wise, (as it certainly would be more magnanimous,) at once to repeal laws whose operation is thus kept in continual abeyance. It is enough for them to observe,

that a partial and discretional indemnity against penalties left to be incurred, is neither constitutional security, nor equal justice. They well know, that though these acts do in fact afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they never were intended—and the injury which your Petitioners most deeply and universally feel is of a different nature.

They complain, not merely that a very small proportion of their body participate less than they perhaps might do under other circumstances, in the positive advantages which Society has to bestow; but they all, indiscriminately, are held up to public odium, as persons unworthy to be admitted to such participation; and they ask, from what portion of this dishonour can the Indemnity Act relieve them? or how does it restore them to their just station in society, from which, for no crime, either proved or imputed, they have been so harshly thrust away.

That your Petitioners humbly conceive, that even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever—and far more so, such a degree of it, as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; it having also been the opinion of King William, (as on record in your Journals,) that "granting ease to Dissenters would contribute very much to the establishment of the *church.*"

That the specific Test actually imposed, is in itself particularly objectionable, as liable to the imputation of profaning a solemn rite of Christian worship, to the great disgust of many religious persons, and to the scandal of religion itself—and that it is worse than useless, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious: that nevertheless to this argument, as affecting themselves, your Petitioners do not attach any great importance; as by any other impediment, equally efficient, they would be equally injured; and as, for the impropriety of the Test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your Petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief; persuading themselves that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom the expedience of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your Petitioners are, to this day, severely, and, as they presume to think, most injuriously affected.

And your Petitioners shall ever pray, &c.

Juvenile Department.

HISTORICAL ESSAYS.

No. XV.

On the Corruption of Christianity in Britain, during the Reign of Edward I. A. D. 1272—1307.

A GREATER contrast of talent and character can scarcely be found than that presented in the lives and reigns of Henry III. and his son Edward I. The weakness of the former encouraged clerical avarice and oppression; the energy of the latter had happily the contrary effect; and one cannot but be surprised at the tranquillity of this reign, as it respects contests with the Court of Rome, succeeding, as it immediately did, the encroachments and abominations which disgraced the father's reign.

How forcible a proof of the anti-christian nature of Popery is deducible from these glaring facts! Genuine Christianity appears the same in every age, and under all the varying circumstances of human life. Instead of bending to the peculiarities and foibles of the human character, it never fails to correct them, wherever it is sincerely received; and, instead of stooping to effect its glorious designs by the low policy of interested mortals, it adopts a line of conduct the most simple and ingenuous; distinctly stating, and by its uniform practice proving, that the kingdom which it aims to promote is not of this world, being enthroned in the regenerate heart; but is spiritual in its nature, and will be eternal in its duration. It therefore seeks no secular establishment; offers no splendid offices—no lucrative employments. It puts the sincerity of its converts to the test, as suring them at the commencement of their profession, that, as it respects this world, neglect, contempt, and even persecution, will be their lot, in proportion as they follow the example of its divine Author. It is influential on all its disciples, whatever may be their temporal distinctions. It opens the hearts of the rich, and gives confidence to the poor. It humbles the pride of the powerful, and dignifies the lowliest of its believers. It fills the heart of the peasant with contentment, and clothes even the royal disciple with humility. In fact, as it completely changes the bias of the will, and the object of the affections, presenting to the mind a rule of obedience, the very transcript of the divine perfections,—it countenances no vice, and acknowledges its followers only so far as they become confirmed to its holy regulations. It has no worldly end to answer, but aspires alone to prepare its friends for heaven.

It is not, therefore, too much to say, that this was a very anti-christian age; and that the superstition which it professed, was any thing rather than Christianity. It is very remarkable that, in proportion as the system adopted diverges from the genuine religion we have already described, its professors are unwilling to tolerate differences of opinion and practice. The persecution of the Jews, therefore, on pretence of punishing them for adulteration of the coin, very early disgraced this reign; but the severity of their sentence leaves no doubt that that was but a part of their crime. Two hundred and eighty of their number were executed; and subsequently the property of the remainder was confiscated, and themselves banished the kingdom, to the number of fifteen thousand. A scanty pittance was allowed them, to defray their

travelling expenses; but of this the inhabitants of the Cinque Ports despoiled them, as they were leaving the country. What an incontrovertible proof of the veracity of scriptural prophecy does the general treatment of this once highly favoured people afford; yet how inexcusable is the irreligious conduct of professed Christians towards them! May the youthful reader cultivate a benevolent, rather than a hostile, disposition towards this distinguished people; and may the efforts made for their conversion to Christianity be attended with the blessing of its Author!

It has been remarked, that superstition is peculiarly the vice of weak minds. A glance at the elements of the mind and character of Edward prepares us to expect, that his efforts would rather tend to the recovery of liberty, than to new concessions to the tyranny of Rome. Excepting his love of crusades, which might, perhaps, be traced to his passion for military glory, he seems to have been but little under the influence of popish enthusiasm. Accordingly, his triumphs over the waning power of his Holiness were repeated. Edward being a warlike prince, was frequently engaged in expensive contests with his neighbours. On this account it became desirable that the burden of taxation should be as far as possible equalized. The clergy, therefore, who had long gloried in their assumed privileges and pre-eminence, were progressively taxed; nor was the King to be alarmed by their remonstrances, nor even by the bull of Boniface VIII. a man of lofty spirit. They had obtained this bull, and proceeded to publish its anathemas. Edward, on the other hand, pursued a series of punishments, till he placed these refractory subjects out of the protection of the laws. The dispirited clergy, in every direction insulted, robbed, and abused, at length yielded, and made a composition with the King; but, to preserve appearances, and, if possible, avoid the charge of violating their master's injunctions, they deposited *their tribute* in a certain church, *from which* their sovereign had it taken. The Pope's interference in the disputes with Scotland, which country Edward was determined to subdue, was alike unsuccessful, and his claims to be considered liege lord of that country utterly disregarded. "Edward," says a celebrated historian, "seems to have been the first Christian prince that passed a statute of mortmain, and prevented by law the clergy from making new acquisitions of lands, which, by the ecclesiastical canons, they were for ever prohibited from alienating." In short, various were the abuses which he corrected, and various were the clerical encroachments which he at once abolished.

Yet this high-spirited prince would even court papal interference, when it suited his purpose. Having been compelled to agree to the observance of the Great Charter, and that of Forests, while on the Continent, to secure domestic tranquillity in his absence, he obtained absolution from his engagements from the Pope, of whose assistance he availed himself as opportunity offered; and, subsequently, with the King of France, was induced to appeal to his Holiness, as an arbitrator of their differences. He also continued to pay the tribute to which King John had so basely subjected the kingdom, now less offensively designated a *census*, and even acquiesced in the levying of first fruits; a new scheme of the mighty pontiff, invented during this reign for filling his coffers.

Nothing can be more evident than that the excellent principles, emphatically called Christian, which we attempted to describe at the commencement of this essay, neither influenced princes nor priests in this dark and degenerate age: nor indeed will their benevolent effects be ever realized, whatever may be the degree of general knowledge diffused, while the tyranny of so infernal a system as Popery can hold in subjection the human mind. May the youthful reader feel truly thankful for the distinguished privileges Protestantism has since happily introduced!

H. S. A.

Obituary.

HER ROYAL HIGHNESS THE DUCHESS OF YORK.

"WHITEHALL, August 7, 1820.—Yesterday morning, about nine o'clock, departed this life, at Oatlands, after a painful illness, her Royal Highness Frederica Charlotte Ulrica Catherine, Consort of his Royal Highness Frederick, Duke of York and Albany, to the great grief of his Majesty and all the Royal Family."—*London Gazette.*

Her Royal Highness the Duchess of York was eldest daughter of the late King of Prussia, by his first consort, Elizabeth Ulrica Christiana, of Brunswick-Wolfenbuttle. She was born May 7, 1767, and was married to the Duke of York in September, 1791. Her Royal Highness, partly from the state of her health, and in part, it is said, from other causes, lived in much retirement during her latter years. She was of an amiable and kind disposition. Her charities, though unostentatious, were extensive and judicious. She was regarded with gratitude by the poor of her neighbourhood, and was beloved and esteemed by all whom she honoured with her acquaintance.

MARTHA GOODLIFFE, Aged 40.

DIED, July 20, 1819, Martha, the wife of John Goodliffe, who is a member of the Baptist Church at Keysoe, in Bedfordshire, but who resides at Pertenhall. She was reconciled to her husband's removal to the latter place, by hearing that the Lord had a people there, and that he was with them, Zech. viii. 23. A deep sense of her own unworthiness, for some time kept her back from joining any church; but after a time, the impressions she had first received under the ministry of that dear man of God, Mr. Brown, were increased under the word at Pertenhall. A sermon on John xiii. 17, "If ye know these things, happy are ye if ye do them," decided her to follow her conscience, and to join the company of the faithful, by partaking of the Lord's-supper, and also by uniting herself to a society, most of whose members are in communion with the Established Church. She was remarkable for simplicity and sincerity of character; and although not able to say much, she could say she did love Christ, and his people. She was to all appearance recovering fast, after a lying-in; but was taken worse on the 19th, and died at six the next morning. Happily she had not neglected the concerns of her soul till then. She had no opportunity of leaving a dying testimony; but what is better, she left a testimony in her life and conduct to her being born from above. Her death was improved on Sabbath evening, July 25, at Pertenhall Church, in a discourse on Psalm lviii. 11; in which the character of the righteous, the nature of the reward, and the ground on which it will be bestowed, were discussed before a numerous and sympathizing audience.

J. G.

MRS. SARAH HODDY.

DIED, at Clare, October 7, 1819, Mrs. Sarah Hoddy, aged 30. She was called by grace in very early

life, and dated her first impressions from a sermon by Mr. G. Hall, late of Ipswich. Removing to Bury, she was baptized by Mr. Cole, and joined the church in that place. Early in the spring preceding her death, there were alarming symptoms of consumption. She was confined to her bed above three months. She was greatly supported in the former part of her affliction, but afterward was much cast down, and her hope seemed to fail. She was afraid she should die in darkness, and be deceived at last; yet there seemed to be a hope, which she could not entirely give up. She complained much of evil thoughts, and that she did not find Christ precious, as she once did. She mourned because she had not lived more to the glory of God; but her prospects seemed to grow brighter as her death approached.

September 28, after mentioning the passage she had chosen for the funeral sermon, and the minister she had fixed upon to preach it, (Mr. Cowell,) she expressed a wish that he should exhort professors of religion to pray more, to read the word of God, and to beware of the snares and vanities of this world; to guard against pride in dress, and the following of the fashions of the giddy multitude, her own mind having been wounded by these things.

Oct. 3. "I am afraid I shall go off in the dark: I want patience and support: I want a sight of heaven: I want to feel Jesus precious, as I have felt him in past seasons." At another time, "I hope I felt him precious this afternoon. Take care of the children: I cannot talk."

Oct. 4. "I long to get rid of evil thoughts. I was comfortable yesterday, though so ill."

Oct. 5. "The blood of Jesus Christ cleanseth from all sin: these words were a comfort to me yesterday." Again, "I blaspheme the name of the Lord? No, my dear, it is Satan's temptation. When will my breath depart? O, my Father, come. What agony I feel!"

Oct. 6. She appeared to have a clearer view of interest in the Saviour; but her sufferings were still great.

Oct 7, the day of her death, she was very much composed. She said, "Do you not think I have been very much supported in my affliction? I hope Christ is precious to me. I have been thinking of the goodness of the Lord. My sufferings are not too long; nor are they so great as his. Since I professed to believe, I have often prayed that if I were not right, the Lord would set me right. I think I can say, I know in whom I have believed." She requested her friends to sing,

"Grace 'tis a charming sound," &c.

She said, "O that I could help them! their voice is sweet." About two hours after, to our great surprise, she began to sing something about eternity.

Q. Do you feel happy?

A. Yes, but I want to be happier.

Q. Is Christ precious?

A. I think I have seen him on the cross, but I shall see him more lovely yet.

To a friend; "My affliction has been greater than you can conceive: but the Lord has done all things well. I have worldly thoughts; is not that a discouragement; but I don't desire them. Do you think I am deceived? If the Lord had meant to destroy me, he would not have shown me these things." Being asked, if she had lost the fear of death, she replied, "In a great measure. Why should I fear death? there is one above."—Speaking of her five dear children, she desired her husband to pay attention to their religious instruction, adding, "I should be glad to have them all come to me." When struggling with death, she said, "This is trying to the flesh, but nothing to what my dear Lord suffered."

Mr. Cowell delivered an impressive discourse from the words chosen by the deceased, "Be still, and know that I am God." Much of Mrs. H.'s distress ought to be attributed to a weak nervous frame. It was, not religion which caused it; for that, at length, brought her comfort. There is great encouragement to continue in prayer. Many earnest prayers were offered up to God, till our eyes failed with looking upward

but the Lord, after trying our faith and patience, was very merciful, and wrought deliverance.

T. H.

Clare.

REV. RICHARD MOSELY.

His parents were members of the church at Bourton-on-the-Water, under the care of the venerable Benjamin Beddome. He was born at Stow, Gloucestershire, June 12, 1746. He was baptized in 1762, and joined the Baptist Church at Upton. He was called to the ministry in 1774, and was ordained in 1776 over the church at Grittleton, six miles from Chippenham, Wilts, by his tutor, (Mr. Caleb Evans,) Mr. Tommas, and Mr. Benjamin Francis. He continued with this church till his death, which took place August 12, 1819. He was a very pious and laborious minister. "On being asked, (says Mr. Martin, who furnished us with the article from which the above is extracted,) a few days before his dissolution, the state of his mind, his answer was, that though his flesh and heart should fail him, God was the strength of his heart, and would be his portion for ever."

REV. THOMAS JONES.

Died, June 16, 1820, in the sixty-fourth year of his age, the Rev. Thomas Jones, of Denbigh, who preached one of the Missionary Sermons in London, in the year 1817. He was a faithful preacher in the Welsh Calvinistic Methodist connexion for about forty-two years. He enjoyed his usual health till within three weeks of his death.

Review.

Sacred Lyrics: By James Edmeston. 59 Pp. 12mo. Holdsworth.

At the present day, books of all descriptions are multiplying fast upon our hands; innumerable attempts are made at every species of writing; but it cannot escape observation, that modern attempts at excellence, in various departments of literature, are much more unsuccessful than those of "older time." In the sublime excursions of the Epic Muse we have nothing which is likely to rival the fame of *Paradise Lost.* There is, however, one species of poetic composition, in which little penetration is requisite to discover improvements; and in which we confidently expect the praise of excellence will soon be compelled. We refer to Poetry which enters into sentiments and feelings decidedly religious. The possibility of writing *Sacred Poetry* is, we believe, now more generally admitted than it was in the days of Johnson; and of the possibility itself, we cannot but consider the present volume as a *demonstration.*

With persons who, to the graces of a cultivated mind, have added the charms of fervent piety, it has long been a source of regret, that the greater number of volumes most pleasing to the taste and imagination, have often been tinctured with sentiments unfriendly to Christian piety, and have been marked by an avoidance of all sacred topics. The frequent introduction of sacred topics, does unquestionably require the sacrifice of being acceptable among many readers of poetry; which has no doubt operated as a check to a rising genius in this direction, and determined to other pursuits those who write with a desire to please *more* than to profit.

Cowper and Montgomery were not to be diverted or discouraged on such accounts; the pious feelings to which they have given unequivocal expression in many parts of their works, have shown their characters in the most pleasing light, whilst their success has been an encouragement, and we hope will long operate as such, to others.

We hinted that certain writers, to ensure their acceptance with the public, have studiously avoided sacred topics—there have also been writers professedly religious, who seem to have thought that a diametrically opposite course was necessary for their success, and have no less industriously avoided the introduction of topics of general interest. And if we mistake not, this is a principal reason why failures of success are so general in sacred poetry; why we have so few sacred poets above the hundreds of hymn-makers. Hence, referring to this species of writing, Dr. Johnson, in his Life of Watts, has spoken of the paucity of its topics, as enforcing repetition; and the sanctity of its matter as rejecting the ornament of figurative diction. To attempt to remove such objections against the "Hymns" that are used in our public assemblies, would be absurd, (though they are capable of great improvement); but to suffer it to lie against all that is called sacred poetry, indicates, more than any thing else, an absence of talent. Why may not its subjects be as various as those of other poetry? And when the subjects are frequently varied, so as not to suggest the idea of any particular scripture representation, why should the ornaments of a figurative diction be neglected?—It is by being confined to a certain range of subjects, and always bringing these forward in words, or with allusions, that the Bible affords, which has made the writing of which we are speaking, so jejune and unsatisfactory. Let the flight of the Christian Poet be as excursive as those of *another*; let him dwell on themes *in Nature* and in Providence, as well *as in* Redemption; let the sentiments of the Christian be brought *to heighten* and improve the sentiments of the Lover of Nature, the Philosopher, and the Moralist; let religious feeling be combined with domestic, social, and general feelings, and the sacred bard must often please the man of taste.

Beside this, another reason of prejudice against Sacred Poetry, is the extravagancies and effeminacy into which some persons have been betrayed. Without good taste, or judgment, they have indulged in expressions which must be disagreeable to Christians of cultivated minds, and must prove most disgusting to others. No one will dispute the superior genius or piety of Dr. Watts—his lyric compositions will long remain as monuments of his excellency, and as a source of pleasure to the church. But in his "Hymns" he never thought of showing of what his muse was capable—his was a humble, though a useful aim. In his "*Horæ Lyricæ*" he attempted something loftier, and effected it;—but the extreme tenderness of his mind, and an imitation of the style of Solomon's *Song*, (for which indeed he offers an apology,) led him into a strain, particularly in the poems "dedicated to Divine Love," which was not likely to prove generally acceptable.

Mr. F. has here presented the world with a little volume likely to subdue prejudice. The greater part of his book is composed of short miscellaneous poems, in which his piety has improved the hints of his genius—in which he often takes his thought from scripture passages—to which he frequently gives an ingenious turn—never a trifling one where many others must have done so. These pieces do not make any great demand on the feelings; they are in general easy and pleasing;—the images are not bold;—the figures not numerous nor strong;—nor will the sentiments strike as being in any way remarkable. They appear to be the occasional effusions of a genius mellowed by piety, singing of what it most loved, without any reference to the plaudits of men. There is a chastened fervour pervading the whole;—the feelings of the writer have never betrayed him into any extravagancies;—there is

nothing to disgust the man of taste; whilst they are by no means spiritless or tame, and the Christian must read them with pleasure, in proportion as his piety is fervent.

The principal poem, and which occupies nearly half the volume, is entitled the "Search," and must convey to the reader's mind the most favourable impressions of the author's talent. Many beautiful extracts might be given, but one must suffice.

"Once, yet to be, when Time shall quit his seat,
His woof exhausted, and his web complete;
When the great wheel of ages shall be still'd,
And all the eternal purposes fulfill'd;—
The spirit-breathing trump of God shall sound,
And all creation with the blast rebound:
The Sea shall hear, and heave herself distress'd;
The Earth shall hear, and rend her sable vest;
And flesh to join its flesh, and bone its bone,
Journey through jarring atoms to its own:
Then Death's cold captives, each one in his keep,
Bound fast in chains of adamantine sleep,
Shall feel the warm, the conscious tide advance,
And inch by inch awaken from their trance.
When Conscience shall resume her sway once more,
With deeper sting, and deadlier than before;
And Memory assist her to pourtray
Th' unpardon'd sins of many a far past day:
How fain would some from God in judgment then
Shrink to their sepulchres and worms again!"

SEARCH, p. 30, 31.

The Perpetuity of Baptism. A Sermon, with an Appendix on the Prohibition against eating Blood, in Acts xv. By W. Newman, D.D.

Among the subjects on which professed Christians have differed in opinion, few have occasioned controversies more obstinate, virulent, and injurious, than that of baptism. It is, however, beyond all dispute, that the advocates of infant-sprinkling have generally been the assailants, and these unworthy characters of controversy have too often distinguished them. It is an instance of great forbearance that no one has composed a history of the controversy in this country for the last ten years, with a particular view to the exposure and chastisement of the evil spirit that has been thus indulged. The opponents of believers', and of what we deem scriptural baptism, have left nothing untried that could, *in their opinion, or in* any degree, *aid the prevalence of their* own *sentiments: while some*, who once regarded baptism as a Christian rite still enjoined on believers, have afterwards denied that there is any perpetual obligation to practise it, wishing in this way to remove a subject of contention from the professing church of God. No one who regards the reputation, or the success, of the cause of Christ, can desire that controversies about Christian doctrines and ordinances should live a moment longer, if they could be avoided; but when we are called to give up the perpetuity of an institution of our common Lord, which we believe he intended his subjects to regard to the end of time, it may be quite proper to expose the folly or wickedness of such a requisition.

The sermon before us fully establishes the doctrine, that believers' baptism is of perpetual obligation; and, beside being a good sermon on this subject, it has appeared at a very seasonable time.

We are reminded that Christianity itself is of perpetual obligation, and therefore its laws are so; that baptism is a part of Christianity in its complete form; that it is, therefore, one of the things that cannot be shaken, and belongs to "the kingdom which cannot be moved;" that the nature of this ordinance strongly implies perpetual obligation; that Christ was baptized as our example, and his example must be of perpetual obligation; that the institution itself prophetically declares its own perpetuity; that the institution connects it with several things which are confessedly perpetual; and that the apostles understood it to be so, as appears from their deriving from it motives to holiness, in exhortations which must be of perpetual obligation. After these reasons for the perpetuity of Christian baptism, the preacher asks on what ground the opposite opinion stands; and here the following questions occur.

"Is there in the ordinance itself, as given in the pages of Matthew and Mark, any apparent limit of time, place, nation, or class of candidates? Was it ever formally repealed by the authority which at first enjoined it? Has it been superseded by a subsequent revelation, by another ordinance? Does not the same reason for the observance continue; the

very same reason which operated in the first age?"

It is manifest that these four questions must be answered before there can be the shadow of proof, that baptism was not intended by the Lord of the Christian church to be observed down to the end of time. Until this be done, the following passage from the sermon may be triumphantly used. "If the ordinance evidently does not expire of itself; if it cannot be shown that it was ever formally repealed; if it has not been superseded by any other appointment emanating from the same authority; and if the same reason for the observance, doctrinally and practically considered, continues undiminished, unimpaired, from age to age, and equally applicable to people of every nation;—why should it be regarded by any professed disciples of Christ as antiquated and obsolete?" Why indeed!!!

Prudence and Piety recommended to young Persons, at their Entrance on the active Duties of Life. By John Pye Smith, D. D. Second Edition. 9d.

YOUNG people were never in more danger of becoming nearly useless, or really injurious to society, from the pernicious influence of prevailing opinions and manners, than they are in the present times: and every judicious and powerful attempt, therefore, to preserve them from the surrounding evils, and to instil good principles, and form right habits, cannot be too highly applauded.

On this account it is, that we wish to recommend the sermon before us: it is peculiarly seasonable, and well written; a spirit of pure religion, and ardent benevolence, pervades it, and its principles and directions are of the very best kind. We wish that every individual, in the class to which it is particularly addressed, would read it with the closest attention, with prayer for gracious influence, and with a determination formed in dependence on God, to practise all that it recommends:—*then they* might expect to live in *comfort*, and to die in peace.

Every parent who becomes acquainted with this most excellent address to young persons, will be wanting to his children, if his influence be not used to induce them to read and practically regard its instruction.

A Mother's Journal, during the last Illness of her Daughter, Sarah Chisman. With a Preface by Jane Taylor. Second Edition. 146 pp. Bds. 3s. 6d.

As soon as we saw the name of the writer of the Preface, we promised ourselves both pleasure and profit from the perusal of this book, nor have we been disappointed. We have witnessed too, in our own family, the great interest which it is calculated to excite in young readers.

"To *them* (to adopt the words of Miss Taylor) it is affectionately and solicitously presented; with an earnest hope that they will not suffer the only effect of its perusal to be a languid and solitary wish that their last end may be equally happy. Much less, let any one indulge the unwarranted expectation of similar consolations at a dying hour, in the neglect of immediate and strenuous application to the great concern of personal piety."—*Preface*, Page iv.

LITERARY INTELLIGENCE.

Just Published.

Richard Baynes's Catalogue. 3s.

Morell's History of England. Vol. II.

T. Gilbart's Lectures on the Bible.

Catalogue of James Rusher, Reading.

Strype's Memorials of the Reformation. 250 Copies. Bagster.

Grace Triumphant: a Poem by John Fellows. 1s. 6d.

Christian Liberality: a Sermon by B. Newland. 1s.

Mrs. Sargant's Letters to a Daughter going to School. 3s. Bound.

In the Press.

Fleury's Israelites: by Clarke. With considerable Additions.

Bunyan's Holy War, with the Rev. G. Burder's Notes. Eight fine Plates.

Robert Stevenson on the Nature and Importance of the Christian Sabbath.

Intelligence, &c.

ASSOCIATIONS.

To the Editor.

My dear Sir,

I avail myself of the first opportunity that presents itself of forwarding to you the Shropshire Circular Letter for the present year. As I perceive no notice of the Association last year, perhaps no one sent you the Letter. It would indeed be a happy circumstance if it were possible to attend to the suggestion of my esteemed friend, Mr. Green of Blunsham, which appeared in the Magazine a few months ago, to present a Yearly View of the state of the Churches. But as that will not, I fear, soon be accomplished, would it not be well if the different Circular Letters were published in London? A Collection of them all, *if printed in one size*, would every year or two make an agreeable volume, and exhibit the state of the churches which thus walk together. I intend, as soon as I can collect the requisite information, sending you a list of the Churches in this County, on a similar plan to that of Buckinghamshire. I am, my dear Sir,

Yours truly,

J. Belcher,

Late of Somersham, Huntingdonshire.

Whitchurch, Salop, June 3, 1820.

SHROPSHIRE.

Twelfth Yearly Association.

At Shiffnall, May 2, 3, 1820.

10 Churches, 461 members.—Engaged —Messrs. Thomas (Broseley), Muckley, Meabry, Snow, Thomas (Rolaw), Greenwood, and Hollis, preached;—Messrs. Sayce (Rom. i. 16), Cooke (Gal. vi. 18), Belcher (Isai. lxi. 11), and Crumpton (Jude 24, 25). Subject of the Circular Letter, written by Mr. Hollis;—The Doctrine of the Resurrection. The next Association is to be held at Whitchurch, on Tuesday and Wednesday, Whitsun-week, 1821.

OXFORD.

At Oxford, May 23—25.

Churches 17. Increase 13. Engaged;—Messrs. Tyso (Wallingford), Hinton, S. Taylor, Heafford (Chalgrove), Dobney, Phillips (Missionary Student), Beetham, Joseph Price, and Richard Pryce. Preached;—Messrs. Coles (2 Cor. vi 8), Hughes (Acts xv. 36), and Gray (Heb. vi. 12). Subject of the Circular Letter, written by Mr. S. Taylor ———; The Practical Tendency of the Gospel. The next Association is to be held at Cheltenham on Tuesday and Wednesday, Whitsun-week, 1821.

HANTS AND WILTS.

July 26. 1820.—The Churches of Hants and Wilts, which constitute the Assistant Society in aid of the Baptist Mission, held their second Association for the present year at Downton. Mr. Hawkins preached in the morning, from John iii. 8; Mr. Saffery in the evening, from Matt. xvi. 23; and Mr. Russell the preceding evening, from Phil. i. 27.

The devotional parts of the services were conducted by the brethren Dore, Futcher, Hopley, Russell, Yarnold, Bulgin, Rutter, and Saffery. The afternoon was occupied in business, particularly in relation to village preaching. The next Association is to be at Mr. Miall's, Portsea, September 27. The brethren Millard and Saffery to preach, the former on the given subject.

WILTS AND SOMERSET.

The next Meeting of the Wilts and Somerset Association, will be at Penknap Meeting-house, near Westbury, on September 26, 1820. Brother Ayres of Keynsham, Porter of Bath, and Winter of Beckington, are expected to preach.

Robert Emlyn, Secretary.

ISLE OF ELY.

On May 31, was held at Soham, Cambridgeshire, the half-yearly Meeting of the Baptist and Independent Ministers of the Isle of Ely and its vicinity. Samuel Green of Bluntisham preached in the morning from Luke ix. 60. on the manner in which Ministers of the gospel should deliver their message to mankind. In the afternoon, Mr. Howlett of Stretham, in the Isle, preached, on the gospel not making void the moral obligations of the law, from Rom. iii. 31. Mr. —— of Newmarket, preached an animated discourse in the evening. The services of the day were pleasant and profitable. By collections at the door, after the different opportunities, 10*l.* was collected, which, by the friends of the Meeting, it was unanimously agreed, should be equally divided between the Baptist and the London Missions.

ORDINATIONS.

FALMOUTH.

On Wednesday, May 17, Mr. Samuel Green, late of Stepney Academy, was publicly ordained over the Particular Baptist Church at Falmouth. Mr. Dore of Redruth commenced the very interesting services of the day, by reading the Scriptures and prayer. Mr. Lane of Helston delivered the introductory discourse, asked the usual questions, and received the confession of faith; after which, the Ordination Prayer was offered by Mr. Smith of Pensance. The Rev. F. A. Cox of London then delivered an eloquent and affectionate charge to the newly appointed Minister, from 2 Tim. iv. 5. "Do the work of an evangelist." In the evening, Mr. Harness of Bridlington, Yorkshire, (who had been supplying at Plymouth Dock,) preached to the church and congregation from Philippians i. 27. Messrs. Hart of Falmouth, Richards, (Independent Ministers,) Jeffery of the Scilly Islands, and Clarke of Truro, assisted in the devotional services.

TRURO.

On Thursday, May, 18, Mr. Edmund Clarke, late of Stepney Academy, was ordained to the pastoral office over the Particular Baptist Church at Truro. Mr. Richards (Independent Minister) of Mevagissey opened the services of the day by reading the Scriptures and prayer. Mr. Smith of Pensance delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Lane offered the Ordination Prayer, after which, the Rev. F. A. Cox delivered a most impressive charge from 2 Cor. iii. 2, 3. In the evening, Mr. Harness delivered a judicious and animated address to the church and congregation from Eph. v. 2. Messrs. Scarrah (Methodist Minister), Moore (Independent), and Green of Falmouth, assisted in the devotional exercises. The solemn and affecting interest produced on this occasion will not soon be forgotten. As the publication of these services, in conjunction with those at Falmouth, was warmly urged by the congregations; it is expected they will shortly appear.

At the last meeting of the District Association, held at Truro, it was much regretted that but little exertion had been made in this County to aid the funds of the Baptist Mission. At the Meetings of the Ministers and friends, after each of these services, the subject was again brought forward; and it was resolved, that Mr. Cox be requested to visit Cornwall again in the course of the summer, and that the Society in London, be requested to send some other Minister with him, in order to promote the cause of the Mission in the best possible way throughout the county. The importance and probable advantages of such a measure were powerfully stated by many persons, in which the Independent and Methodist Ministers present heartily concurred. It is earnestly hoped the visit will be made as early as possible.

HAIL-WESTON, *in Huntingdonshire.*

On Wednesday, May 24, Mr. J. Paggett was ordained Pastor of the Baptist Church at Hail-Weston, in Huntingdonshire. Mr. Waldron of Oundle read some portions of the Scriptures, and prayed. Mr. Hogg of Keysoe described the nature of a Gospel Church, and asked the usual questions; after which succeeded Mr. Paggett's confession of faith. Mr. Hines of Sharnbrook prayed the Ordination Prayer. Mr. Hawkins, (late of Bluntisham,) delivered the charge from 1 Tim. xi. 4, "Feed the flock of the Almighty." Mr. Vorley of Carlton preached

the people from Deut. i. 38, "Encourage him," and concluded with prayer. Mr. Dunham, who is supplying the church at Ringsted, preached in the evening from John iii. 14, and Mr. Waldron concluded.

NEWCASTLE IN EMLYN.

Monday, June 12, 1820, the Rev. Timothy Thomas, Junior, was set apart to the pastoral office over the Particular Baptist Church at Newcastle in Emlyn, Carmarthenshire. Public worship commenced with reading a part of the scriptures, and prayers by the Rev. J. Morgan of Blaenyffos, and the Rev. Simon James of Nevin. The Rev. Benjamin Davis of Calfowyr stated the nature of a gospel church, asked the usual questions, and received from Mr. Thomas a clear, concise, and satisfactory confession of faith. The ordination prayer, with the laying on of hands, was offered up by Mr. Davis. The Rev. J. Herring of Cardigan delivered an affectionate and excellent charge, from 2 Cor. ii. 16, "And who is sufficient for these things?" The Rev. J. Watkins of Carmarthen addressed the church in a very appropriate discourse, from 1 Cor. xvi. 11, "Let no man, therefore, despise him."

In the evening, the Rev. Timothy Thomas, Senior, of Aberdeen, prayed: the Rev. J. Davis of Carmarthen preached, from Acts xiii. 26; and the Rev. S. James of Nevin, from Luke xxiv. 47. Thus closed a day of sacred gratitude for the past, and of lively hope for the future prosperity of Zion.

New Church and Ordination.

NORTON ST. PHILIP'S, Somerset.

On Lord's-day evening, December 19, 1819, a few Christian friends, who had previously been baptized on a profession of faith in Christ, were formed into a church. Mr. M'Farlane of Trowbridge preached on the occasion.

The gospel was first introduced into this dark village about thirty years ago, by the late Mr. Matthews of Rhode, and Mr. Hinton, many years the laborious and successful pastor of the church at *Beckington, but now, through age and infirmity, laid aside from labour, and called to wait, through faith and patience, the invitation of his Lord,* to enter into rest. They, and others who took part with them in the work, met with considerable opposition for many years, and laboured with but little appearance of success. But the friends of Christ persevered in the work; the prospect of success became more and more encouraging. A neat place of worship has been built, which was opened in May, 1814; and several persons have afforded satisfactory evidence that the gospel has been the power of God to the salvation of their souls. This affords another striking proof of the vast importance and utility of Itinerant and Village labours.

On February 22, 1820, Mr. Henry Cusner of Trowbridge was set apart to the pastoral office over the above church. Public worship began at eleven o'clock. Mr. Winter of Beckington introduced the service with reading and prayer. Mr. Murch of Frome explained the nature of ordination, as generally practised among Protestant Dissenters, asked the usual questions, and received Mr. C.'s confession of faith. Mr. Porter of Bath prayed the ordination prayer, accompanied with the laying on of hands. Mr. M'Farlane of Trowbridge, (Mr. C.'s pastor,) gave the charge from Philip. ii. 12. Mr. Saffery of Salisbury preached to the people, from Ephes. iv. 11, 12; and Mr. Stephenson of Trowbridge, (Independent,) concluded with prayer. Suitable hymns were given out, at proper intervals, by Mr. Ayers of Keynsham, and others.

Mr. Tidman of Frome, (Independent,) preached in the evening, from Philip. iv. 19.

The audience was both numerous and attentive throughout the day, and many found it good to be there. May the Lord now send abundant prosperity to the infant cause in this place.

THE DISTRESSED VILLAGER.

About three years ago, the efforts of the Rev. H. Hawkins, of East Combs, Gloucestershire, to introduce the best tidings that ever reached our fallen world, into a village about ten miles from his residence, were crowned with success. A barn was occupied; a Sunday school was established; and a considerable number of the inhabitants attended public worship. But through the influence of those, whose sacred profession and elevated stations should have taught them a far different course, the poor villagers were deprived of their Bethel, and within

little of being scattered as sheep without a shepherd: but it pleased Him, who doeth all things according to the counsel of his own will, and who smiles on the impotence of man to impede his gracious purposes, to open the heart of a poor cottager to admit his neighbours into his lowly abode. Encouraged by their entreaties, he first read some sermons, and engaged in supplicating the divine blessing on their assembling together; his talents being then called into exercise, he gradually attempted to address them, and has continued so to do for a considerable time; the prospects are cheering, and there is every reason to believe, that three have been savingly converted, who are now candidates for Christian baptism.

The failure of a neighbouring bank has thrown this poor man into the greatest distress. His little all was entrusted to their care; and unless the sympathies of the benevolent are exerted in his behalf, he will be obliged to leave the village, and resign these opportunities of leading his neighbours into the way of peace, without hope of ever regaining admission into a place which is now so dear to his feelings, and so encouraging to his hopes.

About £15 would cause this poor man's heart to leap for joy, and would secure his stay in this truly important station.

Donations will be gratefully received, and cheerfully forwarded, by the Rev. J. Edwards, Kentish Town; Mr. Ross, Hammersmith; Mr. Collins, Hoxton; and Mr. T. Thompson, of the Long Annuity Office, Bank of England.

N.B. Five pounds have been received for this object.

Test and Corporation Acts.

Mr. William Smith, M. P. for Norwich, presented a Petition, on June 13, from the Society of the Deputies of Protestant Dissenting Congregations in London, praying for the Repeal of the "Test and Corporation Acts." It was read, and ordered to be priated.

As all our readers may not be acquainted with these Acts, the following explanation is given.

"The Test Act, is the statute 25 Charles II. cap. 2, which directs all officers, civil and military, to take the oaths and make the declaration against transubstantiation, in the Courts of King's Bench or Chancery the next term, or at the next quarter sessions, or (by several recent statutes) within six months after their admission; and also within the same time to receive the sacrament of the Lord's-supper, according to the usage of the church of England, in some public church, immediately after divine service, or sermon, and to deliver into court a certificate thereof, signed by the minister and churchwarden; and also to prove the same by two credible witnesses, upon forfeiture of £500, and disability to hold the said office. The avowed object of this act was, to exclude from all places of trust all members of the church of Rome; and hence the Dissenters of that age, if they did not support the bill as it was passing through the two houses of Parliament, gave it no opposition. For this part of their conduct they have often been censured with severity, as having betrayed their rights from resentment to their enemies.

"To make the ordinance of the Lord's-supper a qualification of admittance to any office in or under the civil government, is evidently a profanation of the ordinance itself; not to insist upon the impropriety of excluding peaceable and loyal subjects from places of trust and profit merely on account of their religious opinions." *Buck's Theological Dictionary*, vol. ii. p. 457.

The Corporation Act makes it necessary that all persons who are elected to serve in any office in a Corporation, either of Burgess, Common-council-man, Sheriff, or Mayor, should previously take the test. Some few Dissenters degrade themselves and wound their consciences by submitting to this requirement; others serve without it, shielding themselves from the penalties under the Bill of Indemnity, which is annually passed; and thus receiving a pardon for what they could not acknowledge to be a crime. On many accounts these laws *ought* to be repealed.

THE SOCIETY
FOR
The Relief of Aged or Infirm BAPTIST MINISTERS.

The fourth Annual Meeting of this Society was held at Bath, June 14, 1820.

The object of this institution is to make provision for such pastors of Baptist churches as may be incapable of discharging the duties of their office through age or infirmity —thus enabling them to retire from stated ministerial labours; and thereby prepare the way for the churches enjoying a more efficient ministry.

The propriety of providing for the de-

clining years of ministers of the gospel has never been questioned. When men devote their time, talents, and energies, and, in many instances, their property, to promote the eternal welfare of their fellow-men by sowing unto them spiritual things, it is natural and righteous that the approbation and affectionate regard of the Christian public should be exemplified in the administration of the necessary things of this world.

"*Something* OUGHT *to be done*"—"*Something* MUST *be done*"—to succour the aged and infirm, and promote a more efficient ministry, had been repeated in every circle where the subject came into discussion: but the magnitude of the undertaking, the difficulty of conducting it, and the diversity of opinions respecting the best mode of obtaining adequate funds, and directing their suitable application, had too long paralised exertion. It remained for some, whose hearts were engaged in the service, to say, "*Something* SHALL *be done*;" resolving, that if they could not accomplish all that appeared desirable, they would not fall short of the commendation applied to a certain woman by our Lord, "She hath done what she could."

Their proceedings have now been before their brethren for several years; and the society is gradually making its way among those for whose benefit it was instituted. Many beneficiary members have been added since the last annual meeting, and others are preparing to follow their example, which it is matter of regret that any should hesitate to do, when the benefits to be realized, and the certainty of their attainment, come into consideration. It should also be noticed, that ministers who were ordained previously to the 24th of June, 1816, cannot be admitted after the 24th of June, 1821.

The distribution of the disposeable funds already remitted to the necessitous and afflicted beneficiaries, renders it wholly unnecessary to enlarge upon the usefulness of a society, which, even in its infancy, has conferred benefits of no small value in his eyes, who retains in his remembrance a cup of cold water given to the least of his disciples. Its claim to the patronage of a benevolent public is established beyond dispute; the palsied hand of venerable age has been lifted up pronouncing a blessing upon it, and the weary lassitude of lingering affliction has been soothed and comforted by the expression of its sympathy and benevolence.

The following claimants being intitled to *the disposeable funds* of this year, £16 17*s.* has been remitted to each of them—

Rev. J. S—, W—, *Lancashire.*
—— W. N—, S—, *Wiltshire.*
—— W. W—, R—, *Herefordshire*
—— E. E—, B—, *Warwickshire.*
—— W. C—, W—, *Kent.*
—— W. H—, S—, *Durham.*
—— C. W—, H—, *Durham.*

At the same time 118*l.* has been added to the funds; thus securing a larger provision for the claimants next year—a principle by which the permanence and increased utility of the society are secured beyond all hazard or question.

BAPTIST ITINERANT SOCIETY.

THE following Letter has been received by the Secretary.

"*June* 23, 1820.

"MY DEAR SIR,—I was much impressed with the great importance of the objects of the Baptist Itinerant and British Missionary Society, by attending the meeting yesterday morning. Surely I thought Christians ought to further its objects more and more, and it was suggested to me what *can I do more than I have done?* I am not a wealthy Christian, and if I do any thing extra, (for I am an annual subscriber,) I should like to engage my friends and neighbours to do the same. Therefore I resolved to send you five guineas, to remain in your hands for two months, and if, during that time, you could get 20 or 25 individuals to do the same, it would support two extra itinerants for one year. But if you could not raise the sum required, you would return the five guineas to me at the end of two months. I hope, my dear friend, I need not exhort you to persevere in this good work; and I would fain believe that you will come in contact with so many gentlemen this week, that you will not have to return my money. With sentiments of great respect and esteem, I am yours," &c.

Reports, and other suitable papers to assist in forming Auxiliary Societies, may be had on application to the Secretary.

Donations and Subscriptions will be thankfully received by Benjamin Shaw, Esq. Treasurer, at the Banking-house of Sir John Perring, Shaw, Barber, and Co. 72, Cornhill; by the Rev. J. Edwards, Secretary, 21, Thornhaugh-street; and by any Minister of the Denomination, or Member of the Committee.

AN ADDRESS
TO THE
LADIES OF GREAT BRITAIN,
ON THE
Present State of Female Society in British India.

It is a most painful fact, that there are in Hindoostan THIRTY MILLIONS of FEMALES committed to the care of Great Britain, who are totally destitute of Education, and to whom every vestige of mental cultivation has been denied.*

The writings which have hitherto formed the basis of legislation in that country, have prohibited to them the knowledge of the Vedu, and doomed them to a state of mental subjection. The calamity the most dreaded there, *Widowhood*, is, by the jealousy of the other sex, suspended as a judgment of Providence over the female who shall dare to acquire a knowledge of the Alphabet. Muneo, one of the Hindoo legislators, says (See Sir W. Jones's Translation): "Woman has no business with the Vedu; this is the law fully settled: having therefore no knowledge of the expiating text, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule."—Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law.

The dreadful consequences of such laws, and such a state of feeling towards the sex, are most strikingly exhibited in the present state of Female Society in India. Here is a whole empire, comprising so many Millions of Females, in which a single School for Girls has not existed for thousands of years: the Females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissars, a book, or a pen, and they are entirely excluded from all intellectual intercourse with the other sex. "A woman is not allowed by law to go out of the house without the consent of her husband; to talk with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor look out at the window." (See Ward on the Hindoos, Vol. VI, p. 312.) What can be expected, but that in such a state of ignorance, the female character will be awfully debased? Hence among the Rajpoot mothers, the murder of female infants is universally practised; not one survives. Mothers among the casts, in fulfilment of their vow to obtain offspring, are seen sacrificing their first child in the Brumhu pootra, and other sacred rivers. Many females drown themselves. Capt. —— saw, one morning, while sitting at his own window at Allahabad, sixteen females under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges. And there are now in London copies of official documents, which prove, that in the year 1817, under the Presidency of Bengal, not less than 705 Females, *British subjects, voluntarily immolated themselves by being burnt, or buried alive with the dead bodies of their husbands.*

No parallel case of such direful effects of ignorance appears to exist in human history. Never in the most savage state have fires like these been kindled, or similar graves been dug. Never were such appalling consequences of ignorance exhibited to the civilized world.

In these circumstances to whom shall the appeal be made? Is it not manifest, that the ladies in Britain are the natural guardians of these unhappy widows and orphans in British India? Is it possible, that our fair country-women, Ladies of rank, of influence, of the most refined sensibility, the patterns of every charity, of all that is distinguished and benevolent in our country, can, after knowing the facts contained in this circular, continue unmoved by the cries issuing from these fires, and from the thousands of orphans which surround them, witnessing the progress of these flames which are devouring the living mother, and consuming her frame to ashes? This appeal cannot be made in vain; such a tale of woe was never before addressed to the hearts of British mothers. Let every lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years.

Next to the wise and gradual interposition and influence of a benevolent Government, FEMALE EDUCATION forms the most probable and effectual means of putting an end to this deplorable state of Female Society; and could funds be raised by a distinguished Association of Ladies in London, with Auxiliaries in the Country, for this express object, *Schools* taught by Native Females might be super-

* It appears from the Reports of the London Missionary Society, that exertions have been made with some success in other parts of India, particularly the *Native Schools* for Females of Tamul and *Travancore*, of which more minute accounts may be soon expected.

diately established. There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made, and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings to India.

The state of Indian manners forbids females to be placed under the tuition of men. It may be difficult to overcome prejudices among the natives against Female Education, but they will gradually subside, and we shall soon witness the triumph of these humane exertions in the delightful appearance of a state of society in India, rewarding the benevolent exertions of the British Ladies.

It farther appears, by a recent communication from Bengal, that the Calcutta School Society is at this time extending its views and operations to the education of Female Children in Calcutta, to which their attention has been directed by the sentiments of some of the principal Natives, one of whom has even undertaken to publish an extract from authentic Hindoo writings, *in furtherance of this object*. It is therefore proposed, that a subscription be raised, for the express purpose of promoting the education of Female Natives of British India, by sending out a well-qualified Mistress, to be at the disposal and under the direction of the Calcutta School Society. The funds so contributed will be received by the Committee of the British and Foreign School Society, and applied as before mentioned in connection with the Calcutta School Society.

The following ladies beg leave to recommend this case to the attention of benevolent persons, and particularly to their own sex, and they will thankfully receive subscriptions:

Lady Johnston, 19, Cumberland-place.
Lady Bell, Dean-street, Soho.
Mrs. H. Gurney, 24, Gloucester-place, Portman-square.
Miss Bradshaw, Stoke Newington.
Miss Hanbury, Plough-court.
Mrs. Hagen, Peckham.
Miss Jane Harris, Walworth.
Miss Shewell, Stockwell.
Mrs. Millar, 45, Museum-street.

MEETING-HOUSE INJURED BY LIGHTNING.

On Thursday, May the 25th, 1820, about four o'clock in the afternoon, a *tremendous storm of* thunder and lightning came on at West Bromwich, Staffordshire. The thunder was so tremendous, that several persons told me, who were very near the spot, that the ground seemed to shake beneath them, and they were once evidently lifted up from it. The lightning was extremely vivid, and I am sorry to inform you, fell on the Baptist Meeting-house, tearing out the bricks from the uppermost part of the gable end of the building, and leaving a dreadful gap of about three yards long and two wide. It made its way through the ceiling into the pulpit; the Bible was thrown out of it to a considerable distance, and the strong board on which it lay was split into three pieces. A cupboard door, which was locked, in the vestry, was torn open, and completely shattered. The building is also otherwise considerably damaged. The back wall is split in several places, some of the window cases are torn to pieces, and I counted sixty-three panes of glass which were broken. I also remarked, that the lightning had considerably scorched the trees and the hedges in the neighbouring gardens.

I peculiarly regret the damage which has been done to the place of worship, because the people are exceedingly poor; their trade is now in a very miserable state, and they have a debt on the meeting-house of about *five hundred and thirty pounds*. The injury done by the lightning, I fear, can scarcely be repaired for much less than thirty pounds.

The storm might have had a commission to fall on some of our habitations, and might have utterly ruined us and our families. It is indeed of the Lord's mercies that we are not utterly consumed, and because his compassions fail not.

Should this statement meet the eye of some opulent disciple of the Saviour, whose heart may be inclined to afford a little aid to the poor people at West Bromwich, he may send his donation to Mr. B. H. Draper, Coseley, near Bilston, who will immediately forward it to them.

Coseley. B. H. D.

NOTICES.

KENT AUXILIARY BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the Kent Auxiliary Baptist Missionary Society will be held, Providence permitting, at Ashford, on Wednesday, the 20th of the present month, (September.) The Rev.

John Dyer, Secretary to the Parent Society, or the Rev. Thomas Griffin of London, will preach in the morning: service to begin at half-past ten. A question will be proposed for public discussion, by the ministers connected with the Society, in the afternoon; and in the evening the public business of the Auxiliary Society will be transacted. A sermon is expected on the Tuesday evening, by the Rev. William Giles of Chatham.

P. S. The members of the Committee are requested to be present on Tuesday evening. Put up at the Oak Inn, Ashford.

BAPTIST MISSIONARY SOCIETY.

On Wednesday, Sept. 20, 1820, the Fifth Anniversary of the Baptist Auxiliary Missionary Society, for Oxfordshire, and places adjacent, will be held at Alcester, Warwickshire. Sermons will be preached morning and evening, and the business of the Society conducted in the afternoon. The attendance and co-operation of the friends of the Institution, are particularly and affectionately requested.

Poetry.

THE DEATH OF THE RIGHTEOUS.

CALM as the Summer's setting sun,
Let my last moments be;
And when my work on earth is done,
Receive me up to Thee.

Let no dark cloud o'erspread my mind,
When hence my spirit flies;
But let me heavenly comforts find,
T' allure me to the skies.

One favour more I humbly crave
Thy glory to extend;
Let me proclaim thy power to save,
Till Death my labours end.

And when my final breath draws near,
Permit my tongue to tell,
How saints, through Christ, surmount their fear,
And conquer Death and Hell.

Around my bed, at my last hour,
O may my kindred stand;
And feel the gracious, saving power
Of thy Almighty hand!

May prayers oft offer'd then obtain
Acceptance at thy throne!
And whilst my friends salvation gain,
I'll make thy mercy known.

My soul releas'd from mortal clay,
And borne on seraph's wing,
Shall the glad news to Heav'n convey,
And Hallelujah sing.

B. H. B.

To the Memory of Miss M. Bowler of Oxford, who died June 12, 1819, aged Twenty-one.

OFT, when thro' Cherwell's vista-walk I've stray'd,
My eye has been delighted by the smile
Of the soft-blushing *violet*, whose beauty
Seemed enhanc'd and charm'd so much the more
By contrast with the thistle's gaudy form.
My walk renew'd, the violet was gone;
Some hand had pluck'd it, or the ev'ning breeze
Into the stream had borne the flower; while still
The thistle, with head erect, defied the blast.

Thus, with an anguish'd eye I late have view'd
A parent's hope cut off—an only child—
Whose *filial love* would bless a mother's heart,
And in a father's soul enkindle joy;
Whose *mind*, to virtue's chaste and hallow'd beams,
Was like the *lake* at midnight to the *moon*,
When in it all her beauties sweetly shine.
Her *Christian love* diffusive as the dew,
Or like the crystal-fount, pour'd forth its streams,
Which as they flow'd, became the more refin'd.
One, in whose soul devotion's holy flame
Burn'd with an ardour so divine, so pure,
That all could see her Saviour's image there.

Relentless Death! who by the lovely corpse
Sitt'st like th' insatiate vulture o'er his prey,
Tell—tell us why—thy chilling hand is plac'd
On beauty's cheek; on her possess'd of all
That earth deems lovely, or that heav'n calls good.
" The sov'reign Arbiter of life and death
Sent the dire summons—the Omnipotent,
Who sways a boundless sceptre—holds the keys
Of hell and of the grave—whose arm directs
Contingencies, and guides with equal care
The flying sparrow, and the rolling world—
He spake, and it was done!" Teach me, my God,
Whate'er thy will performs, to be resign'd.
And ye, bereav'd, support your drooping minds;
There's latent mercy in the darkest cloud.
O could that virgin's happy spirit tell
What glories fill her soul—what songs she sings—
We all should willing die to taste her bliss.

Oxford. Euphelia.

Irish Chronicle.

Extract of a Letter from the Rev. J. Wilson.

Bellina, July 15, 1820.

DEAR SIR,

YOU request a particular account of the present state of the schools, and of my preaching. The former I must defer till my next, as I have not seen many of the schools since my last.

With respect to preaching, I may truly say, that I have been fully employed; for while assisting Mr. West in collecting in Dublin, besides preaching at Swift's-alley, I preached for several of the Independent ministers, with most of whom in town and country I am on terms of cordial and Christian friendship. On leaving Dublin, I returned through the southern part of the kingdom, and preached at Ferbane, Burr, Thurles, Clonmel, Waterford, Youghal, Middleton, Cork, Tralee, and Limerick. In nearly the whole of this tour, the natural scenery was remarkably interesting, luxuriant, and picturesque, and in these respects formed a striking contrast to the scenery in that part of the country in which my lot is cast. So forcibly was I struck with this, that I was almost tempted to envy the situation of my brethren who are labouring in those parts. But a little pious reflection is calculated to suppress such feelings, because it brings Him before our view, who fixes "the bounds of our habitation." Besides which, I did not find that natural scenery, nor the rich products of the earth, effected any change in the human heart, dispersed any of the clouds of superstition and bigotry, or allayed any opposition to the promulgation of divine truth. All these seemed to prevail as much in that beautiful country as in the wilds of Connaught. Even the curiosity which is natural, and which is generally evinced, towards a *stranger*, did not produce larger congregations than are frequently obtained in these parts by those who are *known*. Oh that God would pour enlarged measures of the influences of his spirit on the *whole of Ireland*, send more *faithful labourers to her* aid, and cause *abundant success* to attend every effort *that is made for her* spiritual improvement! Then, *natural* beauty, and natural deformity, will both sink into insignificance;—and subjects of the most sublime nature, and of the utmost importance, shall absorb every inferior consideration. Praying that the divine presence may be enjoyed by the committee in all their deliberations, that the divine blessing may accompany all their efforts, and that you, my dear brother, may be long spared as the successful advocate of Ireland, I subscribe myself,

Yours very affectionately,

J. WILSON.

Cork, July 17, 1820.

To the Committee of the Baptist Irish Society.

GENTLEMEN,

LAST week I visited your schools in this county, and embrace this opportunity of making you acquainted with their present state. The first school which I inspected is in *Newson's Town*, about twenty miles from Cork. On my last inspection of this school about six weeks ago, there were seventy-four children in it; but in consequence of the *curses* pronounced upon the parents, it is now reduced to twenty-one. Most of that number belong to parents who know that "the curse causeless shall not come." I have reason to hope that this school will be revived, and that I shall again have the pleasure of seeing the cabin well filled with happy-looking children. But even on the supposition that this shall not be realised, we have the satisfaction of knowing that the society has been instrumental in doing good to those who were once in the school. Fifty-three children have been driven reluctantly from the school; but while *there*, most of them had acquired the ability to read; *many* of them had treasured up in their memories considerable portions of "the incorruptible seed of the word of God, which liveth and abideth for ever;" and all of them had, to say the least, acquired a knowledge of the elements of reading, so that a foundation is laid for their future pursuits. An appetite is created,

which, we hope, will not be satisfied without suitable food. So that though these children have been taken from the care of the society, we may follow them into future life with feelings which we should not have had respecting them, had they never enjoyed its benefit. If we look at them as members of civil society, *now* they have open before them that book which will "put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." *Now* they can read the command, "Thou shalt love thy neighbour as thyself." Many of them will be servants, and some perhaps servants of men who now oppress them, and then even *they* shall reap the benefit of their knowledge of that divine precept, "Servants, be obedient to those that are your masters according to the flesh." Not a few of them *may* be called to fight the future battles of our country; and who will say that they will be *the less courageous*, for even their *scanty* knowledge of that word which makes the soldier valiant, and teaches him to "sanctify the Lord of hosts himself, and to let *him* be his fear and dread, who will be for a *sanctuary*? But what is of more importance than all this put together, these children are brought, as *immortal* beings, interested, *deeply interested*, in all the awful solemnities of eternity. The time, we hope, is not far distant in which they shall begin to ask, "Where is God my maker?" "Wherewith shall I come before the Lord, and bow myself before the high God?" "How shall man be just with God?" "What shall I do to be saved?" "Who shall deliver us from the wrath to come?" May we not suppose that some of these important questions shall in a future day be asked by some of these children? Nay, we *know* that some of them already begin to be concerned about them. So that, however we may lament the breaking up of our schools, we have to rejoice that the children carry along with them answers to those questions, not *ambiguous* and *doubtful*, but *clear* and *satisfactory*, because drawn from the lively oracles of God's word. So that considering *life is short*, and our *means so contracted*, I do not know whether those who are the cause of breaking up our schools now and then, are not helping us to give a wider diffusion to the objects we have in view, by dispersing the children as soon as they have been taught to read the word of life, and begin to acquire a relish for it, and so making room for others. These *remarks will* apply to your 8,000 children *remaining* still in the schools of the society, and also to the 50,000 in the *schools* of the "London Hibernian Society," and to the 50,000 in those of the Sunday School Society of Ireland. So that when we contemplate the aggregate of the good that is doing by different societies in putting so many thousands in possession of that which is the power of God to the salvation of every one that believeth, we *will not be discouraged by a little opposition*; we will rather look upon it as a proof that we are not labouring in vain; we will bless God and take courage.

But I intended to inform the Committee, that I went to the priest who injured the schools, in order to ascertain the *grounds* of his disapprobation. His behaviour was that of a gentleman, and worthy of a better cause than that of preventing poor children from reading the word of God. All he told me, however, was what I was but too well aware of before I saw him, viz. that there is a rule in *his* church, by which poor children (and adults also) are prohibited from reading the scriptures. In the application of this rule he said he had "*no discretion.*" All he had to do was, as soon as he hears that the scriptures are read in any school in his parish, to act as he has done in this case, i. e. to give orders to the priest nearest the school to prevent the children from attending, by pronouncing *awful curses* on the parents that send them. I left this gentleman with feelings of respect towards *him* for his *candour* and politeness, but with utter detestation of the principles that dictate such a rule, and with gratitude to God that I do not belong to a church that leaves me "*no discretion*," and thereby forces me to violate the command of the Saviour, "*Call no man master upon earth.*" I may just add, that the gentleman in question informed me, that in order to remove the difficulty between themselves and "*those who have gone out from them*," he has compiled small books from the scriptures, and *other* sources, which he thought I might introduce into the societies' schools, at the same time promising to expunge any thing of which I might disapprove, "that would not imply a compromise of principle on his part." I am afraid, however, that this latter part of the promise would lead me into a *dilemma*, which you will easily see. I intend examining the books; and provided there be nothing in them that is contrary to the scriptures, I should like to try the experiment of introducing them into this school, if the Committee should think proper.

But I must proceed to mention the state of the other schools.

The second school is at Inch. The master of this school had not collected the children that day, in consequence of the illness of his own mother, with whom he was obliged to be; so that I could not examine the children. I understood, however, from two or three persons on the spot, who often visit the school, that it is going on well. The clergyman of the parish takes an interest in its prosperity.

The third school is about four miles from the above, in the parish of Mahony. This school was opened on trial at the commencement of May last, instead of one near Clonckilly, which was given up in consequence of the master's dismission. There are 80 children in this school; as it was only on trial, I had not given out the requisite number of books. We are indebted to the Methodists for lending books from their reading room, for the assistance of the children, and also for occasional visits from some of the ministers of that denomination.

The fourth school is at Flaunbrack. There were 69 names on the list, 53 children present.

According to the number on the list there are

33 reading the 2 books of the Societies	69
10 ditto the 1 ditto.....	
26 ditto the Testament.....	

The fifth school is at Drumgariff, and contains 50 children; a smaller number than generally attends, because of the busy time amongst them now.

The sixth school is in the town of Bandon. The number of children as follows:

1st Class 20	
2d ditto 12	
3d ditto 28	
4th ditto..... 5	
Total..65	

The Committee will see, that there are six schools in the county of Cork, though *four* only are mentioned in the report. I have pressing applications to establish more schools near Dunmanevay; which I should be happy to comply with if the Committee authorize me.

There is a great desire for hearing the gospel in the towns of Dunmanevay and Clonckilly; on which account, as well as on the account of the schools, I must go there again very soon; and as often as my engagements in Cork, and the *means* allowed me by the Committee, will permit.

The Committee will be glad to hear that we baptised one person yesterday, who is to be added to the church in Cork, and who will, I trust, prove a blessing to us. We shall depend on your prayers, that this may be the first fruits of a large harvest.

I remain, Gentlemen, your devoted servant,

C. T. Kelly.

From R. P.

June 20, 1820.

Rev. Sir,

I am truly happy to inform you, that the Schools are in a more prosperous state at present than they have been these three months past. I have found from fifty to a hundred in almost every one of the Schools I have inspected, and the children repeated their tasks with the greatest accuracy. Many of them repeated near thirty chapters in the New Testament, though some of them could scarcely speak a word of English when they came to our Schools.

I still continue, through much weakness, to declare the glad tidings of salvation as often as I possibly can. I recently preached in a place called Rathmanaugh, to a small congregation; the day following, in Crossmolina, in a public house; the greater part of the congregation were soldiers, who paid the greatest attention. We received no interruption, except from a few people who were calling for liquor.

The next day I preached in Muliferry to about forty. I should have had more, but they had only an hour's notice.

In the Glen where I stopped, I have been deprived of the house in which I preached formerly. The gentleman to whom it belonged, seemed to think that enthusiasm, as he was pleased to call it, was spreading too much. But though this seemed to be much against us at first, we find it now to be all for the better, as the Lord has opened an extensive door for his word. I preach six or seven times each week, from house to house. The last time was in a Roman Catholic's house; his whole family are converted from Popery; but he himself continues under the dominion of sin.

I cannot devote much of my time to my own improvement; but it is well to be employed in a good work.

To the Secretary of the Baptist Irish Society.

Limerick, June 21, 1820.

MY DEAR SIR,

I arrived here last night from the County of Clare, where I have been preaching the Gospel, inspecting the Schools, and paying the Masters and Irish Readers their salaries; for the early payment of which, at this distressing season of bank failure, they were very grateful to the Society. I send inclosed their receipts.

I have been to the Schools four times within these three months, as they require constant attention, particularly when under opposition, prejudice, and lying reports. They are attended with no small degree of anxiety, when their welfare, the prosperity of the Society, and the glory of our dear Redeemer, are at heart. Those, to whose care they are committed, require unwearied zeal, wisdom, and prudence, and particularly the prayers of the people of God. The priests have issued the most strict injunctions that the children shall only read the scriptures once a week, and commit *none* to memory. But all this is overcome. The children, such as are able, constantly read the scriptures, and commit them to memory. In the Anghnist School, twenty-one of the children have committed to memory, since the 1st of April, 172 chapters, and the other Schools have done the same in proportion.

I am happy I can say there is a great improvement in every thing. I have been highly pleased this inspection. The Schools are filled with poor children, who would, in all probability, be left to perish in ignorance and in sin, were it not for the Benevolent Society.

According to the Committee's desire, I have been to Lady O'B. I have established one School for her Ladyship, the 1st of this month, at Bodythe, where it was very much wanted: there were eighty children in it yesterday. The gentlewoman under whose care Lady O'B. wished me to establish it, attends to it every day herself; and so does a Roman Catholic lady, (besides the master,) who does all she can to improve the children, and reads some of the best tracts for them.

The priest spoke against the School, and the lady's conduct, last Sunday, on the altar at mass. The lady got up, and defended the School, and her own conduct, before the congregation! The School is continued, and likely to prosper. It is kept at present in the Roman Catholic Chapel; but Mrs. O'C. (to whom Lady O'B. has given the School,) will, with her friends, build a school-house immediately.

The other two Schools I am to establish for her Ladyship the 1st of July, according to her wish, as she could not till then fix upon the most important places. I intend going to-morrow to have them established by the 1st of July. Her Ladyship procured for me an unexpected congregation, principally Roman Catholics, and was very glad I came. She was wishing, she said, at the time of my arrival, that the Lord would send some person. The people were very attentive. One Roman Catholic said, that "no person should prevent him from hearing the word of God;—for that, though the priests reproved them for this, they did not reprove them when they committed sin." Lady O'B. wishes very much for one, or more, Irish Readers. When I mentioned their usefulness to her, she was much pleased; and I promised her that I would request the Committee to send one into her neighbourhood. I am certain I do not mistake, when I say, there is not one nominal Protestant in the County of Clare, to six hundred, or a thousand Papists. In most of our Schools in that County, there is not a single Protestant child, and they are all in the most deplorable ignorance.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY OF THE YORKSHIRE AND LANCASHIRE *ASSISTANT SOCIETY.*

The annual services connected with the Yorkshire and Lancashire Assistant Baptist Missionary Society, were held this year at Liverpool; and afforded much gratification to the numerous friends of the Mission, who assembled, from various places, on this interesting occasion. The first sermon was preached at Mr. Lister's chapel in Lime-street, on Tuesday evening, the 11th of July, by the Rev. William Ward of Serampore, from Mark xvi. 16, *He that believeth and is baptised shall be saved, but he that believeth not shall be damned.* Mr. Ward preached again the next evening, at the Wesleyan Chapel in Brunswick-street, which had been most kindly lent for the purpose, from Psalm lxxiv. 20, *Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.* And on Friday evening, the 14th, a sermon was delivered at Byrom-street Meeting, (Mr. Fisher's,) by the Rev. John Birt of Manchester, from Rom. iii. 1, 2, *What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.*

The public meeting for business was held on Thursday evening, the 13th, at Lime-street Chapel, and was very numerously and respectably attended. William Hope, Esq. the much-respected Treasurer of the Society, was called to the Chair, who briefly explained the object of the meeting, and called on the Rev. William Hargreaves of Ogden to engage in prayer. A statement of the objects, labours, and success of the Missionaries, was then made, at some length, by Mr. Ward; and various appropriate resolutions were moved and seconded, respectively, by the Rev. Dr. Steadman, and Rev. P. S. Charrier; Rev. Christmas Evans of Anglesea, and Rev. John Dyer, Secretary of the Parent Society; Rev. John Birt, and Captain Pudner; Rev. William Dyer of Bacup, and Rev. Robert Philip; Mr. Samuel Hope, and Mr. William Rushton; and Rev. James Lister, and Rev. Moses Fisher. It was stated that the receipts of the Society for the year had been about £630, (one hundred pounds of which was a liberal donation, presented by several friends of the Independent denomination in Manchester.) Mr. Hope kindly complied with the request of the meeting to retain the office of Treasurer for the year ensuing, and Rev. John Birt of Manchester was elected Secretary, in consequence of the resignation of Rev. William Stephens of Rochdale.

On the following Sabbath, sermons were preached, on behalf of the Mission, at the Scotch Church in Oldham-street, at Rev. R. Philip's, Newington Chapel, and at Rev. Thomas Raffles's, Great George-street, by Mr. Ward; and at Rev. P. S. Charrier's, Bethesda Chapel, and Rev. Dr. Stewart's, Gloucester-street Chapel, by Mr. Dyer. The readiness with which these various places of worship were granted for our accommodation was completely in unison with the spirit of brotherly kindness and Christian friendship, displayed, on this pleasing occasion, by our brethren of other denominations.

Sermons had been preached, on the preceding Lord's-day, in the chapels belonging to our Welsh friends, by Rev. Christmas Evans from Anglesea, and Rev. John Edwards of Ruthin. The various collections amounted to about £240; and it is earnestly hoped, that

the lively interest excited by this meeting, will lead to renewed and zealous efforts in behalf of the Missionary cause, throughout that extensive district comprehended in the sphere of this Society.

SERAMPORE COLLEGE.

*First Examination of the Students.**

On the 2d of August, the Students, to the number of seventeen, who have commenced the study of Sungskrita in the College established last year at Serampore, were examined respecting the progress they had made in the grammar, by Dr. Carey, the President, in presence of a number of Pundits resident at Serampore. They were divided into three classes: those who are in the verbs; those in the nouns, adjectives, and pronouns, (in the Sungskrita grammar classed together, as following precisely the same regimen;) and those who are committing to memory the Sundhee, the rules for the junction of the various letters.

The first class included four; three Christian youths, and a young Brahmun. The first of these was the native Christian, *Komula*, about eighteen. On examination it appeared, that in the last six months this young man had committed to memory a hundred and twelve pages of the Moogduboodha: and that, in this whole period, he had not omitted a single lecture. The second in the class was *Turachundra*, another Christian youth, about sixteen years of age. He had committed to memory nearly ninety pages of the Sungskrita grammar in the last six months; and had been absent from ten lectures. The third was the Brahmun, *Eeshwar*, about nineteen, who having been admitted into the Native School at Serampore about three years before, in a few months made such proficiency in the newly adopted plan, as, in the management of the School, to surpass the old Teacher, and to be within a year entrusted with the sole care of it, as mentioned in the First Report for Native Schools. Soon after the institution of the College, he entreated permission to attend it, for the sake of farther improvement, while he still discharged his duties in the School. This request being granted, he immediately commenced the study of Sungskrita. It appeared on examination, that he had committed to memory thirty-three pages, which he repeated with the utmost readiness. The fourth in this class was Jeevuna, about twelve years of age, the son of *Rammohuna*, who for fifteen years has uninterruptedly supported the character of an upright and sincere Christian. This youth, although much interrupted by sickness, had made a sufficient progress to evince his ability to learn: as he had commenced the study of Sungskrita more than a year previously to the institution of the College, he has committed to memory the greatest part of the Sungskrita grammar, notwithstanding his tender age. To particularize farther is unnecessary. Suffice it to say, that several of the Christian youths have committed to memory above three-fourths of the Sungskrita grammar in the space of one year; and that the progress of the greater part of the rest affords almost equal hope. The method adopted in examining them was such as to preclude the concealment of non-proficiency: the Examiner, having ascertained how far they had advanced, opened the book casually, and pronouncing the first two or three words, the Student immediately went on, repeating page after page, till the President told him to cease; the Examiner then turning to another part, began in the same manner; to which the student responded as before, going forward till told to stop. This was repeated till the President had fully satisfied himself respecting their proficiency. In this mode of trial only one failed in repeating his exercises readily from memory, and he had been previously absent above six weeks, chiefly on account of sickness. Of those thus examined in Sungskrita, two were Brahmun youths, two of the Writer cast, one a Sikh, two Khasee youths; and two of Burman extraction, one of them a Christian. The rest were Christian youths. The view of these young men from various parts, thus laying a solid foundation for that expansion of mind, which may enable them hereafter to become the means of diffusing light within their respective circles, with that of nine Christian youths, making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.

* At this examination, thirty learned Hindoos, mostly Brahmins, from all parts of India, speaking different languages, stood round Dr. Carey, as spectators. What an interesting spectacle at the very first examination of an Institution so fitted for diffusing light and happiness throughout the Continent of India!

Extract from the First Report,

JUST ARRIVED.

"The Committee are fully convinced of the importance of supporting *native youths who are not Christians,* while they prosecute their studies, as well as those who are. This will be attended with little disadvantage. As a brahmun cannot, without losing cast, eat with a soodra, nor even under the same roof with a brahmun of another province, all youths who are not Christians must live separately, and of course without the walls of the College, in order to preserve inviolable their own ideas of cast, which it is not the design of this Institution to constrain them to violate in any degree. An Institution which ought to combine within itself every advantage for instruction, ought to be as free as the air; and no native youth ought to be deprived of its benefits, for having the misfortune to be born and brought up within any particular circle; no barrier to admission ought to exist, except the inability of its funds to support and instruct more.

"They are equally convinced, that no native youth should be *constrained to do a single act as the condition of his enjoying the benefits of this Institution, to the doing of which he attaches any idea of moral evil.* As it can be no crime in any youth that he did not regulate the circumstances of his birth, and of his first reception of ideas, to make it the condition of his receiving certain important literary advantages, that he shall be constrained to do what he himself deems wrong, or to hear books read which he deems it wrong to hear, is the ready way to corrupt the moral principle implanted in his mind by nature. While, therefore, the Committee are aware of the necessity of guarding against the omission of College duties from mere idleness, under the pretence of conscience, they are firmly convinced, that to compel any native youth to violate his sense of right and wrong, would be to teach him to act against his conscience for the sake of advantage; and that to deprive him in the least degree of the benefits of the Institution for refusing it, would be to turn a desire to act rightly into a crime, and to be guilty of the most flagrant injustice. In their view, nothing but incorrigible negligence, or immoral conduct, can form a just reason for depriving any youth, whatever be his religious prejudices, of the advantages of this Institution.

"They also feel the propriety of introducing into this College, *all the science now possessed by the natives themselves.* To an Institution intended to convey superior information to native youth of the highest casts, it is desirable that there be that respectability attached in the eyes of the most learned among the natives, which shall prevent their undervaluing the instruction conveyed, because it is not *what they have.* All the science they really have, ought to be preserved, and not a particle of it lost. If they have carried the study of any branch of knowledge beyond us, this circumstance ought to be acknowledged and improved; if they have merely trodden in the same path, a knowledge of the science they really have, will enable us to take it up where they fail, and carry it to its proper extent: while the ideas they now possess, and the terms in which they express them, will facilitate the communication of superior ideas. This particularly applies to Grammar and to Astronomy, which latter science, from its connexion with their religious festivals, is cultivated by them with peculiar eagerness."

The following are the concluding remarks of the Committee:

"The plan of the Institution, thus fully developed, they respectfully leave before the public. If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the *natives themselves,* as Europeans are too far removed from them, and too little adapted to the climate, to become the immediate agents to any extent in this important work; but if it must be done by native agents, what method more likely to effect it, than that of collecting youths from every tribe and every part of India, and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation, lay open to them, by means of an ample library and able teachers, the various stores of learning and science furnished by the western as well as the eastern world, and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, not corrupted by unreasonable expectations, but fraught with knowledge, to become a blessing, in their own sphere, to the end of life? To accomplish this, however, some spot is necessary, secluded from those allurements to vice which abound in eastern capitals, together with a library and apparatus, the collection of which, with suitable buildings, and the support of able professors, involves too great an expense to be provided in many

different places at the same time. Of the suitableness of Serampore for this purpose, sufficiently near the capital of India, and yet perfectly retired—and the fitness to accomplish this object, of the plan now so fully explained, the Committee leave the public to judge. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India, and the most effectual means of promoting its best interests. To this complete disclosure of them they have nothing to add, but that every benefaction to the Institution, whether intended as a donation for the general purposes of the Institution, or for the support of particular native students,—or whether it be in the form of annual contributions for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness."

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey, dated Serampore, January 20, 1820.

We have an inquirer in Calcutta of a singular character. He had resided at Kulee Ghaut for four years, having engaged in a vow of perpetual silence, which he had kept all that time. After that, a tract, I believe from Mr. Townley, found its way to him, which opened his mouth. When I first saw him, he had as many superstitious ideas as ever I knew a man have; but now he appears to trust wholly on Christ, and has nearly parted with all his nostrums. When he first walked up Calcutta with John Peter, several of the principal persons came down from their houses, and prostrated themselves at his feet; but they soon discovered their mistake. He wore a number of Malas (necklaces) made of snake's bones; all of which, with every other external appearance of superstition, he has cast off, and I think is truly a partaker of the grace of God. Chittagong is still without a pastor. At the stations things go on well. William has baptized several, brother Smith several, brother Fernandez several, and a whole village in Jessore are desirous of being called Christians. Krishna went there, a little time ago, and baptized one man, and brother Thomas is now, I suppose, with them, and will probably baptize more. Thus you see that we *have* some things at which to rejoice. *I trust the* Lord is on his way.

CEYLON.

Extracts of a Letter from Mr. Chater to Mr. Ivimey, dated

Colombo, November 12, 1819.

The translation of the sacred scriptures into Singhalese is still advancing; when the Book of Genesis was completed, the Colombo Auxiliary Bible Society put into our hands the Book of Psalms, the translation of which, and the Proverbs, is completed. We are now going on with the Exodus; of which about one-half is translated. The printing has been at a stand for some months for want of paper; in consequence of this, the whole of the Book of Psalms is not yet printed. I still continue to labour considerably in the work of preaching, but I fear with very little success: and especially in the languages of this country. I preach three times on Sabbath-days. In the Fort, at nine A. M. in Portuguese; and at a quarter past six P. M. in English. In the Pettah, at half-past seven P. M. in Portuguese. On Monday evening we have a prayer-meeting in the Fort; at which I endeavour to be present, and deliver an exhortation. Wednesday evening, I preach in Portuguese in the Pettah; Thursday afternoon in the hospital in the Fort; and at half-past six in the Fort meeting-house, both in English. Friday evenings I preach at the Grand Pass, in Portuguese and Singhalese alternately; and on Saturday evenings we have a prayer-meeting in the Fort; on which occasions I generally deliver an exhortation. These labours, together with my share in the translating, visiting the Schools, and family cares, as you may suppose, keep me far enough, through the whole week, from any thing like leisure.

My labours are at present considerably impeded by a heavy affliction with which this country is visited. The disease is the small-pox. Five thousand, it is said, have been carried off by it in Colombo: and it still rages. Many who have been vaccinated, have taken it, and died. Our little congregation at the Grand Pass is, for the present, quite broken up, in consequence of it; and so is one of our Schools. All of them feel the effects of it. I have not heard of any Europeans being affected with it, which perhaps is owing to their having been properly effected with vaccine inoculation. It is termed in Singhalese, *maha kda*, (the great sickness;) and nothing is so much dreaded by the inhabitants of Ceylon as this disease. Among them, especially in villages, if a person appears to be affected with it, every one

even his nearest relations, abandon him, and the house where he is, and leave him to his fate. One reason assigned for this is, that the smell of this disease is peculiarly attracting to the tigers; and that the persons affected with it are almost sure to be carried off by them. Brother Siers told me, that a poor woman who died with it at Hangwell, was dragged by the legs, by one or two persons who had previously been affected with, and recovered from the small-pox, and so thrown into her grave, and the house she died in, as I saw myself, was burned down. There were several of my Singhalese acquaintance desirous of joining our church before the small-pox broke out; and concerning two of them, I thought there was much reason to hope the best; but, at present, among the natives, every thing of this kind is at a perfect stand, and several plans I had begun to form relative to the Schools, &c. have been completely disconcerted. The buildings at Hangwell have been so much hindered, that though they might otherwise have been finished months ago, they are not completed yet. I have now bound the person down who superintends them, to have the place of worship ready for tiling by the 8th of next month, and I hope he will accomplish it. But brother Siers has been able to do but very little yet towards instructing the natives. He informs me, however, that he has lately commenced an experience-meeting, made up of himself, Mrs. Siers, and two Singhalese young men; one of them the Hangwell schoolmaster. The other is a young man, who, as brother Siers thinks, might be employed, to good purpose as a reader, in the villages. He thinks the Lord has made his preaching a blessing to his soul. But though things at present are much at a stand among the natives, I hope a little good is apparent among our own countrymen here. Those of the 73d Regiment, who remain in this island, wear well. Two of them, Serjeant G. and Corporal G. write me letters from time to time, that afford me much solid satisfaction. During the stay of the 59th here, we had a good little society. Those who took their turns in leading the worship at prayer-meetings, were, at one time, no less than twenty-one in number. The society in the 59th were made the means of bringing forward a small number from the 83d. And from three or four that they left in communion with us, I hope the number from that regiment will soon be increased to ten or twelve. The 45th Regiment is newly arrived here; we have a few hearers, and one member from that also.

Had I time I would inform you all I know relative to other Missions in this island. Our Wesleyan friends and I hold our monthly meetings, as formerly, alternately in each other's places; and live in all respects like servants of the same Master. They print any thing I have to print on the most moderate terms. The little book and tract, of which I send you copies, as you will see, have been printed at their press. The Catechism, Mr. Clough, without my making the proposal, kindly offered to print, on condition of my merely allowing them to print some for the use of their own schools.

With the American, and with the Church Missionaries, you know I have ever been on the best terms. I am sorry to inform you, that Mr. Poor does not enjoy good health; but Mr. Richards, to our no small astonishment, is still in the land of the living; and so far recovered, as to be of some use to the Mission. Mr. Lambrick continues at Kandy; Mr. Mayor is forming a station at a village not far from Galle. Mr. Ward has left Calpentyn, in consequence of ill health, and is gone to join Mr. Knight in Jaffna.

N.B. *Intelligence has since been received of the death of Mrs. Chater at St. Helena, on her way to this country. Farther particulars will appear in our next Number.*

SUMATRA.

Extracts of a Letter from Mr. Burton to Mr. Dyer, dated

St. Helena, March 24, 1820.

My very dear Sir,

On our arrival at this place I embrace the first opportunity of forwarding you a few lines, to inform you of our present state, and give you a few particulars relative to our voyage thus far. As we came to an anchor here on the 7th inst. I hoped to have been able to do this at an earlier period, but no China ships, returning to England, having put in till yesterday, it was impossible. The Waterloo, by which I hope to dispatch this, and as many more as time will permit me to get ready, is expected to leave here to-morrow or next day.

With all our movements after we parted from you in London till our sailing from Gravesend, you have, no doubt, been made familiar by Mr. H. whose kind, and more than brotherly attention, if possible, to us on our departure, have left a very deep impression on all our minds. I trust his fervent supplications offered in our little cabin just before he left us, were heard and answered by our heavenly Father. The day after we went on board, I left the vessel to get some things from the inn at Gravesend; the

morning being very frosty I took a bad cold, and got my face inflamed, which confined me to my bed for four days in much pain, during which time we went down the Channel in a gale of wind. I just recovered in time to go on deck as we passed Land's-end, and to take a long farewell of old England. I must not omit mentioning, that my confinement to bed at the commencement of the voyage, quite preserved me from every thing like sea-sickness. I am happy to add, that none of us suffered so much from this as we expected.

The captain has more than equalled our expectations. We are at his table, and his conduct towards us has been marked by all the respect, kindness, and attention, we could possibly wish: he would never leave a want unsupplied if he knew it, and the ship could afford to do it. There are thirteen officers on board, besides the surgeon, surgeon's mate, purser, and captain's clerk, viz. six mates and seven midshipmen. They all seem respectable young men, and are ever willing to show us every attention in their power.

The two first Sabbaths that we were on board, the weather was so unsettled that we had no service on deck; but we met in brother Evans's cabin, read a hymn, prayed, and read one of Dr. Owen's sermons. I need not add, that we felt more than ever the worth of those privileges we had relinquished; though we trust that He, whose presence forms the glory, and gives all the utility and happiness to your larger assemblies, was with us of a truth, and that to bless us. After this the captain asked us to read prayers on deck, and we readily complied, hoping that it might be an introduction to something more: this we continued for three Sabbaths, without saying any thing about preaching. But finding the attendance on worship almost universal, and particularly orderly, and seeing that the captain countenanced us all in his power, we now ventured to ask his permission to read in future a short sermon, which he granted with much apparent pleasure. For this purpose we selected from Mr. Jay's short discourses, those we considered the most pointed and appropriate; they were listened to by all with very great attention, and I hope not without advantage. I know few sights more interesting than a fine ship's company, all clean and neat, and the officers in uniform, listening with attention to the words of eternal life. After we leave St. Helena we hope to come more immediately in contact with the sailors between decks, than we have yet *through* various circumstances been able to do. Our attention has hitherto been almost exclusively confined to the sick. We have distributed a few of our Bibles and tracts, but much in this way is not wanted; as each mess, consisting of seven or eight men, is supplied with one of the former, and many of the latter by the various societies. One Sabbath evening, when visiting a sick man, we heard (with how much pleasure you may suppose) the chief of one of the messes reading the third of John to his associates. Since we sailed we have lost one man by death. During his illness one or other of us saw him every day; he seemed to know something of the gospel from having attended Mr. Stollery's ministry in London during his youth; but of late years he confessed that he had lived a very profligate life. We have reason to believe that our visits were attended with some good; we found him, on our first visit, in almost a despairing state; he appeared to have a deep conviction of sin, and brokenness of heart on account of it; and when we directed him to Him who is "able to save to the uttermost," he implored with much seeming humility and sorrow an interest in the Redeemer's merits. His prayer, though presented at the eleventh hour, I believe was heard, and I hope he is now in glory. It is true we can never speak very confidently respecting a death-bed repentance: but He, who had compassion upon the poor thief whilst suspended upon the cross, is still *full of grace and mercy.*

On the morning of the 8th inst. brother Evans and self came on shore here with your letter to Mr. Vernon, intending, if possible, to procure lodgings in the country, where we hoped to live at less expense, and in more comfort than at St. James's Town. Mr. and Mrs. V. received us in a most affectionate manner, but told us it was quite impossible to procure lodgings any where but in the town, and, if in a regular way, at a less rate than thirty shillings each per day. We then made up our minds to live as we could on board. Mr. V. however, would not hear of this; he therefore contrived to get for us two empty rooms to sleep in, which we furnished from the ship, and kindly invited us to live by day at his house; this truly friendly offer we of course thankfully accepted.

Both Mr. and Mrs. V. seem excellent, pious humble Christians; they show us all the kindness and attention of old friends. Here the distinction of Baptist, Independent, Churchman, &c. are all lost in that of Christian, amongst those who have felt the power of divine grace. When a vessel comes to an anchor in this har-

hour, the first inquiry, and next them is, whether or not there are any of the *denomination of Christians* on board; if so, every other distinction is lost, (yea, not even asked or spoken of,) and he is received as a brother in Christ. This you will say is a truly delightful feature in the place; and you will believe me when I say, that nothing appears to us so weak and pitiable in our native country, at this distance, as the strife and contention among different denominations of professing Christians—this must be a work of the devil.

You are aware that there is a man here, named Nichol, belonging to the 66th regiment, who was ordained pastor over the church in that regiment by the brethren at Serampore. Since we have been here brother Evans and self have generally officiated for him, and Mr. Vernon obtained leave from the Governor for us to preach in his room on Sabbath afternoons, when there is no service in the church: this we did for the first time last Sabbath, and the attendance was as good as we could expect. On the other three week evenings, there are meetings held in Mr. Vernon's (*i. e.* church) vestry, where he generally expounds a few verses. We have likewise spoken a few times there. The number of persons who assemble in the church vestry, is usually between thirty and forty. Upon the vestry table is placed a missionary box, to receive donations for the London Missionary Society. During the last sixteen months, there had been deposited in it, by the soldiers and slaves who attend, upwards of forty-eight pounds! Yesterday week they formed themselves into an Auxiliary Society in aid of that Mission, or any other that might require their assistance more. On this occasion they requested that one of us would give them a short address, which, of course, was most readily complied with. After the address, each person was asked how much he could afford to give. The lowest sum received was sixpence per week. I think there was but one subscription under one shilling. When all the names were down, they reckoned up how much the next year's subscription would be, at the rate they had begun at, and found the sum to be ninety-five pounds! To have seen the company, (all, or with very few exceptions, slaves, or soldiers with no commission,) you could not have supposed them all worth five pounds. We were, of course, much pleased with their zeal and liberality.

Account of Contributions received by the Treasurer of the Baptist Missionary Society, from May 1, to August 1, 1820, not including Individual Subscriptions, nor those Sums received in the Mission Week, and previously acknowledged in the Herald for July.

FOR THE MISSION.	£	s.	d.
Walworth, Congregation at Lock's Fields, by the Rev George Clayton	30	0	0
Alie-street, by the Rev. W. Shenstone, Female Society ... £11 15 6			
Sunday School, (two Donations) 1 15 0	13	10	6
Bow, Female Society, by the Rev. Dr. Newman	28	9	0
Goswell-street Auxiliary Society, by Mr. Bolton	18	0	0
Eagle-street, Juvenile Society, by Mr. Napier	40	0	0
Goodman's Fields Auxiliary Society, by Mr. Morris	35	0	0
Lion-street, Walworth, Female Society, by the Rev. John Chin	56	0	0
Maze Pond, Auxiliary Society, by Mr. William Beddome	42	0	0
Collected by Mr. Raymond, amongst his Shop-mates and Friends	9	0	0
Donations, by Mrs. Elvey	10	10	0
Newcastle, Auxiliary Society, by Mr. J. L. Angus	76	18	0
Saffron Walden, Collection, by the Rev. J. Wilkinson	34	10	3
Ipswich, Auxiliary Society, by Mr. Wm. Pollard ... 27 7 8			
Friends ... 8 19 9	36	7	5
Warwick, Independent Church at, by the Rev.	5	0	0
Fakenham, Norfolk, Auxiliary Society, by Mr. Fyson	8	1	6
Wales, South-west Baptist Association, by the Rev. John Reynolds	88	4	7
Norwich, Friends, by the Rev. Joseph Kinghorn	21	10	0
Plymouth and Plymouth Dock, Collections and Subscriptions, by W. Prance, Esq.	123	7	1
South-East District, by the Rev. Joseph Harris	20	9	3
Bridgewater, Prayer-meeting and Donations, by the Rev. Mr. Viney	3	2	10
Taunton, Ditto and Ditto, by the Rev. R. Horsey	3	14	8
Chard, *Collection and Donations*	7	3	6

				L.	s.	d.
Nottingham, Collection and Subscriptions				69	8	4
Loughborough,	Ditto,	by the Rev. George Capes		25	9	0
Sheepshead,	Ditto,	by Ditto		2	9	0
Leighton Buzzard, Baptist Association for Bedfordshire, by Mr. Saunders, Treasurer				21	14	8
Children of the Baptist Free-school, Fetter-lane, by Mr. Kendrick				6	11	6
Lynn, Norfolk, Baptist Church				1	10	0
Watford, Auxiliary Society, by J. J. Smith, Esq.				6	8	6
Eythorne, Kent, by the Rev. John Giles				5	15	6
Langham, Annual Subscriptions, &c.			6 18 0	21	12	8
Ladies' Association			14 14 8			
Northampton, Collection, by the Rev. Thos. Blundell			41 0 0	56	0	0
Donation, by Ditto			5 0 0			
Joseph Hall, Esq. (Donation)			10 0 0			
Annual Collections, addition to the, by W. Burls, Esq.				5	5	0
Loughton, Essex, Auxiliary Society, by the Rev. Mr. Brawn				7	7	6
Burton-on-Trent, Penny Society				3	0	0
Part of a Collection from a Half-yearly Meeting of the Baptist and Independent Ministers in the Isle of Ely, and its Vicinity				5	0	0
Ilford, Missionary Association, One Quarter, to August 1, by the Rev. Mr. Smith				5	17	2
Bucks Baptist Association, by the Rev. P. Tyler, Haddenham				54	3	6
Bristol Auxiliary Society, on Account				196	10	0
Bluntisham and Erith, Friends at, by Mr. Leigh				7	5	0
Kettering, Friends at, by the Rev. Solomon Young				10	11	0
Lincoln, Collection and Subscriptions, by the Rev. D. Davies				19	0	0
Bessell's Green, Legacy of Miss Sarah Fletcher			5 0 0	6	0	0
Friends, by Mr. J. B. Shenstone			1 0 0			
St. Helena, Missionary Box, by Lieut. and Adjutant Armstrong				1	12	0
Penzance, Auxiliary Society, by Mr. J. Spasshatt, Junior				23	15	9
Rawdon, Subscriptions, by the Rev. J. Mann				8	16	0
York and Lancashire Auxiliary Society, by Wm. Hope, Esq.				619	9	6
Collingham, Collection, &c. by the Rev. W. Nicholls				25	0	0
Shrewsbury, by the Rev. John Palmer				10	14	0
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer				11	0	0
Latterworth, Independent Church, by the Rev. Mr. Hartley				5	0	0
Scotland, sundry Donations and Subscriptions, by the Rev. C. Anderson				240	10	0
Devon and Somerset, collected on a Journey, by the Rev. J. Saffery				134	12	2
William Alers Hankey, Esq. Fenchurch-street,			Life Subscription	10	10	0
William Dixon, Esq. Blackheath,			Donation	10	0	0
Mr. Riches,			Ditto	5	0	0
Mrs. Anne Mann, a Legacy, by the Rev. Dr. Rippon				5	0	0

FOR THE TRANSLATIONS.

				L.	s.	d.
Scotland, Donations and Subscriptions, by the Rev. C. Anderson				128	5	0
Paisley, Female Bible Society, by Mr. Wm. Ferguson				25	0	0
Ditto, Auxiliary Bible Society, by Mr. Peter Ewing				15	0	0
Ireland, collected on a Journey by the Rev. J. Mann				97	8	0
Burslem, Juvenile Baptist Missionary Society, by Mr. W. S. Kennedy				21	0	0

FOR THE SCHOOLS.

				L.	s.	d.
Scotland, Donations and Subscriptions, by the Rev. C. Anderson				13	19	0
*Lyme, Half-Year's Subscription for a Female Hindoo School, on the British and Foreign System, conducted by Mrs. Rowe, at Digah			7 10 0	10	0	0
A Friend			2 10 0			
Mr. Gorst			Donation	2	0	0
Bristol Auxiliary Society, on Account				15	0	0

* This sum will be printed with the preceding, in the Report of the Society.

To Correspondents.

The Thanks of the Committee are presented to Mr. Byers, of Bath, for 19 Vols. of the Evangelical Magazine in Numbers.

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THE

Baptist Magazine.

OCTOBER, 1820.

SKETCH OF A SERMON,

PREACHED JUNE 28, 1810,

AT THE TABERNACLE, NORWICH:

BY THE LATE REV. A. FULLER.

But the word of God grew and multiplied, Acts xii. 24.

WE, who live in times in which we are protected by wholesome laws, cannot form an adequate idea of the church in times of persecution. From the earliest period when the gospel began to be published, the wrath of man was kindled against it. Peter had not commenced his attack on Satan's kingdom many days, before the members of that kingdom began to be stirred up to oppose him. You presently find Peter and John cast into prison; James is killed with the sword; and Saul of Tarsus receives a commission from the chief priests to go hither and thither, persecuting that way unto the death. Yet amidst all this opposition we find the word of God prospering. We find the wall of Zion is built in troublous times. The Lord prospers Zion, and that by the very means that the enemies make use of in order to impede the work. For we read, that those who were scattered abroad by the persecution of Stephen, went every where preaching the gospel. Satan therefore seems to have overrated the business. He was like one that should have put a fire out, but who, in doing it, scattered it over the city, and thereby set the city itself on fire. The very method he took to crush the Saviour's cause, only tended to spread it the wider, both in the Jewish and the heathen world.

Herod, because he saw that his opposition pleased the Jews, stretched forth his hand, and thought to have slain Peter. But God over-ruled all his opposition for good. The next news you hear is, that Herod, in the height of blasphemy, is smitten by the anger of God, and dies. But—Mark the connection of the passage I have read; but—the word of God grew and multiplied.

This connection suggests to us at least these two ideas.

First, that the word of God *lives,* and will *outlive* all its enemies—Herod is dead, and is eaten of worms; but the word of the Lord will grow and multiply.

Were we to take a view of the various enemies who have set themselves against the Lord and against his Christ, what has become of them,—the great body of them? They have been eaten of worms, and have died. Where are the ancient persecutors, Diocletian, and others, who murdered the saints and servants of God by myriads? Where are they? Dead, and eaten of worms. But that word of God which they opposed, grows and multiplies. And where are the Bonners, &c. of later ages? Where are those that have set themselves against the gospel?—The Bolingbrokes, the Humes, and the Voltaires,—where are they? Dead, and eaten of worms. But the word of God, against which they set themselves, yet grows and multiplies. Each in his day thought he had done a great deal against the interest of God.—But that interest goes on, while its enemies have perished. There may be no enemies rise up perhaps so full of venom as those that have gone before: but all shall come to the same end: each in his turn shall die and rot, and his memory shall perish. But the word of the Lord shall grow and multiply.

The *second* remark which is afforded by the connection of the passage, respects the means which God takes to carry on his cause and kingdom in the world. We see in this example, and in the history of these chapters, the various methods God takes in order to accomplish his designs. Here is one man, whose heart is like a boiling caldron, breathing out threatenings and slaughter against the Lord and his people. God visits him, touches and turns *his heart* to himself, and of an *enemy he* becomes a friend, and preaches that very gospel he had persecuted. See how easy it is for God to turn the tide of events, and thus disconcert the enemy. Well; here is another—Herod. He is busily employed in destroying the cause of God, and he is cut off. The Lord knows how, either by cutting men off, or by turning them to himself, to accomplish his designs, and to cause his word to grow and multiply.

But passing these remarks, I shall inquire, FIRST, what is denoted by the Word of God, and why it is so called; and, SECONDLY, observe the description which is given of its progress—that it grows and multiplies.

The holy scriptures are frequently denominated the word of God, particularly in the Psalms of David. But I apprehend the term is here used in a more specific sense; and that it is expressive strictly of the gospel, the gospel of Jesus Christ, the Son of God; that gospel which the apostles were commissioned to go and preach to every creature; that word which had begun to be published at Jerusalem, and was making its progress through the earth, and which Paul and Herod and the chief priests set themselves against. That is the word which is here said to grow and multiply.

But why is the gospel called the Word? It is sometimes denominated the word of the truth of the gospel; sometimes the word of reconciliation; sometimes the word of life. It is here emphatically called the word of God. Why, I ask, is the gospel denominated the word of God? And here we can be at no loss in giving an answer. It is because it is expressive of the *mind or*

heart of God. Words are, or should be, expressive of the heart. This word is expressive of God's heart. There is not any expression of his heart equal to it. There are many things pertaining to the works of God which manifest his perfections. The heavens declare his power and goodness. The firmament showeth his handy works. The providence of God and the judgments of God, which have been abroad in all ages, have been expressive of his faithfulness and righteousness. In fact there are many things which express a part of the divine character. But it is the gospel, and the gospel only, that is expressive of his *whole* heart, of his whole character. *Here* all the rays of divinity meet together, and concentrate in a focus. Here they form one general blaze. There is not an attribute in the divine nature, or a feature in his character, but what is expressed in the gospel of salvation, in the gospel of the Son of God. This is in a peculiar sense called his word, because it is expressive of his whole heart. And I might say, it is expressive of his *final decision.* It is God's *last* mind. There are many things that are expressive of the mind of God, but not of his final decision. For instance, the holy law of God is expressive of his holiness, and of his mind in part; and the curses of that law are expressive of his displeasure against sin, and so far they express the mind or heart of God. But they do not express his final decision; because a sinner may be under the curse of the law, and yet that curse, by his fleeing to the hope set before him in the gospel, may be removed, and turned into a blessing. The curse of God's law is not irrevocable. But the curse of the Saviour is, to him that persists in unbelief, rejecting the only name given under heaven among men whereby he can be saved. The gospel, therefore, runs in this language: Go and preach the gospel to every creature.—He that believeth and is baptized shall be saved, but he that believeth not shall be damned. There is no more hope, no other way, no other name. It is God's last decision. It is the final resolve of the everlasting God. So that he who rejects it, rejects the only way of salvation, and shall inevitably perish. Considering these things, you feel, I trust, the peculiar propriety of denominating it the *word of God.* We proceed,

Secondly, to notice what is said respecting *its progress.* It is said *to grow* and *multiply*—these terms may be said to be near akin, and indeed they are so; yet they do not convey precisely the same ideas. They both denote increase; but the *first* is increase in size; the *last*, in number. For instance. A corn of wheat, or of any other grain, cast into the earth, springs up and grows. You perceive first the blade, then the stem, then the ear, and at last the full corn in the ear. This is growth. But when it is arrived at maturity, it scatters its seeds around; and instead of *one*, a hundred spring up. This is multiplying. In short; growth is expressive of the progress of the gospel in the minds of believers; multiplying, of an increase of the *number* of believers. The first is expressive of the kingdom of God in the mind of an individual; the last, of its spreading in the world. In both senses it might be truly said, the word of the Lord grew and multiplied. It grew in the minds

of those who had imbibed it, and was received by thousands who had lived before in unbelief.

When may it be said that the word of the Lord grows in us? That is a serious question, and a question which deeply concerns you and me, and all that have professedly embraced the gospel of Jesus Christ. Well; I may say then that the word of the Lord may be said to grow in us, when there is increasing evidence in the mind of its truth, increasing attachment to its excellence, and increasing conformity to its spirit. The word of the Lord in itself is immutable; it is the same as it always was, and cannot be said to grow. The gospel is, like its divine Author, the same yesterday, and to-day, and for ever. But viewed as taking root in the mind of a believer, it is capable of growth, and must continue to grow. The word that Jesus Christ imparts must be in us as a well of living water, springing up to everlasting life.

There is such a thing as *increasing evidence of the truth of it.* I need only appeal to the experience of every advanced Christian; of every one that has walked in the way of God for a series of years. Perhaps you believe the same truths you did thirty years ago; but you believe them on very different grounds. You feel the ground on which you stand much more solid. You little more than said you believed at the outset; but now you feel a variety of different evidences; so that you can truly say, the more you read, and the more you think, the more you feel the ground on which you stand, and are enabled to say, O my God, my heart is fixed! The Christian gets more acquainted with the depravity of human nature, as he advances in the divine life. He might years ago believe in the depravity of human nature; but though he may now express the same words he did then, he will mean very differently. It may mean seven times more than it did. This is the growth of the word in the mind.

It may moreover be said to grow, when there is a *growing attachment to its excellence.* There is an excellency in the gospel that is to be found in nothing else; and the more a Christian drinks into it, the more will he be of the apostle's mind, who says, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.* Paul was a man of extensive knowledge. The words would have had little meaning from a man who knew but little else; but Paul was a man of extensive knowledge in every department, and yet says, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.* Now this is for the word of the Lord to grow. Is it not thus, Christians, that the more you know of Christ, the better you love him? that the more you know of the gospel, the more you love it, and the more it appears to excel all other knowledge? He that believeth it not, the more he knows of it, the more he hates it. It was so among the Jews: *But now have they both seen and hated both me and my Father.* An unbeliever, who by Providence is called under the preaching of the gospel, the more he knows of it, the more he feels his heart rising against it: the more he is obliged to have to do with it, the more he feels his enmity excited. But he that believes the gospel, the more he knows of it, the more he loves it,

and counts all things but loss for the excellency of that knowledge.

Finally, the word of the Lord may be said to grow in us, when we are gradually *conformed to the spirit of it*. What is true religion? It is to be of God's mind. It is for our thoughts to be as God's thoughts; our mind to be as God's mind; our heart to be as God's heart. If God's heart is manifested by the gospel of his Son, it is for us to embrace that gospel, and to be of that mind; and in proportion as our minds are assimilated into the mind of God, to love what he loves, to hate what he hates, to pursue what he pursues, and the more we become of this spirit, the more the word of the Lord may be said to grow in us. Judge ye whether the word of the Lord has grown in you.

And this is the way God generally causes it to *multiply*. We do not expect wheat, or any other grain, to multiply, till it has grown to individual maturity. We do not expect the word of God to multiply, till Christians are brought in a great degree into a likeness with God. There is an important connexion, I apprehend, between the *growth* and the *multiplying* of the word of God. I do not mean to say every minister is successful in proportion to his own spirituality. No; there is sovereignty enough in the success, to keep any of us from boasting; to keep those who are most successful from boasting, and from saying, I am holier than he who is less successful. And yet there is such a connexion between the progress of true religion in the soul and in the world, as to furnish abundant encouragement for us to promote religion in the heart, as the means of *promoting* public religion. Whenever God has been determined to bless any part of mankind, and to succeed the gospel in any remarkable way, it has always been by raising up men of distinguished personal godliness. When he was pleased to accomplish a great work in the Jewish church, it was by raising up Nehemiah, a man that laboured for the public good without receiving any reward for it. When God had a mind to extend his gospel among the heathen, it was by raising up a Paul; a man so disinterested, that though he was qualified to fill one of the first stations in his day, and might have raised himself to the highest pitch of worldly honour and eminence, as we may conclude from the zeal and ability which he displayed, and his feeling so much at home, when pleading before Agrippa, yet he said *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;* and, so far from repenting, *I do count them but dung, that I may win Christ, and be found in him*. Would you see a man that God had raised up in order to spread the gospel in the earth, you would see a man that had a heart full of spirituality. The word grows in the mind, before it can be expected to grow much in the world. Similar remarks might be made of all the great revivals that have taken place in the world. Witness Luther, and a number of the reformers, to say nothing of characters that are now living. The greatest works of God are carried on by men in whom the word of God first grows: nor is it confined to ministers; but when the Lord was pleased to spread the gospel in the Jewish and heathen world, it was by men among whom the grace of God grew. There is,

my brethren, but little expectation of the gospel's spreading, unless there be a spirit of prayer, of holy zeal, of disinterestedness; a willingness in us to lay ourselves out to the uttermost. Whenever we see this, we may hope that the word of the Lord will grow and multiply.

It is remarkable David viewed things in this order. Personating the church, he says, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth." So that God's ordinary way of blessing the word, of diffusing the gospel, is, by beginning to bless the church that now is; by beginning, as it were, at home: and we have no reason to expect the progress of the gospel among us, or in foreign nations, but as it grows in our own minds. Considering things in this connection, what encouragement is there to be conversant with the scriptures; to make religion a business; to be concerned that the word of God may not only have *place* in us, but grow in us, that there may be growing attachment to its excellence, and increasing conformity to its spirit! It was thus that the word of God grew and multiplied in that day; and it will be thus that it will grow through the earth in our days, or in the days of our posterity.

I will close with only one word. It must be planted there, before it can either grow or multiply.—Brethren, this is the origin; this is the root.—The word of God must have place in our minds, must have place in our hearts, *else* it can neither grow nor multiply. Be it your concern then, *if* you have hitherto treated it *with* levity, to repent, and believe *the gospel.*

PARTICULAR

BAPTIST CHURCH,

At Hawkshead-Hill, Lancashire.

FORMED, June 15, 1678.

Then present, 1. Mr. Robert Blenkinship, minister at Great Broughton, Cumberland. 2. Mr. John Ward, teaching elder of the church meeting at Hexham, Cold Rowley, and Hamsterley. It is supposed that he was the successor of Mr. Tillam, who had been sent in 1651, by the church in Coleman-street, under the care of Hansard Knollys, to preach the gospel in the north, and who laboured with great success in the vicinity of Hexham. Mr. Ward, being a skilful mineralogist, was employed by a mining company as their steward. He visited the copper-mines in Lancashire once in eight weeks, and then preached in the neighbourhood of Hawkshead-hill, Conistone, and Tarvor.

After his removal, Mr. William Carr and Mr. Michael Warton, co-pastors of Hamsterley church, preached at Hawkshead-hill, till 1707, from which year till 1711 the Rev. George Braithwaite was their stated minister. Mr. B. was born in that neighbourhood in 1681; was educated at Hawkshead-hill Grammar-school, went from thence to an Academy in Yorkshire, and after that to Oxford. He was baptized in London, A. D. 1706, by the Rev. David Crossley, then pastor of the church in Cripplegate. Being set apart to the ministry by that church, he went to Hawkshead-hill, where he purchased, and confirmed to the church, the present meeting-house and burial-ground, with two small fields adjoining.

From 1711, when Mr. B.

cepted an invitation from the church at Bridlington, till 1726, the church at Hawkshead received occasional assistance from the churches at Hamsterley, Knaresdale, and White-hill.

From 1726 to 1771 the Rev. Richard Coulthread, a member of the church at Knaresdale, was pastor.

After his death the church was supplied for some years by the Rev. John Hindle, John Sandys, —— Townsend, &c.

The Rev. Thomas Harbottle, from the church at Hamsterley, was pastor from 1778 to 1780, when he removed to Tottlebank, where he still resides.

After his removal the church was supplied by the Rev. Messrs. Ross, Dawson, Rigby, Blacket, Boice, and Abraham Greenwood, Junior, the last of whom left it in 1819.

The Rev. Abraham Greenwood, Junior, was baptized at Okeham; set apart to the ministry 1799 by his father's church in Lincolnshire; ordained 1801 at Bingley, when Dr. Fawcett gave the charge; and recommended, 1810, to Hawkshead-hill by Dr. Steadman.

BAPTIST CHURCHES, BEDFORDSHIRE.

Those marked * practise mixed communion.

*Bedford, 1st ch. . S. Hillyard.
2d ch. . . . . — King.
*Biggleswade . T. Middleditch.
*Blunham . . . . Sol. Hawkins.
Cranfield . . . . W. Wakefield.
*Cardington Cotton End . . . . } W. Freeman.
Carlton . . . . Charles Vorley.
Dunstable, and HoughtonRegis } W. Anderson.

*This is a continuation of the old church at Thorne, where the late Mr. Fuller preached at the ordination of the Rev. Mr. Faulkner. Mr. Morris (author of the Life of Mr. Fuller) succeeded Mr. F. and Mr. A. succeed Mr. M.

*Keysoe . . . . Reynold Hogg.
Leighton Buzzard . . T. Wake.
Luton . . . . . — Daniels.
Potton . . . . . — Chapman.
Ridgemount . . . . W. Cuttris.

Mr. C. succeeded the Rev. G. Keely, who is now settled in New England. Mr. K. preceded Mr. Blundell, at Northampton, and succeeded Mr. Hunt at Ridgemount. Mr. Hunt preaches to a small church near Tring.

Little Stoughton . James Knight.
Sharnbrook . . . . ——————
Southill . . . . . T. Tay.
Toddington . . . . W. Ramsey.

The meeting-house at Toddington was built in 1812, for the Rev. R. Morris, pastor of the Independent church at Hockliffe, and was opened July 7. The same meeting-house was re-opened in the Baptist connexion in 1816, a church formed, and the Rev. W. Ramsey chosen pastor. His ordination was conducted by the Rev. G. Keely, T. Wake, — Daniels, &c.

Westoning . . . . . G. Dance.

This small church was, I believe, collected chiefly by Mr. D. himself, whose ordination was conducted by the Baptist ministers of Potton and Southill.

May, 1820. ASTROP.

EARLY ENGLISH PRINTED TRANSLATIONS OF THE *SCRIPTURE:*

In answer to W. P.'s Question, Page 16 of Volume XI.

W. TINDALE'S Translation of the New Testament, in which he was assisted by the learned John Fry, and a friar named William Roye, (which last-mentioned person wrote for him, and helped him to compare the texts together, and was afterwards burned in Portugal,) was printed at Antwerp in 1526, in octavo, without

a name; and Mr. Tindale added at the end an Epistle, wherein he 'desyred them that were learned to amende, if ought were founde amysse.' There were but 1500 copies printed of this first impression, which was the first printed edition of any part of the Scriptures in English; and most of them being imported into England, were very industriously dispersed, and eagerly bought up and read. Bishop Tonstall issued an order, October 23, 1526, prohibiting the reading of it, and commanding all the copies to be brought in that they might be burnt. One of the pleas was, that the reading of it would make the people rebel against the king. Augustin Packington, also, an English merchant, was employed by the bishop to buy up all the copies of the English Testament which remained unsold: these being brought to England, were publicly burnt at Paul's cross. But this foolish policy (See 2 Sam. xv. 31. Job v. 13.) only took off many copies which lay dead upon Tindale's hands, and put a good sum of money into his pocket; so that he was enabled to prepare another edition more correct than the former, which however was not printed till 1534. But of the first edition about 5000 copies were reprinted in 1527 and 1528. This made the books more plentiful, and cheaper than ever they were; at which bishop Tonstall being amazed, he sent for Packington, and asked him how there came to be so many Testaments about, when he had promised him he would buy them all. Packington answered, surely he had bought all that were to be *had*; but he perceived they had *printed* more since, and he could *not see* how they could be kept *from doing* that, unless his lordship would likewise buy the types and presses. About the same time, George Constantine, who was suspected of heresy, being examined by Sir Thomas More, and asked, by whom Tindale, Joye, and others beyond sea, were furnished with money from hence, replied, that it was the bishop of London who had helped them; for he had bestowed among them a great deal of money upon New Testaments to burn them,—and that had been, and yet was, their only succour and comfort. Unable to accomplish their design, the prelates vented their rage upon those who were suspected of heresy. The word of God, however, grew and multiplied; for the burning of it was looked upon among the people as a shocking profanation.

As soon as Tindale had finished the New Testament, he translated from the Hebrew into English the Five Books of Moses. But going by sea to Hamburgh, to have it printed there, the vessel in which he went was wrecked on the coast of Holland, so that he lost all his money, books, writings, and copies, and was forced to begin anew. However, he came in another ship to Hamburgh, where, by his appointment, Miles Coverdale waited for him, and assisted him in translating the Pentateuch from Hebrew into English, from Easter to December, 1529, in the house of Mrs. Margaret Van Emmerson, widow. It was printed in 1530; and he afterwards made an English version of the prophecy of Jonah, with a large Prologue, which was published in 1531; but he published no more books of the Scripture. If he translated any other books, and, when he was apprehended, they fell into the hands of the officers, the ma

nuscripts would no doubt be destroyed.

Of this first edition, the industrious Mr. Wanley wrote the following memorandum in his copy of Wood's Athenæ; "I never yet, notwithstanding all my searches, saw any one copie of this edition." The only copy of which we have heard that was preserved from the flames, was one in the possession of the ingenious Mr. Joseph Ames. Tindale acknowledged, in the Preface to his subsequent edition, that there were in this "many fautes, whyche lacke of helpe at the begiunyng, and oversight, dyd sow therein." Therefore he set himself about looking over and correcting it again, though his own second edition did not come out till 1534.—But the Dutch Printers, finding it was a book in great request, published a new edition of it in 1527, 12mo, and, about a year after, another, in a larger letter and volume, with figures in the Revelation; in all about 5000 copies; as has been already mentioned. The price of Tindale's was seven or eight groats a-piece; but the Dutchmen sold theirs at the rate of thirteen pence each, or 300 for £16 5*s*. But the printers not understanding English, committed a great many faults. However, they printed a third edition in 1529, which went off so well, that this, as well as the two former, were all sold before 1530. In which year they proceeded to a fourth edition, of about 2000, in a small volume and letter; more incorrect than even the former; which, however, were soon all disposed of. And in 1534, the Dutch printed a fifth edition, which they got George Joye, a *Bedfordshire man*, Fellow of *Peterhouse, Cambridge*, to correct.

Tindale's own Second Edition of his New Testament was "Imprinted at Antwerp by Martin Emperour, Anno M.D.XXXIV." 8vo.—In 1536 there came out another edition, with this title, "The Newe Testament yet once agayne corrected by William Tyndale. Printed in the yere of oure Lorde God, M. D. and XXXVI," in a broad 4to.—And, the same year, another edition, printed very probably in Scotland, in a large 4to. Likewise one in a smaller 4to, and a small 8vo, and some others in 8vo, 12mo, and 18mo.

The English Translation of the Pentateuch, or Five Books of Moses, mentioned above to have been printed in 1530, is in a small 8vo volume, which seems to have been printed at several presses, as we may suppose the times would permit. Genesis and Numbers are in the Dutch letter, and contain, the one 76 leaves, and the other 67. Exodus, Leviticus, and Deuteronomy, are printed in the Roman letter, with now and then a capital of the black letter intermixed, as was done in books printed about this time at Zurich. Exodus contains 76 leaves, Leviticus 52, and Deuteronomy 63. To every one of these five books is prefixed a Prologue; and at the end of Genesis, Exodus, and Deuteronomy, and at the beginning of Numbers, are Tables expounding certain words. In the margin are some notes; and it is adorned with ten wooden cuts.

The first printed edition of the whole English Bible was in 1535, in folio. The translator and publisher was Miles Coverdale, afterwards bishop of Exeter, who revised Tindale's version, compared it with the originals, and supplied what had been left untranslated

by Tindale. It was printed at Zurich, and dedicated by Coverdale to King Henry VIII. And this was *the Bible which*, by Lord Thomas Cromwell's injunctions of September, 1536, *was ordered to be laid in churches.* —The next year, 1537, whether it was that archbishop Cranmer had a mind to have Tindale's Prologues and Notes reprinted, which had been left out in Coverdale's edition, or that the printers thought such an edition would sell well, the Bible was printed at Paris in folio, with this title, "The Byble, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into English. By Thomas Matthewe." This name of *Matthewe* is fictitious, the real author being the excellent John Rogers, the proto-martyr under Queen Mary, who was burnt in Smithfield Feb. 4, 1555. In this edition, from Genesis to the end of the Chronicles is Tindale's Translation: from thence to the end of the Apocrypha is Coverdale's; except the book of Jonah, which is Tindale's, as is also the whole New Testament. In 1538, a resolution was taken to revise this edition of Matthewe's, and to print it again without the Prologues or Annotations, at which great offence was pretended to be taken, as containing matters heretical, and very scandalous and defamatory. For this purpose Grafton and Whitchurch were employed, who, because there were at that time in France better printers and paper than could be had here in England, procured the king's letters to the *French* king, for liberty to print *it at* Paris. Accordingly they had the royal licence for so doing, and had almost finished their design, when, by an order of the Inquisition, dated December 17, 1538, the printers were forbidden, under canonical pains, to print the said English Bible, and being carried before the Inquisition, were charged with heresy. The English who were there to correct the press, and take care of the impression, were all forced to fly, and the impression, consisting of 2500 books, was seized and confiscated. But by the encouragement of the Lord Cromwell, some of the English returned to Paris, and got the presses, letters, and printing servants, and brought them over to London, where they resumed the work; which was finished, and published in 1539, with this title;—"The Byble in Englyshe; that is to say, the Content of all the holy Scripture, bothe of the olde and newe Testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of dyverse excellent learned men, expert in the forsayde tonges." Printed by Richard Grafton and Edward Whitchurch: folio. When it was finished, Lord Cromwell, Vicar-general and Vicegerent over all the Spirituality, under the King, enjoined, that one *Bible of the largest volume* (meaning this edition) should be provided for every parish-church, at the joint charge of the parson and parishioners. From its very large size, this is usually denominated the GREAT BIBLE. The Psalms in the English Liturgy are of this translation, with some few alterations. The new version was executed during the reign of Edward VI. though several editions were printed both of the Old and New Testaments. See Lewis's History of the English Translations of the Bible, prefixed to his edition of Wickliffe's Translation

of the New Testament, fol. Lond. 1731, pp. 15-31; and which is also extant in 8vo. with considerable additions.—Biog. Brit. Vol. III. p. 1533, and Vol. VI. p. 3957.—Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, Vol. II. p. 13. — Dibdin's Bibliotheca Spenceriana, Vol. I. pp. 78-81. —Ames's Typographical Antiquities, Vol. III. pp. 434-440.— Archbishop Newcome's "Historical View." — History of the English Bible: a Religious Tract.

Since the receipt of the above, we have been favoured by a correspondent with the following extract from an old MS. "Tindal's first Edition of the New Testament, 1526, was bought by Dr. Gifford, and given by him to the Baptist Library, Bristol. That by Dr. Coombe, in the British Museum, is dated 1534: Dr. Gifford gave twenty guineas for it."

THE LATE ECLIPSE.

SEPTEMBER 7, at a few minutes past eleven o'clock in the morning, the moon's penumbra, or partial shadow, (for the dark shadow, or that shadow which produces a *total* eclipse, terminated at the distance of more than 15,000 miles from the surface of the earth,) advancing through open space from west to east, just began to fall upon the earth, and to touch it at the south-western extremity of Hudson's Bay. Advancing eastwards with vast rapidity, and spreading itself at the same time on all sides, the shadow at half-past eleven o'clock extended from the Mississippi and *Illinois rivers in the* south, to the *top of Baffin's Bay* in the north, *and from Hudson's Bay* on the west to the coast of Newfoundland on the east, including the whole of the great lakes of America, both the Canadas, Labrador, and Nova Scotia; covering an extent of upwards of two millions of square miles, and producing to all the places within this space, an eclipse of greater and greater extent, in proportion to their proximity to the central part of the shadow over Hudson's Bay. In the space of twenty minutes, the boundary of the shadow had advanced no fewer than 1,400 miles. The *centre* of it however had not yet reached the earth, and the eclipse was no where central or annular. But about forty minutes past twelve, when the *centre of the shadow* just fell on the earth, this remarkable phenomenon began to be observed to the east of the Coppermine river, in North America. The circumference of the shadow then extended from Lake Superior to Nova Zembla on the one hand, and from Hudson's Bay to the coast of Africa near the Canary Islands on the other, skirting and partly including the western and northern shores of Europe, and including also the whole of the British Islands, in every part of which the eclipse had then begun. Still flying eastwards, the centre of the shadow arrived at one o'clock on the east coast of Greenland, near Jan Mayen's Island, while the extreme boundary extended from the middle of the Atlantic ocean, in lat. 52°, northwards nearly to Kamschatka, and from the North Pole almost to the Arabian Sea, nearly 5000 miles in length and upwards of 4000 in breadth, skirting the southern shores of Europe, and including with it a very considerable portion of Asia. Advancing with undiminished rapidity, the shadow now changed its

direction and bent towards the south. Passing to the east of Iceland and the Feroe Islands, the centre was at half-past one nearly over those of Shetland, where of course the eclipse was annular. About two o'clock the centre of the shadow, after having traversed the North Sea, and entered the European Continent near Embden, arrived over the middle of Germany, to the east of the Rhine; and the shadow itself was then at about its maximum, extending from the North Pole to the Arabian Sea, and from the Caspian to the Cape de Verd Islands, and including the whole of Europe, the western part of Asia, and the northern part of Africa, through every part of which extent the sun appeared eclipsed in a greater or less degree, according to their nearness to, or distance from the centre of the shadow in Germany, where the eclipse was then annular. The *advanced part* of the shadow now began to leave the earth, and the extent of the whole to decline: the *centre*, however, continued to advance southwards, crossing the Alps, entering the Adriatic near Venice, traversing its western shores, recrossing Italy on the east of Naples, and arriving at the Gulph of Tarentum at half-past two. Bending its course again to the east, crossing the Mediterranean, and producing an annular eclipse in the Island of Candia, (the ancient Crete,) the *centre* then entered Lower Egypt, traversed the course of the Nile to the town of Zaera, and crossing the desert and sea of Suez, arrived over Mount Sinai about three o'clock, and, crossing in a few *minutes* more the great desert of *Arabia*, left the earth with the *setting* sun in the Persian Gulph, *to the* south of Bassora. The shadow itself, however, still covered a vast extent of the earth's surface. On the south, having crossed the line in the Indian ocean, it extended from near the island of Madagascar to the centre of European Russia, near Moscow, on the one hand, and from Bassora across the unknown regions of Africa to the Cape de Verd Islands on the other. The shadow now receded from the earth with the same rapidity it had approached, contracting at the same time all its dimensions. At four o'clock its western segment still covered a very considerable portion of the north and west of Africa, but at a few minutes before five the last portion left the earth under the line, and near the island of St. Thomas, in the Gulph of Guinea. Such was its vast extent and rapid progress. Entering in the almost unknown regions of North America, its *centre* in the course of three hours crossed the Atlantic ocean, passed over the centre of Europe, and left the earth in the Gulph of Persia, after travelling in this short space of time a distance of 6000 miles, nearly the fourth part of the earth's circumference; and its *circumference*, during its progress, enveloped nearly the whole of the civilized world.

The late eclipse was a return of the one which was observed in this country in 1748. That this may be better understood, let it be noticed, that when, at New or Full Moon, the Sun, Moon, and Earth are all in a right line, that is to say, when a straight line would pass through all three,—if the Moon is then New, (that is, if she is on that part of the straight line which is between the Earth and the Sun,) her shadow falls upon the Earth; but if she i

then Full, (that is, if she is upon that part of the straight line which is beyond the Earth from the Sun,) the Earth's shadow falls upon her.* Now in 223 months† this relative situation of the Sun, Moon, and Earth, returns within 28′ 12″ of a degree; and therefore in that time there will be a regular period of Eclipses, or return of the same Eclipse, for many ages.—In this period there are 18 years, 11 days, 7 hours, 43 minutes, 20 seconds, when the last day of February in Leap-years is four times included: but when it is five times included, the period consists of only 18 years, 10 days, 7 hours, 43 minutes, 20 seconds. Add therefore this period to the time of any Eclipse, and you will have the time of its return. But the above-mentioned variation of 28′ 12″ will wear out the return of the Eclipses in process of time; and then it will be 12,492 years before the same series begins again.

* The reason that there are not eclipses of the Sun and Moon at every New and Full Moon is as follows. Imagine a nut and an orange placed at a very great distance from each other, (representing the Earth and the Sun,) with a straight thread extending from the one to the other. Imagine also a hoop placed round the nut, to represent the Moon's monthly orbit round the Earth. If the thread not only extended from the orange to the nut, but also went through that part of the hoop which is between the orange and the nut, whenever a *pea* (representing the moon,) came to that point of the hoop, the orange would be eclipsed. And if the nut (or earth) were *stationary*, whenever there was an eclipse of the Sun at a New Moon, there would be an eclipse of the Moon at the ensuing Full Moon, the thread being supposed to pass through the two opposite points of the hoop. But the earth in that time will have proceeded about one twenty-fourth part of its annual orbit, and will not be at the place where the thread passes *through the opposite point* of the hoop *till 173 days afterwards.* Therefore in *about 173 days after an eclipse, we may expect a corresponding eclipse.*

† *Synodical months*, or lunations.

The late Eclipse, after traversing the voids of space from the Creation, at last began to fall upon the earth near the South Pole, A. D. 1154. Every one of the above-mentioned periods, it advanced more northerly, until on the 30th of April, 1622, it began to touch the southern part of England about two in the afternoon, the centre then rising in the South Sea, traversing the Continent of South America, crossing the Atlantic into Africa, and setting near the Red Sea. Its visible returns were June 1, 1676, when four digits were eclipsed at London about nine in the morning; in 1694, in the evening; July 4, 1730, when the Sun was seen at London above half eclipsed, just after sun-rise; July 14, 1748; August 5, 1766, in the evening, when about four Digits were eclipsed; August 28, 1802, early in the morning; and September 7, 1820.

It will be no more visible till October 10, 1874. In 1892 the Sun will go down eclipsed at London; and November 13, 1928, the track of the centre will be in void space, though two Digits [a Digit is a twelfth part of the diameter] will be eclipsed at London. In the year 2090, the whole Penumbra will pass by the earth without touching it. But in 12,492 years, it would return again as at first, if the present order of things were to continue.

Dr. Halley says, concerning that in 1748;—"It (the degree of darkness) was such, that one might have expected to have seen many more stars than I find were seen at London. The three planets, Jupiter, Mercury, and Venus, were all that were seen by the gentlemen of the Society from the top of their house, where they had a free horizon; and I do not hear that any one in town

one more than Capella and Aldebaran of the first stars. I further conclude he, to particularize the chill and damp which attended this eclipse, of which most spectators were sensible, as also the concern that appeared in all sorts of animals at the extinction of the sun, which we ourselves could not behold without some sense of horror."

We conclude with calling the attention of our readers to the regularity of the motion of the heavenly bodies. Though their magnitude is so wonderful, the truth of their motion during a thousand years, is far more exact than that of the best clock that ever was made during a single year. How great then must be the stupidity of him who does not behold in them the Almighty and the All-wise MOVER! And how great the folly of him who says in his heart, or by his life, that there is no God! And to him who denies what he cannot comprehend, we would say, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Areturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?—he that reproveth God, let him answer it."

ADDRESS TO CHRISTIANS.

No. 6.

LASTLY, *Our whole conduct must be under the influence of divine grace, that our light may so shine before men, that they may see our good works and glorify our Father which is in heaven.* It is said of Enoch that he walked with God; being reconciled to him by faith in the promised seed, he realised his presence and had respect to it in all his ways. He held constant communion with him, and depended on the supplies of his grace; he resigned himself to his will, and was devoted to his glory: therefore he had this testimony, that he pleased God. Thus it should be with us: but if we forget that he is about our bed and about our path; that he is acquainted with all our ways; that he is infinitely holy, and will be sanctified in them that come nigh him; or live as if we had forgotten these things; we cannot expect to enjoy a sense of his approbation in our souls, or to have his Spirit witnessing with our spirit that we are the children of God. We may retain our place in the house, and in the church of God—our characters may stand fair to the view of our fellow-men,—but our hearts have departed from God. If we are permitted to proceed in departing still further from him, we may greatly dishonour his cause, and deeply wound our own souls. Let us return to him with weeping and supplication, lest by terrible things in righteousness he convince us of our folly. If we are walking humbly before him, let us be thankful, and earnestly pray that we may be kept by the power of God through faith unto salvation; and that he would uphold our goings in his ways, that our footsteps slip not, that we be not ashamed of our hope.

B. S. G.

THE RIGHTS OF THE SAINTS.

DEAR SIR,

Having observed that you occasionally introduce extracts from valuable old writers, I have taken the liberty to trouble you with one from the learned and

pious Dr. Owen. It struck me in the course of private reading, not only as most solemn and weighty in itself, but peculiarly adapted to awaken the serious consideration of those who possess an ample share of the things of this world, and yet manifest little or no concern to relieve the afflicted and poor of Christ's flock; or to lend a proportionate assistance to any of those laudable institutions, whose object is the advancement of his glory in the prosperity of the church.

The general subject of the section where the extract is found is, *The rights and privileges of the saints, by virtue of their adoption into the family of God.* In a variety of particulars the Author endeavours to prove, that Christ being Lord of the whole earth, and constituted Head over *all things* for his church's sake, and being the elder brother of the family into which the saints are adopted, they have a legal and spiritual right to whatever portion God in his providence is pleased to give them; and that although others possess a large share of the world, it is not by right as the saints enjoy it, but they are put into the possession of it for the use of the church, and must be called to account for their management of the same. He concludes thus.

"They have no true, unquestionable right, I say, even to the temporal things they do possess. It is true they have a *civil right* in respect of others; but they have not a *sanctified* right in respect of their own souls. They have a right and title that will hold plea in the *courts* of *men*, but not a right that will hold in the court of God, and in their own conscience. It will one day be sad with them, when they shall *come to give an account* of their enjoyments. They shall not only be reckoned withal for the *abuse* of what they have possessed, that they have not used and laid it out for the glory of Him whose it is, but also that they have ever *laid their hands* upon the creatures of God, and kept them from those for whose sake alone they are preserved from destruction. When *the God of glory* shall come home to any of them, either in their *consciences here*, or in the judgment that is to come, and speak with the *terror* of a revengeful judge; 'I have suffered you to enjoy *corn*, *wine*, and *oil*, a great portion of my *creatures*; you have rolled yourselves in *wealth* and prosperity, when the right heirs of these things lived *poor*, and *low*, and *mean*, at the next doors; Give in now an answer, how have you *used* these things? What have you laid out for the service and advancement of the gospel? What have you given unto them' for whom nothing was provided? 'What contribution have you made for the poor saints? Have you had a ready hand, and a willing mind to lay down all for my sake?' When they shall be compelled to answer as the truth is, 'Lord, we had indeed *a large portion* in the world, but we took it to be *our own*, and thought we might do what we would with our own; we have eat the fat, and drunk the sweet, and left the rest of our substance for our babes; we have spent somewhat upon our *lusts*, somewhat upon our *friends*; but the truth is, we cannot say that we made friends of this unrighteous mammon; that we used it to the advancement of the gospel, or for ministering unto thy *poor* saints—And now, behold we must die, &c.'"

So also when the Lord shall proceed further and question, not

only the *use* of these things, but also their title to them; and tell them,—"The earth is mine, and the fulness thereof. I did indeed make an original grant of these things to *man*; but that is *lost by sin*; I have *restored* it only for my saints; Why have you laid *your fingers* of *prey* upon that which was not yours? Why have you compelled my creatures to serve you and your lusts, which I had set at liberty from your dominion? Give me my *flax*, my *wine*, and my *oil* and *wool*; I will set you naked as in the day of *your birth*, and revenge upon you your *rapine*, and unjust possession of that which was not yours."—I say, at such a time, what will men do?

Dr. Owen's Treatise on Communion with God, Chap. x. section 38. *Oxford Ed.* 1657.

ANECDOTES.

SECURITY of the CHRISTIAN.

A profane persecutor discovered great terror during a storm of thunder and lightning which overtook him on a journey. His pious wife, who was with him, inquired the reason of his terror. He replied by asking, "Are not *you* afraid?" She answered, "No: it is the voice of my heavenly Father; and should a child be afraid of the voice of its father?"—"Surely (thought the man) these Puritans have a divine principle in them which the world seeth not: otherwise they could not have such serenity in their souls, when the rest of the world are filled with dread."—Upon this, going to Mr. Bolton, of Broughton near Kettering, he lamented the opposition which he had made to his ministry, and became a godly man ever after!

THE UNREASONABLE FEAR OF THE CHRISTIAN REPROVED.

A good woman, in consequence of some severe affliction, wept. Her child observing it, cried out, "Mother, what is the matter; is GOD dead?" The woman felt the force of the question, and her serenity of mind instantly returned.

It will immediately occur to the reader, that the child knew that the constant peace and happiness of his mother flowed from her habitual confidence in her heavenly Father. When, therefore, her peace of mind was departed, the child could impute it to no other cause than the death of him in whom she trusted.

KRISTNO *And the English Gentlemen.*

Kristno is stationed at Chittagong. Being upon very friendly terms with the English residents there, all of whom are Episcopalians, these gentlemen asked him when he intended to baptize his converts, at the same time promising to attend as spectators. The day being arrived, one of them brought with him a very handsome China bowl. Kristno asking for what purpose he had brought it, the gentleman replied, "To baptize with." "I cannot baptize in this," said Kristno. "How then?" asked the gentleman. "In the same way," answered Kristno, "in which John baptized our Lord." "Do it in your own way," said the gentleman; "a river is near,—we will follow you." They accordingly attended; Kristno prayed, preached, and baptized; and they returned, and fired off eleven pieces of cannon in honour of Kristno and his new way.

Juvenile Department.

AN ACCOUNT
OF A
DEAR LITTLE BOY;
IN A LETTER TO A SON.

MY DEAR HENRY,

You heard me some time since relate the history of a dear little boy, who died when he was about eight years of age. You then wished I would write it out for you: I now accede to your wishes. His father, a very respectable, benevolent, and pious gentleman, gave me the narrative. I send you a part of his account, as I had it from his own lips, except that I shall abridge it a little.

W. B. was from his childhood very thoughtful. When a playmate had injured one of his fingers so much that he endured a great deal of pain, and it was at last obliged to be cut off, he never blamed his companion who inflicted the wound, but observed, "God intended I should suffer a great deal of pain, or he could have prevented it at first, or else have made me soon well."

For four years he was much afflicted. During the latter part of his illness he was deprived of the kind attention of a beloved mother. He felt the loss very deeply, but never uttered a murmuring word; and he was often the means of comforting his father under the heavy trial.

He was acquainted with the leading events in the history of England; he had read many volumes of voyages and travels; and he had gained a general knowledge of geography. His thirst for knowledge was great; but he was still more remarkable for the graces of God's Holy Spirit. Amidst his afflictions he was persuaded that an easier lot would have been appointed *for him, if the* Lord *had not seen that all his sufferings were necessary. He said,* that *perhaps if he had been less* afflicted, he should have thought and cared as little about God, and his will, as most other children do. He often observed, that he ought to be very thankful that God did not punish him as he deserved.

When narratives of real distress were related to him, he showed he felt much, by frequent inquiries after the sufferer, and by sending some of the money he obtained for learning hymns and passages of scripture. He also read and heard with very lively interest the reports relative to the state of the heathen, and the efforts which are making for their conversion. About three months before his death, alluding to a purpose his parents had entertained of going abroad, he said, "Papa, if I were likely to get well, I should wish we had gone." "Why, my boy?" said his father. "Because, perhaps, I might be of some use to the poor negroes." "I fear," said his father, "that though you should recover from this illness, we must not expect you ever to be capable of much active employment (being deprived of the use of both legs): you may indeed be a comfort and a blessing to those living in the house with you." "But, papa," said he, "we could get some black children to come into the house, and I could teach them to read, and I could tell them of Jesus Christ; for they cannot know so much of him as I do: and perhaps they might tell their fathers and mothers, as the children in Ireland do," referring to a report he had read of the spread of the gospel in that benighted country.

He was generally amiable; but you know, my dear Henry, that there must be something more than good temper and behaviour to bring us into a state of friendship with God. And it was not until about six months before his death, that our dear William considered there was any real change in his character.

About this time he read a tract, entitled, "The Power of Divine Teaching exemplified in the Life of J. W." with which he was much impressed. Reading where the child expressed his confidence that he was going to heaven, because his sins were forgiven, he said, "How happy that child must have been! I am not good enough to die!" He was told, that the child's happiness did not arise from his not having been a sinner, but from the hope that his sins were forgiven, and that this was the design of Christ's coming into the world. He said, "I do believe that Jesus Christ came into the world to save sinners, but that does not make *me* happy. I am not better than many children who do not believe it." The Bible, however, now became his constant companion; he read much of it by himself, not selecting, as he had been accustomed, the historical and narrative parts, but the Psalms, the Gospel by John, and many parts of the apostolical epistles. As his strength declined, he found his larger Bible too heavy, and he asked for a smaller, which he laid under his pillow every night, and began reading it as soon as it was light enough in the morning, sometimes long before any one else in the house was awake. He now preferred this precious book to all others; and being asked why he did so, replied, "Because I know that all it says is true." Another reason he afterwards mentioned, — "the importance of its truths to a dying creature."

William was now visibly drawing near to an eternal world. His approaching change was contemplated by him not only without dismay, but with desire. More than once, when asked whether he would rather live or die, he said, "I would rather die, and go to Jesus Christ." When once asked, Why he would prefer to die? he said, "Because then I shall never offend God again." "How do you now offend him?" "I think wicked thoughts, and the most when I am trying to pray to him."

After much suffering of body, and mental depression, it pleased God to lessen his pain, and to speak peace to his troubled mind. The little he said, conveyed the satisfactory assurance that hope had revived in his bosom, and that he felt peace within. On the morning he died, he requested his father to read to him; and when asked what he should read, he only replied, "John." Part of the 17th chapter, which had been a great favourite with him, was then slowly read. In the afternoon he expressed his wish that his father should pray with him. After this, he scarcely attempted to speak, but was evidently engaged in secret aspirations to heaven, whither his happy redeemed spirit took its flight, in April, 1818, after he had lived on earth seven years and ten months.

That you, my dear Henry, may early become acquainted with the great and blessed truths of the gospel, and live and die under their holy influence, is the constant and fervent prayer of your affectionate father,

Coseley. B. H. D

Obituary.

MRS. ALICE SOPHIA KILPIN.

Mrs. Kilpin was born July 24, 1795. Her parents, Mr. and Mrs. Adams, were then members of the *late Rev.* Dan Taylor's Church, *Church-lane*, Whitechapel. Although naturally of an amiable and serious disposition, and constantly attending the means of grace, it was not until the year 1816, when on a visit at Exeter, that she was convinced of the necessity of personal religion. She there attended the ministry of the Rev. Samuel Kilpin, which was greatly blessed to her; and being taken ill, the Lord was

pleased to sanctify the affliction to her, and she was enabled, through grace, to resolve, that if permitted to recover, she would no longer be ashamed to own her Saviour before men, but would dedicate herself to him. The Lord graciously heard her, and raised her up again, and, when sufficiently recovered, she proposed herself to the church at Exeter, and was baptized by Mr. Kilpin on April 7, 1816. The following, which was found in her hand-writing, appears to have been written in prospect of her baptism. "Gracious and ever-blessed Lord God, grant that thy unworthy handmaid may not speak, write, or appear to others any thing more than she really is. Blessed Lord, thou alone knowest her heart, vile and deceitful above all things!

'Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most,
I sacrifice them to his blood.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
DEMANDS MY SOUL, MY LIFE, MY ALL.'

Thou ever-adorable Jesus! surely I do love thee, or I could not thus feel. Thy name is music to my ears. If I were not in the right way, surely I should not long to hear thee spoken of: I should not long to hear thy word. Oh! gracious Saviour, grant that I may not prove a hypocrite. Search my heart, and try it, lest when I am weighed, I should be found wanting.

'Prone to wander, Lord, I feel it;
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it from thy courts above!'"

She very soon afterwards relapsed, and lay several months apparently on a death-bed. An extract from a letter, written during that period, will show the state of her mind.

"*Exeter, June 3, 1816.*

"MY DEAR BETSY,

"I am reduced to such extreme weakness, that I know not how to keep myself alive when I get up; *but I trust, amidst all,* I can say, 'Thy will, O Lord, be done!' Pray tell me if your feelings have been similar to my own. I have a good hope that, through the blood of Christ, I shall be saved. It is there I rest all my hopes of salvation.

'I plead no merits of my own,
But trust the merits of thy Son.'"

In this letter she mentions the following very remarkable dream.

"Friday night, May 3, I dreamt I was sitting in the parlour, very ill, when I suddenly felt I was dying. I said to my brother and sister, who were with me, 'I am dying: mind and keep me long enough above ground, till you are certain I am dead, lest I should only be in a fit, as I have a great fear of being buried alive; then I expired, which appeared like falling asleep. I thought I had been asleep about half an hour, when I awoke, and found myself in a large stone building, almost dark; it appeared to be like the entrance of some great cathedral. I thought I had arrived in the world of spirits, and that this place was called the Judgment Hall, where I was come to be judged. And though I had the same thoughts and feelings as when alive, I knew I was only a spirit. I felt very much distressed that I had told my friends to keep me any length of time above ground, knowing myself that I was dead, and must soon take up my abode in the regions of everlasting happiness or misery. Though apparently by myself, I felt conscious that there was a great number of persons very near, and that I was surrounded by spirits. I thought it very singular that I should be waiting by myself, as I knew there must be a great many persons going out of the world at the same time; and yet I was by myself.

"I heard some one very near, in a murmuring kind of voice, mention my name, and the year in which I was born; begin to read my life, stating every action of it,—at the end of every year making a kind of pause, as much as to say, Another year gone, and nothing done to the glory of God. Though the voice was so low that I could scarcely

distinguish what he said, yet my agitation was beyond *all description*. There was nothing particularly evil in what he read, yet I thought he made the worst of every thing, laying great stress on my not having done any thing to the glory of God. I felt all the time confident that Jesus was very near me, and knew he would soon speak for me. This person continued to read till he came to my twentieth year, when my agitation increased very much, knowing I had only a few months more to hear, and then my doom must be fixed to all *eternity*. He went on till he came within a month or so of my being taken ill, mentioning every serious thought I had ever had, till he came to my being laid on a sick-bed. Our Saviour then interrupted him, and with a loud and distinct voice began to plead for me, saying, that when I lay apparently on a death-bed, I promised, if I should be restored, that I would no longer be ashamed to own him before men, but would love and serve him, and follow him in all his commandments; that he had therefore raised me up, and had given me sufficient strength, if I did love him, to honour him before men, alluding to my being baptized. I thought he said he had only raised me up to try my faith; and that he spoke with such a sweet voice, that I felt all my fears subside, and though I had lived nearly twenty-one years in the world, and had only loved, and given the glory to him for a month or two, and that the weakest part of my life, the thought that that would be sufficient to obtain a part in his kingdom for ever, almost overpowered me. I thought he spoke some time for me, and was just going to pronounce my sentence, when I awoke, and found it nothing but a dream. Oh that the remaining part of my life may be entirely devoted to him, that whether living or dying I may be with him!

'Jesus, with all thy saints above,
My tongue would bear her part;
Would sound aloud thy saving love,
And sing thy bleeding heart!'

ALICE SOPHIA ADAMS."

On her removal to town, in January, 1817, she attended the ministry of the Rev. Joseph Ivimey, and was afterwards received into communion with the church at Eagle-street, by dismission from the church at Exeter.

On Christmas-day, 1819, she was united to Mr. Benjamin Kilpin, nephew of her former pastor. This union seemed to promise the most pleasing addition to her happiness, and that of her husband; but how short-lived and uncertain our enjoyments, which depend upon human life!

On Saturday, March 4, 1820, she took cold, and was prevented from attending the table of the Lord the next day. Her illness increased rapidly, though for some time without appearance of depriving her of life; but death had received his commission, and baffled all the skill of the physicians.

On Friday evening, the 24th, about seven o'clock, she said to her mother, then by her bed-side, "Mother, I am worse, I am now going." Her mother replied, "Have you, my dear, any thing in particular to say?" She said, "No; I wish for no talk except about Jesus, and his precious blood; talk to me of nothing else; call my husband." He immediately came, when she desired him to pray for her, and talk to her about Jesus, and his precious blood. She then desired those about her to repeat some hymns about Jesus, particularly mentioning, "Jesus, lover of my soul," (H. 305. Selection); "Well, the Redeemer's gone," (H. 36, B. 2, Dr. Watts); and "Firm as the earth thy gospel stands," (H. 138, B. 1, Dr. Watts); repeating herself, as well as she was able,

"His honour is engag'd to save
The meanest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

She then adjusted herself with the greatest composure, and asked her mother if she lay right to die. She soon after desired she might not be disturbed by any of their tears or sighs, but left to die in peace. She

then, in the language of Stephen, called upon Jesus; "Lord Jesus, receive my spirit;"—"Lord Jesus, receive my spirit."—"Lord Jesus, receive my soul." The agonies of death increasing, she said, though with the greatest composure, "Oh! the dreadful agonies!" Her father (not knowing she was in her dying moments) came into the room, and approaching her bed-side, spoke to her; but she was unwilling to be disturbed, and said, "You bring me back; let me die in peace; don't bring me back." She then continued to repeat, "Lord Jesus, receive my spirit;" "Lord Jesus, receive my spirit;" "Lord—Je—sus—re—ceive—my—Spirit;" till she could no longer articulate.

After lying still, though breathing with great difficulty, about half an hour, she was heard to say very softly, as if with pleasure and surprise, "*Indeed!! Indeed!!*" And when she had said this, she fell asleep.

She was interred in Bunhill-fields on Friday the 31st, and on the Lord's-day following, her pastor preached a funeral sermon, (when he read the above Obituary,) founded on Rev. ii. 11. *He that overcometh shall not be* HURT *of the second death.*

ANN TRUBY HOW.

Ann Truby How, the daughter of John and Susannah How, was born at Burford, Oxfordshire, May 23, 1807. She was always of a very docile and inquisitive turn of mind, very fond of reading and attending the public means of grace. In her ninth year she was seized with an alarming illness, from which, however, she recovered. After this period she took great delight in reading the word of God, and was often much affected by Janeway's Token for Children, frequently exclaiming to her mother and brother, while reading it, "What good children those were! How they loved Jesus! How happy! How I should wish to be like them, and to die like them!" She would often relate to her brother the accounts of the good boys recorded in that interesting book, and affectionately address him on the subject of religion. She was very regular in the exercise of private prayer, morning and evening; and there was good reason to think that she was not satisfied with the mere form, but prayed from the sincere desires of her heart, under the influence of the spirit of grace and supplication. She did not only read the scriptures and hear the word preached, but seemed greatly to feel what she read and heard. She received with great eagerness, delight, and gratitude, the instructions given her, partly in the Sunday-school, but chiefly from her mother, whose time permitted her to pay particular attention to the moral and religious instruction of her two children, both of whom she was soon called to resign into the hands of him who gave them. The brother of the subject of this brief account, died a few months before, aged nine years, and gave on his death-bed pleasing evidences of his heart's being renewed by divine grace. She was most affectionately attentive to him during his illness, and it is supposed caught a violent cold in showing her kind regards to him, by procuring herbs that were thought desirable for him. On the very night of the funeral she was taken much worse, and very soon after took to her bed, to rise no more in the enjoyment of health. The whole of her conversation during her affliction, manifested that she saw not only the worth of her own soul, but of the souls of others. She often spoke with grief and compassion of the sinful, thoughtless state of the wicked around her. At the same time she did not see sin in others, and overlook it in herself; but it was her great grief that she was such a sinful creature, and she often lamented it before God. About ten days after she was confined to her bed, she said, "It is impossible to express the pain I feel; but this pain of body is nothing to my trouble of mind." Her mother begged her to inform her what was the cause of it, that she might, if possible, be the means of affording her relief. She said,

"O mother, it is because I am so wicked." Her mother asked her if there was any particular sin she had committed, that lay so heavy on her mind. She replied, No; but that she was such a great sinner; that her sins were innumerable in thought, word, and deed; more than the stars, or the sands of the sea, in multitude. In endeavouring to comfort her under this distress, her mother directed her to Christ, and told her that as he came into the world to suffer and die for sinners, he was able to save to the uttermost all that came to God by him; that he was as willing as able; that he had given most gracious invitations in his word; such as, "Whosoever will, let him come;"—"Him that cometh, I will in no wise cast out;" &c. She further said, that the greatest sinners had been saved by him—and told her what peculiar encouragement there was for her to go to him, from the gracious promises made to children. These, and many other things, were said, and connected with earnest prayer that God would be pleased to remove the distresses of her mind. In a few hours afterwards, light and joy broke in upon her, and she exclaimed, "He is the chief among ten thousand, and altogether lovely." Her mother asked her whom she meant; she replied, "Jesus Christ;" and soon after she said, with great delight,

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my soul out sweetly there."

"Yes, mother," she continued, "you have made my bed very soft; but Jesus makes it much softer." She was very comfortable for some time after, and would often be speaking of the evil of sin in herself and others. The sins of professors of religion seemed a great grief to her. Her Bible and Hymn-Books were her constant companions, with Janeway's Token, and some other books. She would read, and make remarks on what she read, and ask many important questions relative to it. She was particularly fond of the New Testament, and often said, "I love to read the New Testament best, because it speaks most of Christ, and I can understand it best." She was often grieved during her illness that she was not able to attend the public means of grace, and to witness the administration of the Lord's Supper. She seemed much impressed with this ordinance, and likewise with believers' baptism. When in health, she had repeatedly asked her mother, Whether there were any as young as herself baptized? Her mother answered, that she had witnessed one baptized very young; and hoped that she might live to follow her Lord in this way of his appointment, if it were his will. She seemed much hurt when she saw what she thought inconsistent and improper in those who had been baptized. A person who had been a member of the church for several years, was observed by her to talk of very trifling things after returning from the ordinance of the Lord's Supper. She noticed it afterwards to her mother, and said, "How strange she should begin talking of such vain things after coming from the Supper of the Lord!" This was her own expression, and with great seriousness. On one occasion she suddenly broke out with the greatest joy, "Mother, I am travelling to the New Jerusalem; but dying work is hard work." Her fears at times were considerable, and she would say, "I am afraid I am not fit to die." But at other times she had great consolations; and as she drew nearer to death, these were sometimes very abundant, so as to rise to raptures of joy, while, among other expressions of similar import, she said, "Jesus is mine; Heaven is mine; I shall soon be in glory with my dear Saviour, and my dear brother. Lovely Jesus, how precious thou art to my soul! Come, Lord Jesus, take me to thyself. O he is coming, he is coming! I cannot stay here! Heaven is my home!" When she saw her parents weep, she said, "Weep not for me, but for yourselves. It grieves me to see you weep, because my happy soul is going to heaven, whither I hope and pray you may follow me." At times, the enemy of souls greatly harassed her; but she was directe

to look unto Jesus, and cry to him; and she generally, ere long, obtained relief, and was again enabled to rejoice in the Lord. She frequently wanted to know what day it was; whether it was the Sabbath; saying, she hoped she should soon begin a Sabbath in heaven. Her sufferings in body were exceedingly great, and she would often say, that what she bore was inexpressible; yet she was never heard to murmur against God, but discovered the greatest patience. A few days before her death, her sight was almost gone. She said to her mother, "It is bad to be able to see so little, but it would be much worse to be quite blind;" and she seemed entirely resigned to the will of God. She could say but little the day before her death, and expressed some fears, mixed with prevailing hope and joy, and peace in believing. Among many other things, she said, "I hope to rest in heaven before to-morrow: God is my friend." She lay with great composure for several hours before her death, and at last sweetly breathed out her soul into the hands of Jesus, without a single struggle or groan, on Wednesday evening, March 3, 1819, about half-past eleven o'clock, aged eleven years and nine months.

After her death, her mother found a little box, in which Ann had put a lock of her deceased brother's hair, and with it a paper carefully tied up, on which were written a passage that he had mentioned a little before he died, and several expressions he had used on his death-bed. The passage was, Psalm cxv. 1, *Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.* The expressions were; "Lord, grant me thy mercy; Lord, grant me thy pardon.—It is God's glory; it is God's glory:" to which she had subjoined, "looking steadfastly upwards as he used these words." On the outside of the paper Ann had written, "Your dear son William How's own words," as if she wished them to be particularly remembered by her parents after her own departure from them, to join her dear brother in the world of glory.

This brief memorial affords an additional illustration of the inspired assertion, *Out of the mouth of babes and sucklings, thou hast perfected praise.* It furnishes also a most pleasing encouragement to parents to use their utmost efforts, at the earliest period of life, to make their dear children acquainted with Him, who has said, "Suffer little children to come unto me." May such affectionate endeavours be made by every pious parent, and crowned with similar success, to the praise of the glory of his grace, whose commands are—"Feed my sheep; feed my lambs."

RECENT DEATH.

REV. JAMES REES.

THE Rev. James Rees, Baptist Minister at Rye, in Sussex, departed this life September 7, 1820, aged fifty-one, and was interred in the Baptist Burial-ground on the 11th. In the evening of that day, the Rev. James Gates, Baptist Minister at Sandhurst, in Kent, preached a funeral discourse from Psalm lv. 22.

By this Providential dispensation, the church at Rye is become destitute of a pastor.

Review.

The Religion of Mankind, in a Series of Essays. By Robert Burnside, A. M. 2 Volumes, 680 and 645 pp. 8vo. Bds. 1l. 8s.

SHOULD any of our readers be of opinion that the nature of this elaborate and ingenious work is not sufficiently designated by its singular title, it may be necessary to inform them that the intention of the respectable author in writing it was, to prove

reasonableness and *importance* of true piety, *from the principles most generally acknowledged by mankind*, and which have usually the strongest influence on the human mind and conduct. He endeavours to show, that the same maxims which govern men, for the most part, in the affairs of this life, will, on a further application, infallibly lead them to acknowledge the propriety of that disposition and conduct, relative to the life to come, for which he contends. On this account, though the scriptures are frequently referred to in the course of the work, yet it is more for the purpose of confirming the dictates of reason, than of prescribing to it; and sometimes, merely with a view to ascertain sentiments and facts recorded in a volume, the writers of which all must allow to be very ancient, and the authority of which ought at least to have weight with all who admit its divine inspiration. The author has brought forward scarcely any of the assertions peculiar to that most extraordinary book, without appealing to reason on the subject; and though in some cases the truth of the facts necessarily rests entirely on the authority of the Bible, yet we do not consider the introduction and application of them as a deviation from the plan, the arguments for receiving the scriptures themselves as a divine revelation being glanced at in the course of the performance. It must however be confessed, that to them the author is indebted for the far greater part of those important ideas which seem to flow entirely from reason.

The nature of the work may be still further illustrated, by our informing those of our readers who do not already know it, that the learned author has for a great number of years been a private tutor in respectable families. In the discharge of this highly important undertaking, he has made no small use of a mighty engine in the communication of knowledge;—we mean, Familiar Conversation with his Pupils. When a pupil is allowed and encouraged *thus* to converse with his tutor, and *that* tutor is a wise and learned man, *he will* have an opportunity of explaining to his pupil every word and sentiment that he does not sufficiently understand; as well as of solving and answering his doubts concerning, and his objections against, his sentiments. Conversation gives birth to meditation; it invigorates the intellectual powers; and it brings the sentiments of both parties to the test. It sometimes is of as great use to the tutor as to the scholar; it discovers to him difficulties of which he had not been aware; he is led into a train of meditation and research; he returns to his pupil with the power of more satisfactorily removing his difficulties; and an addition is made to the stock of knowledge possessed by both. This has been eminently the case in the present instance: and in the meditations at home, occasioned by his conversations with his enlightened pupils, the work for which we are so highly indebted to its ingenious author, and from which we have derived so much pleasure and profit, seems to have originated.

The subjects appear to have been suggested by observations made on individuals belonging to nearly all the different orders of society, and by conversations held with them on the topic of religion, during an intercourse of many years. The leading thoughts are such as a man of reflection would select for discussion in his private meditations, or such as would probably form the matter of sensible conversation. The author has attempted to introduce as much liveliness into the mode of illustrating them, as their nature and solemnity would admit.

The work is more particularly suited to the thoughtful and inquisitive part of mankind. In an enlightened age and country, where knowledge of all kinds is sought after with avidity for the sake of mental entertainment and improvement, it may be expected that there will be a considerable number of this description among the young, as well as among those who are in the maturer periods of life. Persons, too, who are best acquainted with religious subjects, may not be displeased to have the most material ideas, on perhaps almost every sub-

ter of general importance, collected within as narrow a compass as is consistent with utility. Their memories will be the better enabled to retain and to recollect those ideas; or should they even be dissatisfied with the representation here given of them, they will at least gain some assistance from it in prosecuting their own inquiries.

The first four Essays, on the Reality and Nature of the Future State, —on the Danger of Future Misery, —and on the Attainableness of Future Felicity, are preliminary; for without the establishment of the positions which they contain, religion could have neither importance nor even existence. In a considerable number of those that follow, the false ideas of piety are exploded which are too prevalent in the world. The next class of them contains a reply to the many plausible excuses that are made for the want of personal religion. Afterwards, directions and encouragements are given to those who are solicitous concerning their eternal welfare. The concluding ones are addressed to the truly pious, according to the various relations and circumstances in which they may be placed.

The whole work is so interesting and instructive, that we are at a loss what portion to present to our readers, out of the sixty-one Essays into which it is divided. We will extract a paragraph or two from the Essay on "the Dread of Death."

"There is one circumstance more, that tends to increase the solemnity, if not the horror of death; namely, the impenetrable mystery that hangs over the future world, and the inconceivable difference subsisting between the last objects beheld prior to death, and the first that will present themselves at the moment of dissolution, as well as at the resurrection. This, however, is a consideration far more adapted to affect the person who 'knows not God,' and who 'obeys not the gospel of the Lord Jesus Christ,' than the real Christian; since the former has reason to expect not only that he shall be surprised, but that he must endure suffering beyond imagination: on which account, he cannot begin too early 'to foresee the evil, and to hide *himself' where alone safety* can be obtained. *But the latter* will find the change of scene before him equally as delightful and advantageous as it will be astonishing; surprise never having been thought derogatory to the value of any object or occurrence that was agreeable. However, as strangeness and novelty, even when there is nothing to fear, but every thing to hope for,—especially in a case of such magnitude and importance as this,—is apt mechanically, and in opposition to the judgment of the person, to produce an unpleasant sensation, I will for a moment direct my attention to this point.

"The condition of a departed spirit on its entrance into heaven, both in the separate state, and on its re-union with the body, no doubt baffles every attempt to discover a similitude. He who leaves his own nation for another, however great a difference he may imagine to exist in the appearance of the new country, in its soil and climate, in the manners of its inhabitants, in the objects and circumstances that will occur there, and in the mode of life he will be called upon to adopt; if he has had no opportunity, by reading or hearing beforehand, of acquainting himself with the true nature and extent of the difference, is at least certain that the great outlines of human nature, its situation relative to this world, and the vicissitudes to which it is subject, are the same as in his native land. On the other hand, the heir of glory looks for a world different for the most part from the present in kind, as well as in degree. He is aware that the stranger, on entering the heavenly country, instantly meets with perfect characters, and with perfect and unchangeable felicity; with beings that are super-human, and also with persons that are not creatures; but at present he is almost wholly ignorant of the employments and pleasures of the blessed above. He knows nothing, in fine, of the mode in which their intercourse with each other is conducted, or even of what he himself 'shall be.' On earth, the infant is gradually initiated into the knowledge of men and things; his acquaintance with the world he lives in, is formed by a long series of the most minute increments and advances from ignorance to the state of a well-informed mind, according as the senses receive ideas from surrounding objects, and the understanding gives them consistency, shape, and colour; having had no opportunity of feeling concern from apprehension, or experiencing strong emotions of surprise at the event. In heaven, the new-born spirit is instantly placed in the condition of manhood; its inhabitants, objects,

and incidents, burst without notice upon the faculties, and, afterwards upon the senses, in a state of maturity, as paradise, with all its wonders and felicities, did upon the first pair—though not, as in their case, preceded by a total ignorance of any differing state, or by any conjectures concerning the future." Vol. ii. p. 599.

Our very circumscribed limits prevent our doing more than introducing these original, eloquent, and evangelical Essays to the notice of our readers. Whilst they appeal, and that very properly, to reason, we most earnestly recommend them as not overlooking the grand doctrines of the gospel, and especially the absolute necessity of the renovating and sanctifying influences of the Holy Spirit, to remove the blindness and to subdue the depravity of the human heart; as furnishing an almost inexhaustible fund for thinking to our more judicious readers; and as supplying suitable matter for instruction to those religious families, that are occasionally prevented by lawful reasons from attending the Lord's-day lectures in the afternoon, or in the evening. The perusal will require deliberate and attentive reading, fixed thought, and close investigation; but all these will be abundantly compensated by the instruction and comfort which will thereby be obtained.

An Essay on the Evils of Popular Ignorance. By John Foster. 8vo. Bds. 304 pp. *7s. 6d.*

KNOWLEDGE, especially that which relates to human salvation and religious duties, is but rarely appreciated according to its importance. It has been too often forgotten, that it effects much good in many ways, and to great extent, even when the redemption of the soul is not accomplished. Ignorance debases man, limits his usefulness, reduces the sum of his enjoyment, and is the *parent* of his crimes.

Knowledge guides the conscience *in her* decisions, directs the will in *her* choice, and influences the whole deportment of man; and the great work of the Divine Spirit is to give him (to use a scriptural expression) an honest and good heart, so that diligently using the means of illumination, with a noble freedom from selfish prejudices, and with a desire to possess the truth, he obtains information, and advances in holiness.

When man is depraved, and has become possessed of wicked dispositions, it is admitted that the power of God is necessary to the renovation of his heart; but still it is knowledge, that regulates all his holy and useful activities; and it will be found on examination, that when mankind act wrong, it is for want of full and present information. It may be said, it was under the influence of evil passions; but if no error of judgment had existed at the time, and complete information had been possessed relative to what was duty, and what would result from neglecting it, no such bad conduct would have appeared. When evil passions are cherished in the heart, or vicious deportment dishonours the life, however it may be at other times, complete knowledge is not then present to the mind. In such moments the soul has let slip the things it has generally in recollection, or else it has never known them, and has resigned itself to the influence of illusion and passion; like a miserable victim of despair on the margin of some deep and powerful stream, who makes a final effort to look at once at his calamities, forgetful of all besides, and then plunges into the river, to find in death their entire oblivion.

In accordance with these observations, are the words of the heavenly teacher to his chief apostle. Alluding to the Gentiles, it is said;—"Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

On account of the truth of these observations, it is that we wish to recommend the work before us; as it so fully exposes the effects of ignorance, and exhibits the fruits of knowledge. "It has," the Author informs us, "in a considerable degree grown out of the topics of a dis-

course delivered at a public meeting, assembled in promotion of the object and means of the Bristol Auxiliary British and Foreign School Society." The text which was selected on the above occasion, is an admirable motto, as prefixed to the present work:—"My people are destroyed for lack of knowledge."

The truth of this awful sentence from the Bible, is most powerfully proved in its application to the ancient people of God; after which it is shown that the heathen nations perished through the ignorance that pervaded them on the subject of religion and morals. The Mahomedan impostnre is just glanced at, and justly characterized as a malignant delusion, maintained directly and immediately by ignorance. The dark ages of what was denominated the Christian world, before the reformation, are represented as verifying the words of the prophet. The ages since the days of Luther and Melancthon, are described as abounding in ruinous ignorance. And, although the means of illumination have greatly increased in our own times, it is too well established, that vast multitudes are, even now, "destroyed for lack of knowledge."

Mr. Foster proceeds to give a general description of what is naturally inseparable from prevailing ignorance in the national multitude, and which is, in substance, a picture of the British people. We have no doubt of its being a correct representation; and we wish it were often to meet the eye, that it might interest the heart of every friend of God and man in the empire.

The objections to the mental cultivation of the lower classes are exterminated, and the good effects it would produce are eloquently described. The means for improving the people, and the encouragement we have to attempt it, are then justly and powerfully represented.

From the pen of our Author, on such a subject as that he has now chosen, every one at all acquainted with his other productions, will expect to find a work of singular merit; *and in this no person of competent judgment will be disappointed.*

LITERARY INTELLIGENCE.

Just Published.

Mr. Ward's Third and Fourth Volumes of "A View of the History, Literature, and Mythology of the Hindoos." The Third Volume contains, besides History, large Accounts of the Manners and Customs of this singular People; and the Fourth, a Sketch of every Department of the Literature of the Hindoos, including Translations from the Védus, as well as from their Philosophical and other Writings. A long introductory Chapter to this Volume is devoted to a comparative View of the Philosophy of the Greeks and the Hindoos.

On Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By Robert Hall, A.M. Fourth Edition.

An Appeal to the Public, on the Subject of the Framework-knitters' Fund. By Robert Hall, A.M. Third Edition.

The Sentiments proper to the present Crisis: a Sermon preached at Bristol, October 19, 1803. By Robert Hall, A.M. Sixth Edition.

Religious Education; containing Extracts from the Gospels of St. Matthew, St. Mark, St. Luke, and St. John.

Truth Triumphant: or Proofs of the Reasonableness of Christianity, and the Absurdities of Infidelity: extracted from a late Author, with a Preface and Notes: By the Rev. Thomas Young, Margate.

A New Edition of the Rev. John Howe's "Humble Requests to Churchmen and Dissenters, touching their Temper and Behaviour towards each other relative to their different Forms of Worship."

The History of Religious Liberty, from the earliest Period to the Death of George III. By the Rev. R. Brook. In Two Volumes.

In the Press.

Mr. Winterbotham's History of the Baptized Church at Shortwood, in the Parish of Horsley, Gloucestershire; read at a Centenary Commemoration Service, and printed at the Request of the Church.

Intelligence, &c.

NEW CHURCH FORMED.

ULEY, GLOUCESTERSHIRE.

On Sunday, the 13th of August, 1820, a New Baptist Church was formed at Uley, in Gloucestershire, by the union of a number of persons, members of the church of Shortwood, and others who had been previously baptized at Uley and elsewhere; on which occasion Mr. Winterbotham, pastor of the church at Shortwood, after stating the nature, design, and importance of Christian union, and giving an impressive charge to the newly-elected deacons, delivered a suitable discourse, and afterwards administered the Lord's Supper. Mr. Hopkins preached in the evening.

On this occasion the congregation was large and attentive, and the prospect is pleasing.

ORDINATIONS.

ROWLEY, DURHAM.

Mr. W. Fisher, who studied for two years under Mr. Pengilly of Newcastle-upon-Tyne, under the patronage of the Stepney Institution, was ordained pastor of the ParticularBaptist church atRowley and Hindley, on Thursday, April 6, 1820. Mr. Winter of South Shields, introduced the services with reading and prayer; Mr. Williamson of North Shields, described the constitution of a gospel church, asked the usual questions, and received the confession of faith. Mr. Pengilly offered the ordination prayer, accompanied with imposition of hands, and delivered to Mr. Fisher a very serious charge from 1 Tim. iv. 6. "A good minister of Jesus Christ." Mr. Sample, pastor of the second Baptist church in Newcastle, delivered an appropriate discourse to the church, from Ezra x. 4. and Mr. Fisher concluded with prayer.

The services were highly interesting, and the prospects of usefulness are very encouraging.

LANGHAM, ESSEX.

June 1, 1820, Mr. John Wood Goodrich, of Bristol Academy, but since resident nearly two years at Watchett, Somerset, was ordained pastor of the Baptist Church at Langham, Essex. Mr. Payne of Ipswich read appropriate passages of scripture, and prayed. Mr. Pilkington of Rayleigh stated the nature and constitution of a Christian church, proposed the customary questions, and received Mr. Goodrich's confession of faith. Mr. Bain of Harlow offered the ordination prayer. Mr. Griffin of London gave the charge, which was remarkable for its deep and impressive seriousness, from Jer. xxvi. 2, "Diminish not a word." Mr. Wilkinson of Saffron Walden preached to the people, from Josh. i. 17; and Mr. Crathern, Independent minister from Dedham, concluded the services with prayer. Mr. King of Halstead preached in the evening.

IDLE, NEAR BRADFORD, YORKSHIRE.

August 2, 1820.—The Rev. John Allison was ordained as the pastor of the Baptist Church at Idle, near Bradford, Yorkshire.

Half-past Ten, A. M.—The Rev. Samuel Hughes of Rawdon read the scriptures and prayed; the Rev. I. Mann of Shipley discoursed on the nature of the kingdom of Christ, asked the usual questions, and received Mr. A.'s confession of faith; the Rev. John Trickett of Bramley offered up the ordination prayer, accompanied with laying on of hands; the Rev. James Shuttleworth (Mr. A.'s former pastor) gave the charge from 1 Tim. iv. 16; the Rev. Dr. Steadman of Bradford (Mr. A.'s tutor) addressed the church from Phil. ii. 1, 2; and the Rev. W. Scarlett of Gildersome concluded this very interesting service with prayer.

Six, Evening.—Rev. W. Bottomley of Bingley prayed; the Rev. Jos. Gems of Sutton preached, from Song v. 9, and

the Rev. Daniel Calvert (Independent) concluded with prayer.

We trust this little church of Christ will yet be revived, and see many good days under the smiles of its glorious Lord.

MAIDSTONE.

Mr. W. Groser, Jun. late of Prince's Risborough, Bucks, was set apart, September 6, 1820, to the pastoral office to the church at Maidstone. Mr. Giles of Chatham introduced the service; Mr. Dyer of London addressed the minister, from Col. iv. 17. Mr. Rogers of Eynsford preached to the people, from 2 Thess. iii. 16. Prayers were offered by Messrs. Bentlif, (formerly pastor of the church,) Exall of Tenterden, Broady of Ashford, Gates of Sandhurst, and Dyer.

A spirit of seriousness and devotion characterized the services of the day. The union has taken place under circumstances peculiarly pleasing to those who have known the church in its unsettled state; as a very unexpected degree of unanimity has been exhibited, and the present appearances are altogether encouraging.

HULL.

The Rev. Thomas Thonger, of Boston, has accepted the unanimous invitation of the Baptist Church, in George-street, to the pastoral office in that Church, in the place of the Rev. J. Birt, lately removed to Manchester. Mr. Thonger is authorized to receive subscriptions for the Baptist Mission.

SOUTHAMPTON.

We hear that the Rev. Mr. Draper of Coseley has accepted a Call from the Church at Southampton.

AWFUL OCCURRENCE.

At a small distance from our neighbourhood, a few weeks since, a poor creature, who had been suspected of stealing some flour, *and who was accused of the theft, earnestly denied it,* and wished, *that if he had taken it, his* tongue and *limbs might never move* any more. Dreadful to relate, though he was then in perfect health, the same evening, or the next morning, he became dumb and motionless. A minister of my acquaintance was called to visit him, but it was too late to be of any service to him. He lived a few days in this wretched situation, and expired. The flour was found in his possession.

It is almost needless to remark, that this affecting case made a deep impression on the neighbourhood.

Reader! flee from iniquity; flee from the wrath to come. The way is open by Jesus Christ. There is no other way. He will assuredly receive and save you. Make trial of his love. Beware of delay in reference to the concerns of your never dying soul. This alone is the accepted time; this alone is the day of salvation. Striking and innumerable proofs on record, declare the undoubted truth of the affecting sentiment, "It is a fearful thing to fall into the hands of the living God."

Southampton, B. H. D.

BAPTIST CASE COMMITTEE.

On Friday in the Missionary week, a meeting of the contributors to the Cases presented by Baptist churches in the country, for assistance in building and repairing places of worship, was held at the Committee Rooms, No. 18, Aldermanbury, when it appeared from the Report of the Committee, that since the last Annual Meeting eight new Cases had been presented to them, five of which had been approved, and the remaining three were under consideration:—That they had dismissed from their books one of the Cases they had previously approved of, in consequence of two out of the three ministers who had recommended it having withdrawn their recommendations:—And that they had since the last annual meeting recommended eleven Cases for collection, viz. from New-hall-street Birmingham, Gowar, Darkhouse, Coseley Newtown, Chipping-Norton, Wells, Chepstow, Thaxted, Poole, Brentford, (the collection upon which was of necessity suspended after the first four days, on account of the serious illness of Mr. Groser, the pastor of the church,) and Sible-Hedingham; on which Cases between 900*l.* and 1000*l.* had been collected in London and its vicinity. The Committee expressed the pleasure they felt in drawing the attention of the meeting to the facts, that one of the Cases pre

sented since the last Annual Meeting had already been collected upon, instead of having had to wait for four years, as was formerly the case, and another of them was at that time in a course of collection; and although there were then eleven Cases which had been presented previously to the last Annual Meeting remaining unrecommended, that that circumstance had arisen from the trust-deeds not being so framed as to warrant the Committee in submitting those Cases to the benevolent attention of the public.

With reference to the latter circumstance, the Committee wish us to draw the attention of the Public to the Observations made by the Committee of Deputies in the Preface to the form of Trust-Deed published by them, and in which they fully coincide; "that great mischief has in many Churches been experienced, both from the imperfection of their Trust-Deeds, and from negligence in filling up the vacancies occasioned by the deaths of Trustees;" to avoid which, they recommend, that once at the least in each year, the names of the Trustees should be read over at a Church-meeting, by which the necessity of renewing the Trust, when reduced to five, will be kept in remembrance: and upon such renewals, "they recommend to the Churches to select for their Trustees such persons as are most interested in the concerns of the Church, and not to select their Ministers; the Committee having frequently found, that the circumstance of the Minister's being a Trustee has led to consequences equally unpleasant both to Minister and people. The Committee have also ascertained, by many cases which have come before them, that great mischief has been produced by a provision which has been introduced into Trust-Deeds, that vacancies of Trustees should be supplied by the survivors. Hence, in the course of time, power has been lodged in the hands of persons who have no interest in, or attachment to, the church, for which they are Trustees." It is, therefore, an indispensable rule with the Baptist Case Committee, not to receive any Case where the choice of new Trustees is not vested in the members of the church.

COTTAGE HYMNS.

To the Editor.

SIR,

A FEW months since we embraced the opportunity, afforded by the request of a poor man, of introducing Cottage Prayer Meetings in the village where we reside. On the evening appointed, we found the cottage crowded to excess. After the supplications of two of the pious poor had ascended, and the delivery of a short address had terminated, we found a most pleasing anxiety for the continuance of these engagements on the part of the numerous cottagers assembled, to be held in rotation in their different habitations. We have thereby taken possession of a great proportion of the cottages in the village, and have had the pleasure of witnessing some of the happy results of the experiment thus made.

1. It has produced a greatly increased attendance in a neighbouring place of worship.

2. A more intimate connexion and sympathy between the rich and the poor; respect on the one part, and solicitude for their welfare on the other.

3. These meetings have always been of the most interesting kind, from the simplicity and earnestness with which the petitions of the pious poor have been offered; and as they have referred to the spiritual welfare of their equally poor neighbours, our hopes have increased, that the word of the Lord will have free course amongst them.

4. The Sabbath has been more regarded, profaneness has abated, and their exterior conduct appears altogether to have greatly improved.

5. It has afforded excellent opportunities for the distribution of tracts, and the sale of hymn books, besides enabling us to converse pretty freely on their contents.

6. Several, whose infirmities denied them the opportunity of attending to the means of grace, have hereby received that gratification in their own habitations, for which some few of them had been anxiously wishing; and others, who, like Galileo, cared not for these things, have been led to consider their importance.

Converted sailors preceded us in this honourable employment, in one of the most depraved parts of Tooley-street, and had to rejoice in similar results. Allow me to urge this simple but effectual plan to the adoption of your readers in general, and to the missionaries and ministers connected with the Baptist Itinerant and British Missionary Society in particular. Who can tell what happy effects will follow, if in the 300 stations they occupy similar arrangements are made? In the prosperity of the society I have long felt the liveliest interests, and in the gratifications connected with their meeting on the 21st of June last, I largely participated: the interest which

was felt. The affectionate manner with which its prosperity was advocated, leads me to anticipate, that even now it is only as the beginning of its triumphs, the day of small things, the commencement of its march in holy alliance with the Home Missionary Society, to the entire evangelization of our native isle.

To admit fellow-labourers in this work of mercy, permit me to direct the attention of your poetical readers to the furnishing us with suitable hymns, by the proposal of a premium of twenty guineas to the best collection of original hymns, sufficiently intelligible to their comprehension, and embracing the doctrines of the sacred volume, with reference to the consolation of the gospel, as eminently adapted to their particular station. I am aware that the premium, when compared with the importance of the subject, bears but a very inadequate proportion to the labour of the work; but the lovers of their country will regard their labour as amply compensated, with the recollection of having thereby directed public attention to an object so suitable to the Christian's energies, so correspondent with his daily petitions, and so well calculated to prepare the British villager for the society, and employment of the spirits of the just made perfect.

The work to be forwarded to B. T. H. 2, Amen-corner, Paternoster-row; for the examination of a committee, who will be appointed for that purpose, on or before March 1, 1821.

Yours respectfully,
B. T. H.

THE DISTRESSED VILLAGER.

See our Number for last Month.

We have the pleasure of acknowledging the following sums, which have been duly forwarded to the object of their destination, of whose gratitude to his unknown Benefactors we can better conceive than describe.

	L.	s.	d.
Per Thomas Thompson, Esq.—			
J. W. H. *Bristol*	1	0	0
Per Mrs. Jackson—J. Fletcher, Esq.	1	1	0
D. Lister, Esq.	1	0	0
B. Flight, Esq.	1	0	0
B. Shaw, Esq.	1	0	0
Per Editor of N. E. M.—Mr. Paxton, of *Berwick*	1	0	0
Small Sums	0	10	0
Per Rev. J. Edwards—A Friend at *Chesham*	2	10	0
Per Rev. J. Dyer—Ditto	1	0	0
Friends at *Falkenham*	1	0	0
B. C. P. at *Wellingborough*	1	0	0
R. L. Storks, Esq.	1	0	0
Anonymous	1	0	0
Small Sums	0	19	0
	15	0	0

N.B. The promptitude and liberality with which the above case has been attended to, are truly such as require our most respectful acknowledgments on behalf of the "Distressed Villager." Those generous and sympathising friends have, we doubt not, already enjoyed "the luxury of doing good;" and it is our earnest prayer that they may receive an abundant reward from *Him* who will at last say to them on his right hand, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto *me*." Matt. xxv. 40.

Sept. 14, 1820. J. EDWARDS.
T. THOMPSON.

Poetry.

ON THE

INVENTION OF WRITING;

By the Rev. Joseph Stennett,

Who died A. D. 1713, in the Forty-ninth Year of his Age.

TELL me, what genius did the art invent,
The lively image of a voice to paint;
Who first the secret how to colour sound,
And to give shape to reason, wisely found;
With bodies how to clothe ideas taught,
And how to draw the picture of a thought;
Who taught the hand to speak, the eye to hear,
A silent language roving far and near;
Whose softest notes outstrip loud thunder's sound,
And spread their accents through the world's vast round,
Yet, with kind secrecy, securely roll
Whispers of absent friends from pole to pole;—
A speech heard by the deaf, spoke by the dumb,
Whose echo reaches long—long time to come;
Which dead men speak, as well as those alive:
Tell me what genius did this art contrive?

BAPTIST MONTHLY PRAYER MEETINGS

FOR THE

Success of the Gospel at Home and Abroad.

The first Meeting was exceedingly well attended.

Time.	*Place.*	*Address.*	*To Pray.*
1820.			
September 12	Devonshire-square	Dr. Newman	Mr. Button, Mr. Cox
October 10	Carter-lane	Mr. Thomas	Dr. Newman, Mr. Bligh
November 14	Eagle-street	Mr. Hutchings	Mr. Thomas, Mr. Young
December 12	Prescot-street	Dr. Rippon	Mr. Hutchings, Mr. J. B. Shenston
1821.			
January 9	Church-street	Mr. Ivimey	Dr. Rippon, Mr. Edwards
February 13	Fetter-lane	Mr. Upton	Mr. Ivimey, Mr. Douglas
March 13	Devonshire-square	Mr. Shenston	Mr. Upton, Mr. Lewis
April 10	Carter-lane	Mr. Cox	Mr. Shenston, Mr. Dyer
May 8	Eagle-street	Mr. Griffin	Mr. Cox, Mr. Button
June 12	Prescot-street	Mr. Kingsford	Mr. Griffin, Mr. Thomas
July 10	Church-street	Mr. Hoby	Mr. Kingsford, Mr. Hutchings
August 14	Fetter-lane	Mr. Pritchard	Mr. Hoby, Dr. Rippon
September 11	Devonshire-square	Mr. Clark	Mr. Pritchard, Mr. Ivimey
October 9	Carter-lane	Mr. Belcher	Mr. Clark, Mr. Upton
November 13	Eagle-street	Mr. Williams	Mr. Belcher, Mr. Shenston
December 11	Prescot-street	Mr. Cramp	Mr. Williams, Dr. Newman
1822.			
January 8	Church-street	Mr. Davis	Mr. Cramp, Mr. Elvey
February 12	Fetter-lane	Mr. Lewis	Mr. Davis, Mr. Denham
March 12	Devonshire-square	Mr. Elvey	Mr. Lewis, Mr. Hoby

These Meetings will be held the Second Tuesday in the Month, and it may be expected that Messrs. DYER, IVIMEY, or EDWARDS, as Secretaries to the Baptist Missionary, Irish, and Itinerant Societies, will occasionally give a brief statement of the progress and success of those Institutions.

Service to begin precisely at half-past Six.

A LIST OF THE BAPTIST MONTHLY MEETINGS,

For the Years 1820 and 1821.

1820.

October 19.—At Mr. Griffin's.—Dr. Rippon to begin, Mr. Hutchings to preach, and Dr. Newman to pray.—"The Influence of Personal Religion on relative Usefulness."

November 23.—At Dr. Rippon's.—Mr. Hutchings to begin, Mr. Ivimey to preach, and Mr. Griffin to pray.—"The Nature and Necessity of Conversion."

December 21.—At Mr. Thomas's. Mr. Ivimey to begin, Mr. Hoby to preach, and Dr. Rippon to pray.—"The Evidence of the Truth of the Gospel arising from Experience of its Power."

1821.

January 25.—At Mr. Hutchings's.—Mr. Hoby to begin, Dr. Newman to preach, and Mr. Pritchard to pray.—"The Religious Character of our Ancestors, the Nonconformists and the Puritans."

February 22.—At Mr. Edwards's.—Dr. Newman to begin, Mr. Cox to preach, and Mr. Hutchings to pray.—"The Abrogation of the Sinai Covenant."

March 22.—At Mr. Hoby's.—Mr. Cox to begin, Mr. Pritchard to preach, Mr. Thomas to pray.—"The Important Inquiry."

April 19.—At Mr. Cox's.—Mr. Pritchard to begin, Mr. Edwards to preach, and Mr. Burnside to pray.—"The Ministry of Angels."

May 24.—At Mr. Ivimey's.—Mr. Edwards to begin, Mr. Griffin to preach, and Mr. Hoby to pray.—"The Sin of grieving the Holy Spirit of God."

June—The Meetings of the General Union, of the Baptist Missionary Society, Irish Society, &c.

Service to begin precisely at Eleven o'Clock.

Irish Chronicle.

It affords the Committee of the Baptist Irish Society much pleasure to perceive, that the importance of giving scriptural education to the peasantry of Ireland is becoming every day more extensively felt among British Christians. The following Address, prefixed to Copies of the Pope's, and the Roman Catholic Archbishop of Tuam's letters to the Irish Prelates, which appeared in the Irish Chronicle for February last, has been printed on a separate sheet by Mr. J. S. Hughes, 60, Paternoster-row. The observations are so just, that we think them worthy of the most extensive circulation.

"THE INFLUENCE OF RELIGIOUS EDUCATION IN IRELAND.

"It is a gratifying and an important fact, that Education, and that of a religious nature, has spread of late years to an extraordinary and unexampled extent in Ireland. So far indeed beyond all the calculations of its most sanguine advocates, that it can be only attributed to the Divine blessing.

"There does not perhaps exist a people more anxious to embrace the benefits of instruction, than the Irish Peasantry: and it is truly remarked by the Commissioners of Education in Ireland, appointed by Parliament, that 'The people will read, and will think; the only question that now remains for their Governors is, how to lead them to read such books as shall accustom them to think justly.' When Education is offered, even connected with Religion, (and may they never be separated!) it is often embraced by them: and when deprived of it by that power, of which the strength is only known when felt, and which has been impressed, with all its terrors, on the mind of the Irish Peasantry from infancy to manhood, its loss is mourned and lamented.

"Political measures have been tried, in order to raise this people to a level with the people of England,—all have failed; and the exertions of Religious and Benevolent Institutions have proved that it is under the influences of the religion of Jesus Christ alone, spiritual, pure, and holy, that any thing of present real improvement, any thing of a cheering prospect for the future, can be found in Ireland. Great as has been this improvement comparatively considered, yet the crime, the misery, and the fanaticism, which still prevail in Ireland, and are attested by treasons, insurrections, and acts of the most savage barbarity recurring year after year, exhibit that country as halting centuries behind England in the race of civilization and improvement. Dark as is the picture, it is faithful and true; and they are not the friends of Ireland, who, from motives of national vanity or pride, would conceal from a nation distinguished in the world for its charities, those evils, which, if known, she would not fail to relieve with that benevolence of which foreign nations are daily experiencing the benefit.

"It has been found that the people of Ireland can be taught to know their God and Saviour, though all the powers of the most politically powerful system of spiritual domination ever known among men, are exerted to keep them in ignorance and blindness.

"But light has never shone upon the soul of man, and from thence been expressed, without extraordinary exertions being made to extinguish it. The following letters are quoted in proof of this fact, and of another—that the rapidly spreading system of religious instruction in Ireland has given a wide alarm, has excited a trembling under the apprehension of the destruction of that system, by which man has bound man a slave to his humours, his avarice, his despotism; and has forced the unwilling admission from one of the highest Roman Catholic authorities in Ireland,* that '*unless we establish and support Schools for the education of*

* See Letter of the Roman Catholic Archbishop of Tuam.

distressed children of our persuasion, the triumph will be eventually complete, THE MYSTERY OF INIQUITY WILL HAVE ABSORBED THE MYSTERY OF HOLINESS, *and what the cruelty of tyrants could not have completed in this Island of Saints, will be speedily accomplished by softer means.'"*

CORRESPONDENCE OF ITINERANTS.

From the Rev. Josiah Wilson, to the Rev J. Ivimey.

Sligo, August 16, 1820.

MY DEAR BROTHER,

I duly received yours of the 3d inst. and shall endeavour to attend to the instructions it contained. Since my last I have inspected several of the schools under my care, some of which have not fully met my expectations; most of them are well attended, and the progress of the children is truly gratifying. As you will have the account of the whole next month, I shall not enter into the particulars of any now.

I have frequently spoken in *general* terms of the good effects resulting from each of the means employed by our Society in the part of this country which is under my immediate notice, and in which I labour. I can still do this with sacred satisfaction—with inexpressible delight.

But you say, "it is desirable for the information and encouragement of the Committee and the public, that *particular* instances of good, when presented, should be made known." This I fully admit; but there are so many motives to influence the human mind, and so many circumstances to be regarded in Ireland, in particular, that I feel it an imperative duty to be very cautious how I speak of the conversion of individuals; and am anxious that by *perseverance* in a change of conduct and conversation, they should evidence a change of *heart*, before I venture to speak of them as Christians. I can speak with much satisfaction of three persons, in addition to some of whom you have been previously informed, who are ornaments to the religion of Jesus Christ, and who were brought to be so by the perusal of the scriptures, under the teaching of the Holy Spirit. Two of these, *who are* schoolmasters, M. W. and M. M. *were living* in the grossest darkness, *superstition*, and vice, except what self-interest induced them to avoid; for I always inquire into the moral character of the masters before they are employed. But now they adorn the gospel of God our Saviour, and are entirely employed, according to their ability, in making known the glad tidings of salvation to all they can; besides conscientiously discharging their duty in the schools.

The other was not merely an infidel, but an *atheist*, though professedly a zealous Roman Catholic. His moral character having been represented to me as good, and he being an able teacher, I was glad to employ him; but had I known his principles, or rather his *want* of *principle*, I should certainly not have employed him. But this was concealed from me until God was pleased to convince him not only of his own existence, but that he would extend mercy to him, though he had dared to question his existence! His delight now is, to tell what God has done for his soul; and to persuade others to be reconciled to God! Are not these "brands plucked from the fire?" I trust they will give evidence that they are, and that Jesus will "clothe them with change of raiment, and set a fair mitre upon their heads!"

I have further to inform you, that, for the first time in Connaught, I last week administered the ordinance of baptism.

Two persons, whose piety I had long witnessed, and who had often requested that I would thus lead them in the steps of their Lord and Master, were, on a profession of their faith in Christ, immersed, not in Jordan's streams, but in the "Mountain River." I trust the Divine presence was enjoyed in the solemn ordinance, and also when I afterwards, to a cabin-ful of hearers, endeavoured to "give a reason" for my own and their conduct. This was the first time also of my preaching on the subject of baptism in this part of the country; for I feel what the apostle expresses, when he says, "Christ sent me not (principally) to baptize, but to preach the gospel." Yet when such persons request it, I not only dare not refuse, but cheerfully comply, hoping that such instances of regard to the authority of Christ, are an earnest of many more who shall be converted, and then follow the example, and obey the command of him who is King in Zion.

Yours affectionately,
J. WILSON.

Journal of the Rev. Mr. Hamilton of Youghal.

June—Sunday, 18th.—Mr. Reilly,

Methodist preacher, being unwell, requested me to preach for him to-day; with which I complied, and found the services pleasing, and, I trust, profitable to my own soul.

Thursday, 22d.—Was agreeably surprised to-day to meet with our good brother Wilson, on his way to Cork. He seems to be "a good minister of Jesus Christ." I was very sorry he could stay but one night with us. He preached at the Independent Meeting-house, on the Nature and Excellence of the Christian's Hope;—the friends regretted much the shortness of his stay.

Friday, 23d.—Went with brother Wilson to Middleton, where I was much pleased to hear him preach an excellent sermon in the evening.

Saturday, 24th.—Brother Wilson went on to Cork, and I remained in Middleton, and preached in the evening.

Sunday, 25th.—Preached in Middleton to-day twice: God of mercy, give testimony to the word of thy grace! It is delightful to preach, when the people are inclined to hear. I have been received here in a very cordial way. I cannot but mention the attention and friendship of the innkeeper and his wife. "They lodged me courteously," affording every accommodation, without making any charge. "The Lord give mercy to the house of Onesiphorus!"

Monday, 26th.—Returned to Youghall, and preached for Mr. Reilly in the evening, as he was gone from home.

Thursday, July 6th.—Left home to-day for a short excursion. Went to Villier's Town, a small village on the Black Water, and preached in the evening to about 24 hearers. Was much and solemnly impressed with the awful task of preaching to immortal souls, that must be happy or miserable for ever.

Friday, 7th.—Preached this evening at Cappoquin to about twenty hearers. Several seemed much impressed when pointing out to them the dreadful termination of the "Broad way which leadeth to destruction."

Sunday, 9th.—Preached to-day in Clonmel. Our own little place was oppressively hot in the morning. The Methodist preacher being at the Conference, two of the principal members waited on me, and kindly offered the use of their place for the evening; where I preached on Sunday and Monday evenings, to good and attentive congregations. I was enabled to preach with peculiar enlargement of heart, and liberty of speech; some appeared deeply affected under the word. O that they may receive real *and lasting benefit!*

Tuesday, 11th.—Met to-day with my good brother Davis, who came from Thurles this morning. After dinner I set out on my journey home, where I arrived on Wednesday, safe and well. Blessed be my great Protector, who has kept me in my out-going and in-coming.

Sunday, 16th.—Preached in the Methodist Chapel to-day, Mr. Reilly being at the Conference in Dublin.

Sunday, 23d.—Mr. Reilly not having yet returned, I supplied his place again. Felt peculiarly happy and comfortable in my own mind; my heart was enlarged towards my hearers. May their hearts be opened to "receive with meekness the engrafted word, which is able to save the soul." I have heard of one poor man, who was much impressed under the word; may his impressions be deep and abiding, and lead to a reception of the truth as it is in Jesus.

Friday, 28th.—Went up the river in a boat; was longer detained on the water than was expected, so that it was seven o'clock by the time we landed at Cappoquin. There not being time to give publicity to the preaching, the attendance was but small.

Saturday, 29th.—Going to-day from Cappoquin to Tallow, had a good deal of conversation with a poor man on the road, who had lost the use of his limbs. He appeared very intelligent, and speaks both English and Irish very well, but could not read either. I strongly recommended him to learn to read, which he promised to do. I also endeavoured to impress on his mind the importance of eternal realities; but, poor man, he seemed quite ignorant of Christianity. He told me he minded his duty as well as he could, and hoped God would be merciful unto him. I told him that any doings of ours would prove but a sandy foundation to build on; and directed him to that only foundation on which a man can safely build for eternity. He seemed to be thankful for the notice I had taken of him, and promised to think of these things.

Sunday, 30th.—Preached to-day in Tallow—was much concerned to find the attendance but small. O how much does it become us to wrestle with God in fervent prayer, that he would arouse the people from the awful sleep of death, and bring them to a true sense of their state!

We were favoured with a visit from Mr. Keen, who preached a good and seasonable sermon. By taking heed to himself and to his doctrine, I think he is likely to become a very able and acceptable minister of the New Testament.

From Mr. Dunlop.

Athlone, August 23, 1820.

DEAR SIR,

Since I wrote to you last, the 78th regiment removed from this to Castlebar. When that regiment came here there was not a meeting for prayer in it; but previous to their departure about thirty of them met together for that purpose. After I had done preaching the evening prior to my removal, *three* of them prayed in our place of worship. I shall enclose a letter which I received from one of them since he arrived at his appointed place. The 63d regiment that are here now, are extremely indifferent to religion: only three of them attend preaching.

The following is the letter mentioned by Mr. Dunlop. It is pleasing to find that soldiers are thus becoming, like Cornelius, "devout men," and "fearing God."

To the Rev. Mr. Dunlop.

Clanmorris, August 17, 1820.

MY DEAR AND REV. SIR,

Grace, mercy, and peace be multiplied unto you, and the love of our Lord and Saviour Jesus Christ be increased in your soul more and more, until his glorious coming to take you to himself. Amen.

I now sit down to fulfil my promise to one who, under God, has proved a blessing to my soul, and to whom I lie under such obligations, as my lasting esteem and gratitude can never repay. May the Lord increase them more and more towards himself and all his blessed servants!

We arrived safely at this place on the 6th instant, after a very pleasant journey of 45 miles, performed in three days, viz. Roscommon 15, Ballymore 10, and Clanmorris 20. I was charmed with the beautiful scenery which surrounded us on the march, and with the most delightful prospects which alternately opened to our view—the contemplation of which led me to see the bountiful God of nature sublimely displayed in all his works. I was constrained to cry with the Psalmist, "What is man, that thou art mindful of him? or the son of man, that thou shouldst so condescend to visit him?" I never was so humbled. I, as it were, shrunk into nothing. But when I reflected on the immortality of the soul (my poor sinful soul) and the glorious work of redemption, I became struck with astonishment, and was soon, as it were, "lost in wonder, love, and *praise!*"

Think, my dear Sir, what my feelings were, when I discovered in this place, nothing but the height of superstition and superlative wickedness reigning predominant in the hearts of all the people, without exception. There are indeed four families who go under the name of Protestants—but I believe their *protest* is against God and his gracious laws, and not against superstition, &c.—for they live, to all appearance, practical deists. When I spoke to one of them, who is 56 years old, and who appeared by words to favour our cause about family worship morning and evening, he said, "He never prayed in his life, and he could not read the prayer-book to learn the prayers!" Oh! how I felt for him. Oh! Sir, what have many of our pastors to answer for!

These things, my dear Sir, caused the few of us here that were Sion-bound, to mourn in the fields, and about the hedges and ditches, &c. The Lord has graciously heard us, and, I believe, you and our other brethren in Athlone on our behalf. We have now obtained a small empty house, (which we have got seated round with planks of wood, placed on large stones,) for a place of worship; and the Lord our righteousness has condescended to bless us in it with his glorious presence, filling every heart with "joy unspeakable and full of glory." Oh! how dare the followers of the Lamb complain as without comfort? seeing he will provide according to his promise, even in midst of apparent want. "Why should a living man complain," &c. Some of the Protestants, and even some Roman Catholics, have, out of curiosity I believe, come to our meetings: and we have reason to believe, that the Lord hath visited one or two of their dark benighted minds, &c. which may God continue; and may he send some faithful labourers into this part of his barren vineyard for his name and mercy's sake.

There are nine of us here who join in love to you, and the brethren of the 63d regiment, and to all the new recruits of Jesus (if there are any).

We have received no word as yet from our other dispersed brethren, which is the chief reason of my delay. I trust the Lord is keeping them in the narrow path, which is our prayer.

I hope you will honour us with a few lines on receipt of this, which will be for our edification, and in so doing you will oblige us all—but none more than,

Dear and Reverend Sir,
Your unworthy brother in Christ.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

MISSIONARY MEETINGS IN CORNWALL.

AGREEABLY to the warm and urgent solicitations of several friends to the Missionary cause in Cornwall, the Rev. F. A. Cox of Hackney was requested by the Committee to visit that interesting, though distant county, in order to promote the objects of the Baptist Mission. In the first part of his tour he was accompanied by the Rev. Jenkin Thomas of Oxford, who was supplying the church in Morrice-square, Plymouth-dock. The first meeting was held in the Baptist Meeting, Falmouth, on Tuesday, 15th of August, when the Chair was taken by Joseph Banfield, Esq. a respectable Magistrate of the town. On this occasion a County Auxiliary Society was established, denominated the Cornwall Missionary Society in aid of the Baptist Mission, of which, James Dunn Trevosso, Esq. of Falmouth, was appointed Treasurer, and Rev. Edmund Clarke of Truro, Secretary. After the Resolutions had been passed, establishing the County Society, a Branch Association for Falmouth was likewise formed. The meeting was addressed by the Rev. Messrs. Cox, Thomas, Lane, Dore, Green, Clarke, and Hart; and also by Captain Manderson, Messrs. Christophers, M'Dowell, Read, Ellis, and Edgcome; and by the deep impression produced in favour of Missionary exertions, it was evident the presence of the Lord was there. On Wednesday, 16th, Mr. Cox preached at the Methodist Chapel, Helston, kindly offered for the occasion; and on the same day Mr. Thomas preached at the Baptist Meeting, Redruth, from Daniel vii. 14.—On Thursday, 17th, Messrs. Cox and Thomas preached a double lecture at the Baptist Chapel, Penzance, from Luke xxiv. 47, and Acts xv. 26, where a Missionary Society had been for some time established, and which will now be considered a branch of the County Society. On Friday, 19th, a public meeting was held at the Town-hall, Helston, Mr. Cox in the Chair, in the absence of H. M. Grylls, Esq. who had kindly and liberally engaged to preside, but was unavoidably prevented by public business. Several interesting and animated addresses were delivered, and a fervent interest was excited in favour of the Branch Society established on the occasion for that town. On Lord's-day, 20th, Mr. Cox preached in the morning at the Baptist Meeting at Falmouth; in the afternoon at the Pit, near Redruth, from Psalm lxxii. 18-20, to a most attentive and interesting congregation of from 8 to 10,000 persons, who were assembled, in very favourable weather, both on the outside and inside of this curious amphitheatre; and in the evening, at the Methodist Chapel, Truro, to a very crowded congregation, from Psalm cxix. 130. On the same evening, Mr. Green of Falmouth preached at Chacewater on behalf of the Mission. On Monday, 21st, a public meeting was held at the Methodist Meeting, Redruth, when a Branch Association was established for that town and neighbourhood;—several interesting speeches were made on the occasion. On Tuesday, 22d, a public meeting was held at the Methodist Chapel, Truro, which on this, as well as on the former occasion, was cheerfully lent for the purpose, when a Branch Association was formed for that town. The interest of the meeting was by no means inferior to that of former meetings; and in each case was greatly increased by the kind assistance of our Methodist and Independent brethren. The congregations were on all the occasions numerous, and contributed a considerable sum at the different collections. We sincerely trust, that these meetings and Societies will not only assist the cause of the Mission in the county, but materially promote the interests of religion in general.

E. C.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Mr. Ward, dated

March 7, 1820.

This morning I baptized two soldiers from the Fort; and we have now two others, not soldiers, to be received, one of them a son of Bonner, the blacksmith. Four others, three of them Hindoos, will probably come forward next month; one of them is the brahmun I mentioned, who kept a vow of silence at Kalee ghaut for four years; the other three are brahmuns, who had their education in the Benevolent Institution.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated

Moorshedabad, March 8, 1820.

I have now been twelve months at Moorshedabad, and when I take a retrospect of the past year, my soul is filled with joy and thanksgiving to the Author of every good. I settled here under many unfavourable circumstances. The Missionary who was here before me, left it chiefly because he considered it an unhealthy and lonely station; neither did I expect to find a friend or a religious person in the whole neighbourhood; but though I was alone, and had but an imperfect knowledge of the language, yet I considered it my duty to fill up such an important station, knowing that I might expect strength equal to my day; and I soon found my reward for so doing. Spiritual blessings followed me in rich succession, and are still surrounding my path. In a few days after my arrival, the 59th Regiment arrived at Berhampore, and the brethren in the regiment sent me a pressing invitation to come and break the bread of life unto them. After this I was introduced to several gentlemen in the neighbourhood, who liberally came forward for the formation of a School Society, and this was followed by finding a religious family at the distance of about 15 miles, with whom I have enjoyed much spiritual communion, and mingled my tears with theirs while speaking of the love of Christ. From my communion with this family, I have been enabled to gain intercourse with several others, where the seed of the gospel has taken root, and brought forth abundantly, especially in the heart of a respectable planter, who has not only received the truth in the love of it, but has been exceedingly zealous to bring his poor idolatrous servants to the knowledge of Jesus. Since my residence here, I have also been joined by two native brethren, to assist me in preaching the word of life; and a few months since, Mr. Williams, who married Miss Marshman, removed his residence, and is settled within thirty miles of me. In every way my fears have been groundless; for in the first year I neither expected to meet with friends, with an English congregation, nor with success among the natives. But God has been pleased to give me friends, to give me favour in the sight of men, to give me a large attentive English congregation, and to enable me both to study the native language at home, and to go out almost daily into the markets and streets to proclaim the unsearchable riches of Christ. I think, too, that the success with which the Lord has been pleased to crown my labours, should call forth our solemn gratitude at a throne of grace. During the last twelve months I have baptized two Mussulmen, four Hindoos, seven descendants of Europeans, two English females, and seven of our own countrymen; making in the whole twenty-two persons, who, I trust, will be my crown of rejoicing at the last day. I think we are as careful as possible in admitting members, and watch carefully over them afterwards. Almost every month we have baptising. I baptized five persons last Sabbath, and three more have given in their experience, and will be baptised next month, among whom are the wife and the adopted daughter of one of the officers in the regiment. We have upwards of *fifty* communicants at the Lord's Supper, when they are all assembled. I generally preach three times in English on the Lord's-day, twice in our place of worship, and once in the hospital; and every other day I have worship twice among the natives in Bengalee, morning and evening, when any may attend. The remainder of the day is devoted to the study of the Bengalee and Hindoosthanee languages, and going out among the natives to preach. I generally devote the morning to study, and the afternoon to intercourse with the natives; but sometimes I take a journey for a day or two. For instance, I intend leaving home to-morrow, to attend a large fair, about forty miles distant, where I shall be enabled to dis-

tribute many tracts and copies of the scriptures. In my present circumstances I can take journeys with ease, for I have no one to feel my absence, or to welcome my return, which is a melancholy comfort, and I have reason to believe it will remain so. My dear boy is still with the best of mothers, Mrs. Ward. I have only seen him three times since his birth, nor do I expect to see him for many months.

P. S. I preached on Sunday week for the Religious Tract Society, at the particular request of our brethren in the 59th Regiment, and we collected on that occasion 80 rupees, or £10, which will be remitted the first opportunity to the Society in London.

DIGAH.

Extract of a Letter from Mrs. Rowe to Mrs. Lawson, dated

Digah, Feb. 23, 1820.

MY DEAR SISTER LAWSON,

It will please you to hear that the prejudices with regard to native female improvement are relaxing in these parts. Mrs. G. has a boys' school, in which there are three native girls, one of whom reads in the Testament. Mrs. W. has a boys' school, the lala of which teaches Mrs. Grant's and her own women servants to read. She says it is pleasing to see their diligence at leisure intervals. We intend supporting a native female school at Benares when Mrs. Smith returns; and also another at Allahabad, if sister Mackintosh will engage in it, which I believe she will. At both these places, native girls may be had to form a school. The school at Dinapore, which I superintended for the Female Society, was opened for native girls only. At first five attended, but their parents grew suspicious, and pleaded their need of them at home, but sent their boys instead. Not long since, two of their sisters accompanied them to school for a few days, but the distance was too great for a constant attendance.

RANGOON.

It appears that at length the Missionaries at this station have been called to appear before the Emperor for their Master's sake. The perusal of the following extracts of correspondence, with which we have been kindly favoured by Mr. Lawson, will awaken a lively concern to know the result of this important step.

Mr. Judson to Mr. Lawson, dated

Rangoon, Dec. 13, 1819.

MY DEAR BROTHER LAWSON,

We are at present full of business, preparing for the long anticipated expedition to Ava. We deposit the female part of the concern in a brick castle, proof against fire and robbers; and brother Coleman and myself expect to leave Rangoon within a week. The Mission has now come to a solemn crisis. We have had the happiness of baptizing three Burmans, the first fruits of the empire; but Satan began to excite persecution, and we found it necessary to lay our missionary intentions before the throne, and solicit toleration for the Christian religion. If the new Emperor is favourably disposed towards the introduction of Christianity, we shall be able to prosecute our work; but if not, we must inevitably leave his dominions. We commend ourselves and the Mission into his hands, who is invested with all power in heaven and earth, and will, we are assured, do all things well. O that he may be pleased to open a wide and effectual door for the promulgation of divine truth in this great empire!

What shall I say more? My soul is absorbed in the great work before me. O pray that the presence of Jesus may go with us—that we may have a simple dependence on him, and a single eye to his glory—and that we may appear before the monarch in the spirit of apostles and martyrs: and who can tell? Perhaps the Lord has mercy in store for the Burmans.

About three weeks after their departure, Mrs. Judson writes thus to Mrs. Lawson.

Rangoon, Jan. 11, 1820.

MY DEAR MRS. LAWSON,

Mr. Judson wrote Mr. Lawson a day or two before his departure for Ava. It is now twenty-one days since he left, but we have not yet heard a word from him or brother Coleman. The Mission is now in a very critical situation: a few days more will decide whether we shall continue here and labour under the most favourable cir-

cumstances, or quit the country for ever! Our bowels yearn over the poor Burmans, and we cannot but hope our heavenly Father will hear our prayers, and incline the monarch of this country not only to grant us permission to continue here and teach *the new religion*, but will cause him to examine it himself, and become a nursing father to the church in his dominions. We have been greatly encouraged the year past, and have strong hopes that God's time has come, firmly to establish the gospel in this country. Mrs. Coleman and myself are very lonely in the absence of our husbands, but we are very happy in each other. We have left the Mission House, and live in town, in the upper rooms of a great brick house, where we are secluded from all the world. We never go out, except now and then to the Mission House, as we wish to keep as free from observation as possible. I should have accompanied Mr. Judson to Ava, but could not think of leaving Mrs. Coleman alone in such a place as this.

CEYLON.

It was intimated in our last Number that we had received the melancholy intelligence of the death of Mrs. Chater, late of Columbo, on her voyage home, which she had undertaken, by advice of the physicians, for the benefit of her health. The following account is given of this affecting event, in a letter to the Rev. John Dyer, from the Rev. B. J. Vernon, junior chaplain at St. Helena.

St. Helena, June 8, 1820.

My dear Sir,

When I had last the pleasure of writing to you, I could not foresee the melancholy occurrence which would render a continuance of our correspondence necessary —I mean the death of Mrs. Chater, wife of the Rev. James Chater, one of your Missionaries at Columbo. She arrived here in the Forbes, I think on the 12th of May, and I consider it a most merciful interposition of Divine Providence which determined her to proceed no farther till after her delivery. The Forbes sailed on *Sunday, the* 14*th* of May, and poor Mrs. *Chater* was taken ill on the Tuesday following, and after a tedious and difficult labour gave birth to twins—girls. For a week or ten days she was considered by the medical man to be in great danger; however, it pleased God to recover her, as it were, from the effects of her accouchement, when an opportunity occurring of writing to Columbo, she was anxious that I should send an intimation of her safety to her afflicted husband. This I did, endeavouring to give a faithful relation of her state at that time. I regret exceedingly that it should have been such as to afford every prospect of a speedy recovery. That God whom she served, in his wisdom and mercy saw fit to remove her from this scene of trial and suffering; and I cannot doubt that she is translated into the kingdom of the Redeemer in Heaven. Symptoms of diseased lungs appeared, together with a constant diarrhœa, by which the spark of natural life was speedily extinguished. She died on Monday last, June 5th, leaving behind her four helpless children, viz. the twins, and two others who landed with her from the Forbes. The two elder ones, Mrs. Vernon and myself removed instantly to our house, where they shall share with our own. The wife of a respectable shopkeeper kindly offers to nurse the twins until we shall be able to provide a female for the purpose; in which case they also shall be placed under Mrs. V.'s own care. So long as it is necessary for the children to remain here, they will find no want of father or mother, so far as it is possible for strangers to supply the place of such endearing relations. I hope to have matters more arranged in a short time, when you may depend on my giving you every particular. In all I do, rely upon it, the comfort of the children, and the interest of your Society, shall be particularly attended to.

SAMARANG.

Extract of a Letter from Mr. Bruckner to Dr. Ryland, dated

Samarang, January 24, 1820.

By this time I hope poor brother Phillips has arrived in England; if so, he will be able to give you a better account of the state of things here, than I shall be able to commit to paper. It was indeed grievous to me to see that good brother depart; who was, in many respects, a great comfort to me, and who was so much respected amongst his countrymen here, and might have become useful to

several of them. But so mysterious are the ways of the Lord, that there is no searching out them. Mr. Trowt, who seemed so eminently qualified for a Missionary, I was to witness his removal by death; and Mr. P. who seemed no less qualified for the work, in connexion with his amiable disposition, I was obliged to see him depart. Thus I am a second time left alone, without a brother, or a friend, whom the conversion of the inhabitants of this country lay so near at heart. I hope the voyage has been profitable for the restoration of his health, and that my life may be spared to see him out again: I should wish to spend my life with him. Even the Governor-General, I am informed, regretted his departure sincerely; but there was no appearance of his recovery by staying here in the Island.

You would undoubtedly wish to know, how I do, and how I employ myself. My state of health, though weak, has been pretty well hitherto; I have much reason to be thankful, when I see so many removed by death, and others sick. Though it seems that a sedentary life will not very well agree with me, yet I must continue in it until the sphere in which I have been placed affords a larger circle of motion for me. My intercourse with the natives has hitherto not been so much as I hope it will be in the future. An entire knowledge of their language is necessary, before I, or any other who undertakes to be a Missionary in this country, can enter on a more enlarged scene of action amongst the natives; and that knowledge is not so easy acquired as some might imagine. I am daily striving after it, by reading, conversing, and translating, and there is still much wanted till I can say, I have the language in my power.

I have endeavoured to translate something of the New Testament, both for my daily exercise in the language, and for the use in the future; and I have been enabled to go on with the translation into the Javan tongue from the Gospel of Matthew to the end of the Epistle to the Romans, and hope to be farther enabled to go through with it to the end of the whole New Testament; by which time I shall have acquired so much of the language, as to be able to correct and refine the former work. Some of the natives, who are able to judge, say, that it is intelligible, though it is not exactly their idiom; now that latter incorrectness will be overcome by time and diligence. If I now have finished the translation of the New Testament, I shall have something to go out and read to the natives, and take an opportunity to converse about it to them. Though those who are the most learned among them, do not seem desirous to know any thing of the Gospel; because they know that book by its name from the Coran, and readily tell me that they do not need it, as the Coran includes all: Mahomet having made an extract of all the former holy books by the revelation from God.* There is certainly not much hope for success, on account of the prejudices against Christianity under which they labour, originating both from Mahometism, as from the unbecoming conduct of the thus-called Christians, who have settled here; they also being very indifferent of their natural disposition, thinking and caring nothing for the future, is perhaps another reason that we cannot expect much success. However, we know (and this alone can make us hope for success,) that our Saviour is mighty to do wonderful things in the day of his power, and that the Gospel is the power of God unto salvation to all who believe.

Note. Our readers will perceive that Mr. B. does not write English like a native; but as he expresses himself *intelligibly*, it was thought better to transcribe his own language, than to put his letter into a different form.

SUMATRA.

Extract of a Letter from Mr. Burton to Mr. Dyer, on leaving St. Helena, dated

On Board the London, off St. Helena, April 11, 1820.

MY VERY DEAR SIR,

We have left the shore this evening, and returned to our place in the ship, expecting to sail from hence to-morrow

* We cannot forbear observing, how forcibly this fact illustrates a remark in a recent valuable publication from the pen of one of the most impressive writers of the age. "The Mahomedan imposture is perhaps the most signal instance in the world and all time, of a malignant delusion maintained directly and immediately by ignorance, by a solemn determination, and even a fanatic zeal, not to receive one new idea. This execrable delusion is so strong and absolute in ignorance, is so identified with it, and so systematically repels at all points the approach of knowledge, that it is difficult to conceive a mode of its extermination that shall not involve some fearful destruction, in the most literal sense, of the people."

FOSTER on popular Ignorance, p. 48.

afternoon or evening; and though there is no vessel in this port at present bound for England, yet I cannot quit the place without leaving a few lines in the post-office, to be forwarded by the first packet. Before this reaches you, no doubt you will have received that which I sent by the Essex about a fortnight ago, informing you of our affairs up to that time. Some account of our subsequent engagements, and the conclusion of our providential visit to the island will not, I hope, be wholly uninteresting.

With regard to preaching in the school-room, it was continued till last evening with increasing attention and interest, and, I hope, *beneficial* effect. In short, we have every reason to believe, through mercy, that this has been eminently the case. Our most sanguine expectations could not have predicted the reception we have met, and the kindness we have experienced from the people of this place. Last evening the room would not contain the numbers who came to hear our parting address, and the sorrow they expressed at our leaving was truly affecting. The poor black man who came to light us up to the meeting, said, in a very expressive manner, "I very sorry you going away—I wish one of the masts of your ship would break down to-morrow, if it would not hurt any body." Many parted from us with tears. Their liberality towards us has equally astonished and gratified us. A few days ago Mrs. M'Kritche, the wife of a respectable tradesman, at whose shop we had made one or two insignificant purchases, sent our wives a large box containing articles she thought would be necessary and acceptable on the voyage; the contents of which, together with two articles of dress, presented to Mr. E. and self by Mr. M'K. could not have been purchased here for less than £5 or £6. After preaching last evening I took bread and cheese with them, and Mr. M'K. asked me for the address of our society, adding, that he should send them a donation. I, *with pleasure*, gave him yours. A native of the island, whose husband has mended some clothes for us *gratis*, sent our dear companions this morning a nice large cake. Brother E. and self called this morning upon Mr. Solomon, two of whose rooms we have occupied during our stay, to settle with him. The respectable *Jew* told us, that in consideration of the cause in which we are engaged, he should certainly accept of no pay whatever: nor would he, though we pressed him to do so. Even the woman who had cleaned our sleeping rooms, &c. at first objected to any remuneration. And what terms shall we employ in speaking of Mr. Vernon's kindness? We have boarded with him all the time we have been here, yet he will accept nothing whatever for it! Such are the mercies—such is the conduct we have experienced. May we feel such gratitude to a gracious and watchful Providence which is thus highly distinguishing us, as *His* goodness demands. Little did we suppose, when first we came in sight of this barren and unpromising rock, that any part of it could be so fruitful in "works of faith, and labours of love." Little did we think that we should have left it with such feelings as now pervade our breasts.

JAMAICA.

Extracts of a Letter from Mr. Coultart to Dr. Ryland, dated

Kingston, Jamaica, March 11, 1820.

MY DEAR SIR,

The circumstances under which I was placed, by the death of Mr. Kitching, prevented me from writing to you by the earliest packet. You have, no doubt, heard, through the medium of Mr. Saffery, of our safe arrival. I hope the season of excessive mortality in Kingston has given place to one more pleasing. We are still in excellent health through divine mercy, and hope that Mrs. R. and family are better than they were when we left.

Our congregation is becoming larger, and I think more respectable, though I know not how the more respectable hearers can endure the intense heat, and the offensive smell. I have had the curiosity to try the temperature of the pulpit, when we are all collected on the Lord's day: it is on an average, though it stands between two pretty large windows without glass, 120° of Fahrenheit's! Is it any wonder that your Missionaries die, when you add to this the dreadful effluvia from the blacks, and that the doors and windows are as full as if the people were packed into them. What can I do, my dear Sir? I cannot order them away; for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation. Your heart would rejoice if you could once see the poor sinners drinking in, with intense eagerness, the news of a kind and all-sufficient Saviour. O Sir, I feel whilst preaching to these poor beings, as if my whole soul were poured forth in every sentence. I would indeed lift up my voice like a trumpet; yes, O could I, it should be loud and powerful as that which will awake the dead.

Our prospects in Kingston are rather pleasing than otherwise. I hope the people improve considerably, both in knowledge and purity. Situated as we are here, it is necessary to be very cautious as to what we say as well as what we do. Through the first period of my stay here, I did nothing compared with what some would have done. I thought it better to study the dispositions of all parties first, and know what plans would be most productive of good before I adopted any. Before my return to England I drew out a rough set of rules for the consideration of the leaders and people, thinking if God spared me to occupy my station again, it would be well to see their effects, and judge of their influence if strictly attended to, before they were proposed to the church as permanent rules for its discipline. These rules have been strictly enforced, notwithstanding the great opposition made to them by the leaders; and their good effects are, through the blessing of God, very visible. Each member has a ticket, which he or she renews quarterly; and as each person must come for a ticket, we get a partial acquaintance with them all, and find out the evils which have too long been kept secret.

Within the last three weeks I have distributed 48 score of tickets, and had an opportunity of speaking to that number; very many of their replies have been good and appropriate. I asked one woman from the Mandingo country, what god she worshipped there? "Hey, massa! God lef (leave) dat country, God go away, no one say tome back again—dem people make gods and play tricks wid em." Do you love God? "I try to love him wid de heart in trut." Well, then you obey him? "Yes, massa, you love me, you glad for do what me bid you, so you love God so you do." On Monday night last I preached at a gentleman's pen to windward, to a very interesting audience, and exceedingly attentive. I left Mrs. C. there for a little change of air while our house undergoes some repairs. On Thursday night I rode nine miles, and preached again to a large number of black and brown persons. I would often repeat my visit if I could; but my spare hours are few, I assure you, at present. On Monday again, God willing, we intend visiting Happy Valley, there to preach to a number of negroes who have promised to come and hear. Our leaders' meeting is every week, when we hear all complaints, and dismiss those who are improper persons, and admit such as offer and are approved, into the various classes, in which they remain upon probation a longer or shorter time. Our building fund is attended to the last Thursday in every month, or oftener, as necessity may require, beside our contingent fund, all of which the Missionary must superintend.

In Port Royal there is a pleasing prospect of usefulness. A person conducting himself properly, would be received gladly, as the people there have preaching only about once a month. It is my intention, as soon as time will permit, to take a journey to Manchioneal, from which quarter I had an invitation last night. At the above place, and at Morant Bay, Missionaries are wanted exceedingly. By next packet I hope to be better able to give you information respecting these places.

From Mr. Godden to Dr. Ryland, dated Spanish Town, June 9, 1820.

REVEREND AND DEAR SIR,

Through the mercy and forbearance of our heavenly Father, I am still in the land of the living, still under the influence of hope, and labouring towards the rest that remaineth for the people of God, like a ship towards her port, through a tempestuous ocean. God has been pleased, in a measure, to grant the desires of my soul, as it respects the Redeemer's cause at Spanish Town. I told you, in a former letter, I baptized twenty-one persons in Rio Cobre, in March last; and I am exceedingly happy to add the following extracts from my Journal.

Lord's-day morning, May 7.—Baptised twenty-two persons in the river, before seven o'clock. Returned home, and preached to a full house. Gave the right hand of fellowship to the newly baptised, accompanied with a short address to each. In the evening, administered the Lord's-Supper to about two hundred persons, forty-three of whom I have had the pleasure of baptizing. Our place was literally crowded; we had not half room enough. Collected £5 7s. for the poor. Thanks be to God, the church is formed and likely to prosper.

Lord's-day, June 4.—In the morning, preached from Rom. vii. 24. The congregation large and attentive, and much affected. At mid-day, leaders' meeting. In the evening, administered the Lord's-Supper to about sixty; the rest, from various circumstances, unable to attend, especially from the late heavy rains. We had about 300 spectators, and collected three pounds for the poor.

Monday, June 5.—At two P. M. held our Missionary prayer-meeting, as usual, (to correspond with the hour at which it

is held in Britain,) and it is very pleasing to believe that, at the moment we are praying for Zion's prosperity, many thousands in Britain are praying for us.

On the 7th was the fast-day, in commemoration of the great earthquake in 1692. Preached to a large party of feeling people, from Luke xiii. 1—5. Introduced the service, by reading Dr. Coke's account of the dreadful calamity which occasioned the anniversary fast. Briefly explained the circumstances connected with the text, and observed (1) that we are apt erroneously to conclude those to have been the worst of sinners, who have been driven out of time by means so awful and sudden. However true such conclusions may be in some cases, they are sometimes untrue; as in the text. (2). If we escape such terrible judgments, we are prone to think ourselves less sinful, and more deserving. Our text refutes the proud conclusion. (3). However proud we may be of our moral attainments, there is only one way by which we may escape a more dreadful punishment than earthquakes can inflict; "Except ye repent," &c.—language which implies that our righteousness is not the medium of our security, or escape even from temporal calamities—that we equally deserve the same kind of punishment, (referring to Port Royal,)—and that we may and ought to expect worse, except we truly reform and repent.

My dear Sir, I beg an interest in your supplications. We are united in the bond of peace; may it never be broken. I have been raised from despondency relative to the cause. I could hardly keep the soul in the body, so to speak, when we attended to the Lord's Supper the first time. Overjoyed, I beheld nearly, or quite, two hundred members, all decently clad; and the smile of serene satisfaction sitting on their faces gave a tinge to the scene my weak soul could scarcely support. Notwithstanding the excessive fatigues of the day, the almost unbearable heat of the weather, and the suffocating heat of the meeting, it was a joyful season indeed!

AMERICA.

In our Number for September last year, we inserted an interesting communication, on the state of religion in America, from the pen of a respectable Presbyterian minister in New York. Some calculations were made in this document on the number of 'competent' ministers of the gospel, compared with the bulk of the population, which certainly presented a most appalling picture of the deficiency of religious instruction throughout the United States. We have, however, seen some recent communications, which, in adverting to the letter we had published, serve, in a considerable degree, to qualify the statement it contained. It appears that our Presbyterian friend had assumed that *a collegiate education* is essential to the 'competency' of a gospel minister; and that, on this basis, he computed the number of such ministers in the United States at only two thousand five hundred. Happily, however, for the church and for the world, there are many cases in which individuals have occupied, with great advantage, important stations in the church of God, who have not been favoured with a collegiate education. Instances of this kind will readily occur to the thoughts of all who have any acquaintance with the state of religion in our own country; and they are frequent, in perhaps a yet larger proportion, among the Transatlantic Churches. "By adopting this standard," it is remarked, in the animadversions alluded to, "the writer has rejected from his calculations, thousands of the faithful servants of the Lord Jesus, who are labouring with great success in the United States. At the time when the letter was written, there were, in the regular associated Baptist Churches, no less than 1,953 ministers of the gospel, who, to use the language of a much revered friend, 'in unwearied labours for the advancement of the Redeemer's cause, and in ardent love to immortal souls, are not a whit behind their most zealous congregational brethren.' At the same period, the *local preachers* in the Methodist connection amounted to at least 3000, and their travelling preachers to 695. At the date of this letter, the ministers of these two denominations alone amounted to about 6000."

We feel happy to give our readers this encouraging explanation of a statement which could not but excite deep concern in the minds of all who love the souls of men; and take the same opportunity of assuring our American friends, that we shall insert, with great pleasure, such brief statements of the progress of religion among them, as may be forwarded us from accredited sources.

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Rev.d Elisha Smith,

(late of Blockley,)

Gloucestershire.

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THE

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NOVEMBER, 1820.

THE WESTERN CIRCULAR LETTER.*

The Union which exists between Christ and Believers.

THIS subject is one which has sometimes been rendered obscure, by a forced and unnatural and extravagant interpretation of scripture: it is one which it is possible so to dilute and generalize as to deprive it of all its significance and beauty; or, on the other hand, so to colour and distort as to render it a mere caricature of the truth. May the Spirit of God enable us to avoid extremes, so that we may not be chargeable with darkening counsel by words without knowledge.

I. It may be proper to commence with some remarks on the nature of this union.

Union to Christ is both *fœderal* and *vital*. In explaining the former of these expressions, let it be observed, that, while the death of Christ is to be viewed as a sacrifice for sin taken in the most general sense, so that there is no degree of guilt nor any number of offences which God cannot consistently pardon, since in giving up himself he offered an equivalent for all the dishonour which the character and government of God could ever sustain; yet we must likewise regard his death as a sacrifice for the sins of his people.

When Christ came to execute his great commission, God entered into an absolute engagement with him, assuring him that he should "see his seed and prolong his days, and that the pleasure of the Lord should prosper in his hand." That such a promise might be sure to the Saviour to whom it was given, it must have been equally sure to the saved to whom it relates. It could not be fulfilled *to* Christ, unless it were fulfilled *in* them. In conformity with such a promise, all believers are represented as given to Christ. The gift must have been preceded by a design to bestow; so that we are thus led to the doctrine of some divine appointment with relation to Christ and believers—an appointment which secured to the Re-

* We have thought the "Circular Letter" of the Western Association deserving of a more extensive circulation. It was written by the Rev. Mr. Crisp of Bristol, the respected colleague of the Rev. Dr. Ryland. EDITORS.

deemer the fulfilment of the great design for which he came, and to the redeemed the enjoyment of the great blessings which he died to bestow—an appointment by which he suffered for them and in their room whatever penalty the law inflicted, as if he had been the sinner who had transgressed; while they enjoy, through him, the same freedom from the consequences of sin as if they had never committed a single crime. Here then Christ appears in the character of a substitute; as the good shepherd, laying down his life for the sheep; as their great deliverer, rescuing them by suffering in their stead; as their ransom, satisfying every demand of justice by paying their awful debt in his own person; as their priest, offering up his blood on earth; and their advocate, pleading this blood in heaven. There is, therefore, between Christ and his people, a connection which may justly be styled a covenant-union, because he stands to them in the relation of a head and substitute and representative. And this is the idea held out in many passages, which speak of believers as being "in Christ." They are viewed and treated as those who have an interest in his death and merits, through that gracious constitution which appointed him to suffer in their room. They are "in him," so as to be accepted and saved through him, as if they had themselves died in his death, and had actually sustained what he endured on the cross.

But let us ask, Does union to Christ imply nothing more than this? Is he not a living head? If union to him contains in it a state of acceptance with God, does it not imply a new state of *heart* towards God? Assuredly *it must*; for union to Christ is *vital*. By this, we mean that union which is produced by the indwelling of his Spirit in the souls of his people; the union by which he lives and reigns in them. Thus the Apostle speaks of himself, "Christ liveth in me:" thus he addresses believers, "Christ in you the hope of glory:" and this emphatic language Christ himself employs, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." "At that day ye shall know that I am in the Father, and ye in me, and I in you." To illustrate this vital union the following images are employed by the sacred writers. That of the vine and its branches; (John xv.) that of the head and members; (Rom. xii. 5. Col. i. 18.) that of the marriage union; (Ephes. v. 31, 32.) and that of a foundation and building. (Ephes. ii. 22. 1 Peter ii. 5.)

These images taken together show very strikingly the peculiar properties of this union. It appears from them,

1. That the connection between Christ and his people is very close and intimate. If we were to fix on that relation in common life which is the most distinguished by tenderness; a relation attended with the most endearing fellowship, and creating such a harmony of feeling, such a sameness, such an identity of interest, as that the two parties in the strongest sense become one, it would be the marriage union. Yet this is one image employed to illustrate this spiritual union. Thus too the stem and the branches are so intimately united as to form one tree, and the head and the members one body.

2. The union expressed by these images supposes great re-

semblance. The qualities of the stem are discernible in the branch. The life and vigour residing in the head belong in some degree to the members; and though the superstructure may differ materially from the foundation, yet the Apostle, in speaking of Christians as built on Christ, represents the building as partaking of the qualities of that on which it is erected: "To whom coming as unto a *living* stone, ye also as *living* stones are built up a spiritual house." If it be the distinguishing character of Christ as a foundation that he is a "living stone," it is too the peculiarity of the building resting on this firm basis that it is composed of living materials.

3. This union implies dependence. What is the vine to the branches? The source of supply. What is the head to the members? The fountain of life and seat of authority: that which directs and strengthens and governs. What is a foundation to a building? That to which it adheres, and on which it rests. What is the connexion of husband and wife? It is one in which the name, the rank, the title, and the property of the one, are communicated to the other. It is a relation of protection and attachment on the one side, of subjection and love on the other.

4. To this union belong perpetuity and fruitfulness. Is Christ a vine? To those who are branches he says, "Abide in me and I in you;" and he describes them by saying, "He that abideth in me, and I in him, the same bringeth forth much fruit." Is Christ the head? From him the whole body is represented by the Apostle, as making increase unto the edifying of itself in love; and from this head, having nourishment ministered, it "increaseth with the increase of God."

The phraseology adopted in many passages in the Epistles accords with this comprehensive view of union to the Saviour. "I am crucified with Christ, nevertheless I live." "You being dead hath he quickened together with him." "Knowing this, that the old man is crucified with him." "Who died for us, that whether we wake or sleep we should live together with him." "If we be dead with Christ, we believe also that we shall live with him." How can it be said, as in these passages, that Christians are dead and crucified with Christ, quickened and risen and alive with him, unless their union to him be viewed under this twofold aspect, as a union of quickening influence as well as of covenant relation; a union by which, while they are saved through him as their federal representative, they live in him as their spiritual head? If union with Christ, therefore, includes in it such conformity and likeness to him; if it be necessary to die and rise with him by a total change, a renovation of the soul, so that sin through his death must receive its death-blow; then how clearly does it follow, that any union to him unaccompanied by spirituality of mind is a mere name, and exists only in the imaginations of a deceived and self-deceiving heart!

II. Having thus endeavoured to illustrate the nature of union to Christ, let us proceed to consider this union in its origin and principle.

The question is important, How do we become united to Christ? and to this we answer, that union to Christ originates in the divine purpose, is produced

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The phraseology adopted in many passages in the Epistles accords with this comprehensive view of union to the Saviour. "I am crucified with Christ, nevertheless I live." "You being dead hath he quickened together with him." "Knowing this, that the old man is crucified with him." "Who died for us, that whether we wake or sleep we should live together with him." "If we be dead with Christ, we believe also that we shall live with him." How can it be said, as in these passages, that Christians are dead and crucified with Christ, quickened and risen and alive with him, unless their union to him be viewed under this twofold aspect, as a union of quickening influence as well as of covenant relation; a union by which, while they are saved through him as their federal representative, they live in him as their spiritual head? If union with Christ, therefore, includes in it such conformity and likeness to him; if it be necessary to die and rise with him by a total change, a renovation of the soul, so that sin through his death must receive its death-blow; then how clearly does it follow, that any union to him unaccompanied by spirituality of mind is a mere name, and exists only in the imaginations of a deceived and self-deceiving heart!

II. Having thus endeavoured to illustrate the nature of union to Christ, let us proceed to consider this union in its origin and principle.

The question is important, How do we become united to Christ? and to this we answer, that union to Christ originates in the divine purpose, is produced

by divine power, and commences with that faith which the operation of this power produces.

1. It originates in the divine purpose. "*Of him* are ye in Christ Jesus." Here is the origin of all union to the Saviour, the Father's gracious design. And since the Almighty formed his sovereign purpose before we existed, nay, before time itself began; since the sufferings of Christ and the glory that should follow, the blessings which should flow from his death, and the character and number of those who should partake of these blessings were fixed, eternally fixed in the divine counsels; therefore believers are said to be "chosen in Christ from before the foundation of the world:" and on the same principle Christ is represented as "the Lamb slain from the foundation of the world." It is in fulfilment of God's gracious design that any sinner is led to embrace the Saviour; for,

2. The power by which this union is effected, like the purpose from which it springs, is divine. "Without me," said Christ, or, "severed from me, ye can do nothing." Our Lord uses this language in allusion to the connexion between a vine and its branches; for, as the branch separate from the stem is withered, such would be the state of every soul if disunited from Christ. But if without his nourishing influence we could not continue in existence, it is equally certain that without it we could not begin to live. The barren carnal soul can never, by its own power, unite itself to the Redeemer; for if it could, such an act would suppose life in the soul already, and therefore it could live without him. *But "if* any man be in Christ, he *is a new* creature." To be a new creature is to be born again; and the sinner becomes so only through that spiritual influence which slays the enmity of his heart, abases his pride, gives a new direction to his views, a new bias to his affections. "I, if I be lifted up," said Christ, "will draw all men unto me." The Redeemer attracts and unites the soul to himself by a powerful and constraining force, and thus drawn to him, the soul lives in him and by him. But the soul is not a mass of inert matter, nor does the Spirit operate on it as on lifeless materials. By the power of the Spirit light is imparted to the mind; this light quickens while it illuminates. New views are produced, new dispositions are called forth, these dispositions begin immediately to operate; and the first, the great moving act of the soul when thus awakened and renewed, is faith.

3. Union with Christ, therefore, commences with believing. It begins only when the mind is led to form such affecting views of his character as produce a state of humble, grateful reliance on him for salvation. "No man cometh unto me," said Christ, "except my Father which hath sent me draw him." Faith is the act of the mind in coming to Christ: to be enabled thus to come to him requires the exercise of a gracious, almighty energy. But this act is voluntary; since, from the moment when the Spirit touches and transforms the soul, whatever indifference or opposition before existed is at once subdued, and the mind becomes sweetly and effectually constrained. "Thy people shall be willing in the day of thy power." Taking, therefore, the scriptures as our guide, we cannot rationally consider this union as taking

place till the period in which we become new creatures in Christ Jesus. Yet it is maintained by some, that union to Christ is from everlasting, and that faith is not the principle with which it commences, but only its fruit and evidence.

Let it, however, be considered, that faith is represented as coming to Christ. If it be so, therefore, till we believe in him we remain at a distance from him. Again, it is said that "in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature;" and in another verse, that neither circumcision nor uncircumcision availeth any thing, but "faith which worketh by love."

From these passages taken together it appears that every believer is a new creature, and that faith and conversion are equally essential to union with Christ; since precisely what is said of the one is said of the other. It is when we begin to believe that we begin to live anew, and when we thus begin to live we become united to Christ.

Surely then we ought not to adopt such a mode of speaking on this subject as to intimate that every man, through the eternal decree of God, is in Christ before as well as after his conversion. If the Apostle declares that in Christ Jesus nothing can avail but faith and a renewed heart, and we are saying that there is union with Christ where no such character exists, our sentiments must clash with the doctrines of inspiration.

Let it not be replied, that believers are "chosen in Christ before the foundation of the world," for it only follows from this expression, that in God's eternal design to bring a number of the *human race they* were graciously included. But to say that we were positively united to Christ from the moment when this choice was made, is to make no difference between two things which are totally distinct: such reasoning confounds that which actually takes place with what exists only in purpose. In the divine mind we were chosen in Christ, just as Christ was slain before the foundation of the world; that is, he was from eternity appointed to suffer, and we were appointed to be saved through him.

But if we were actually in Christ from the period in which we were chosen in him, then it follows, that whatever this choice included must have existed eternally. In selecting any individuals as his redeemed people, God resolved that they should be brought into existence, that the Saviour should become a sacrifice, that they should embrace him in this character, and that he should bear their sins. Then all the events of providence, all the teaching and discipline of the Holy Spirit in bringing the soul to Christ, and all that renders Christ precious to the soul, must have been included in his purpose when they were chosen in him: since without all this the choice could never have been effectual, and without all this, as foreseen and predetermined, it would never have been made. Hence then it follows, according to such reasoning, that we ourselves existed from eternity, that Christ died before he came into the world, and that his blood was shed and his sacrifice was offered up while he himself was in the abodes of glory.

It would be trifling to dwell so long on an absurdity, if it were not rendered necessary by the strained and unscriptural and in-

cautious phraseology adopted by those who advocate the notion of eternal union to Christ. Even if the expression be used with a meaning the most qualified and restricted, so as only to signify that the purpose of God, with regard to this union, is eternal; yet with this limitation, though the sentiment is not incorrect, the mode of expressing it is injudicious and inappropriate; and to bring forward this view of union to Christ with a prominence and a frequency and an ardour which place its spirituality out of sight, is highly objectionable.

I close this topic by simply quoting the language of the Apostle respecting some of his friends at Rome; language which, on the supposition of eternal union to Christ, is unintelligible; language which the advocates of such a notion can in no way evade or contradict; "Salute Andronicus and Junia, &c. WHO WERE IN CHRIST BEFORE ME."

(To be concluded in our next.)

RELIGIOUS KNOWLEDGE.

KNOWLEDGE is generally opposed to ignorance, and consists in the illumination of the understanding. Without knowledge, men must derive their happiness from the inferior part of their nature, and can have only very confined ideas of its immortal principle. In giving us intellectual faculties, our Creator has endowed us with the means of acquiring useful knowledge, and its advantages amply reward the difficulty of acquisition. The knowledge of religion is of all *others* most important: mortals *are* exalted and dignified by its *influence*, and there is no state or condition in human society, that can afford happiness without it. This knowledge implies more than a cold assent of the understanding to certain truths, an abstaining from gross sins, and an assuming of the garb of religion; it is,

I. *The practical acknowledgement of God's sovereignty, and the consecration of the whole man to his service.* In the emphatic language of scripture, it is, "the being *taught of God*,"—it is "*Christ in us, the hope of glory.*" The Samaritans worshipped they knew not what; the Athenians inscribed an altar to the unknown God; and the majority of mankind, even in this enlightened country, too much resemble them. To have a temple and an altar seems to them not only necessary, but laudable; yet they live without hope, and without God in the world. If souls perish for lack of knowledge (Hosea iv. 6), some portion of it must be necessary to salvation. The knowledge of God, and of his law—of our condition before him, and of the character of his Son Jesus Christ—seems here to be included; yet as it is impossible for us to say, with what small degrees of knowledge souls may be prepared for heaven, especially under some circumstances, we would not limit the Holy One of Israel, nor sit in judgment on the souls of men. The works of nature and providence make known the eternal power and godhead of the Divine Being; but it is in the economy of his grace that his highest glory stands revealed: here his excellencies are displayed to the wonder and admiration of redeemed millions. His perfections cannot be comprehended by the highest intelligences; yet the weakest believer knows enough

of them to make him happy. Unbelievers have indeed some knowledge of God; but it is not scriptural, and it has no sanctifying influence on their hearts. They think him altogether such a one as themselves—unmindful of his word, and unfaithful to his promises; they construe his forbearance into a connivance at their sin; they abuse his mercies, to indulge their carnal propensities; and they vainly hope that they shall have peace, though they walk in the imagination of their own hearts. Were they not blinded by the god of this world, and hardened through the deceitfulness of sin, to a very awful degree, they could not thus deceive themselves in the midst of so much evidence to the contrary. It is on the knowledge of God as manifested in the gospel of his Son, that the good man sets his foot for eternity, leans his whole weight, and finds the ground firm under him. This affords him hope in his greatest trials, yields him joy in the midst of his sorrow, and supports him in the immediate prospect of eternity. How widely different is the condition of those who know not the Lord! They have no consolation in their afflictions, nor comfortable prospect when death approaches them; they are strangers to the salvation of Jesus, and to the pardoning mercy of God through him; no cheering prospect enlivens their minds, nor revives their fainting spirits, in those solemn moments; but they sink in deep mire, where there is no standing.

II. *The religion of Jesus Christ supposes an understanding of the moral law.* This law is a declaration of God's will, intended to explain and confirm the law of *our nature; to correct the mis*takes we might have made in reference to it, and to teach us its obligations. Not that by it we can now obtain righteousness and justification; it was given that the offence might abound—that we might by its purity discover our sinfulness—that we might be shut up from all hope of salvation by our own works, and receive the gospel of the grace of God. Nevertheless the law being holy, just, and good, must be considered as the rule of our conduct; exemption from it as a covenant of works does by no means suppose that it is not the standard of moral actions. Christ came not to destroy the law, but to fulfil it; and by faith in him its honour and authority are established. The most advanced saint, by contemplating its spirituality, may be convinced of his imperfections, and of his need of a better righteousness than his own to justify him before God. Men by nature have no right views of this law; they do not consider that it reaches to their thoughts and words, as well as to their actions; nor do they seriously reflect on its penal sanction. Not understanding the law, they reject the gospel; they imagine it to be within their own power, and perfectly at their own command, to reform their lives, and to atone for their offences by future repentance and reformation. This they purpose to do; yet having no ideas of present danger, they defer their intention to some distant period. But when they are renewed by the Spirit of God, the law affords to their minds grand views of his holiness, discovers sin to be exceedingly sinful, and exalts the mercy and grace of him by whom it was magnified and made honourable. They delight in the

law of God after the inward man, and wish to yield a perfect obedience to all its commands. This proves the fulfilment of the divine promise, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi. 33.

III. *When the glory of God, as it shines in the gospel, and the extent of the moral law, are perceived, we also understand the depravity of our nature, and the iniquity of our practice.* After the prodigal son came to himself, he said, "I will arise, and go to my father." He had acted like one bereft of his senses; yet by afflictions he was brought to consider his situation, to confess his folly, and with feelings of penitence and contrition to seek acceptance with a father from whom he had foolishly departed. Thus it is with sinners; having no correct idea of the evil of sin, or of their danger in consequence of it;—they neglect religion, and seek happiness in their own way. They oppose revelation, conscience, and reason; they draw iniquity with cords of vanity, and sin, as it were, with a cart-rope. When God enlightens their minds, they see that their whole lives have been full of sin; and that by the sentence of his law they are condemned to everlasting misery. Before Saul of Tarsus was converted, he thought all was right with his soul towards God; touching the righteousness which is in the law he was blameless: but when the commandment came with power to his conscience, sin revived, and he died, as to any hopes of salvation by his own works. The commandment which was ordained to life, now become weak through the flesh, he found to be unto death: instead of affording him a title to eternal happiness, it condemned and accursed him. Like him, we also trust for acceptance with God to our own works, until he teaches us to know our true character,—that by nature we are children of wrath. Then we renounce all dependence on our riches, and with the trembling jailor cry, "*What must I do to be saved?*" or, with the penitent publican, "*God be merciful to me a sinner.*" We no longer think that we are rich, and increased in goods, and have need of nothing; but that we are wretched, and poor, and miserable, and blind, and naked.

IV. *Christianity implies a knowledge of Jesus Christ in the glory of his person, in his office as mediator of the new covenant, and in the relation he bears to his people.* It is not a single passage of the sacred writings, nor a few passages only, which speak of his importance in the economy of redemption. Prophets, evangelists, and apostles, have all mentioned him in terms of the highest esteem, and of the most profound regard. Indeed the whole of the sacred volume, either directly or indirectly, refers to him. He is the life-blood of the christian system; and the secret of true religion is the proper knowledge of him. To know him, is to love him; his character cannot be understood without being admired. If we have no love to him, we can have no evidence of interest in him. If any man love not our Lord Jesus Christ, let him be Anathema Maran-atha. We must glory in his cross, and count all things but loss for the excellency of the knowledge of him. Our love to him must exceed our love to any thing—to every thing else. "He that lo

eth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Love to the Saviour will lead to a cheerful obedience to his commands. To believe that he hath borne our sins in his own body on the tree, and thereby saved us from the miseries of hell, must dissolve the heart with gratitude, and fill the soul with holy joy. To know whom we have believed, and to be persuaded that he is able to keep that which we have committed to him against that day, will enable us to bear whatever difficulties may come upon us, for his sake, and sustain our minds in all possible exigencies.

It is lamentable to observe what ignorance of these things pervades the minds of many who attend the ministry of the gospel. Their heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and be healed. Let those whose labours are, through the blessing of God, calculated to dispel this moral darkness, and to communicate divine knowledge, devote themselves without reserve to their great and good work. Of all the excellencies of the pulpit, that is most desirable, which in *easy* and *familiar* terms imparts the first principles of religion to the ignorant, and with facility inculcates on them its sacred precepts. Jesus taught as one having authority, and not as the scribes; yet the common people heard him gladly.

B. S. G.

LETTER

FROM

Mrs. P. to the Rev. T. Morgan.

To the Editor of the Baptist Magazine.

SIR,

THE accompanying letter I received, upwards of nine years ago, from a very pious but afflicted lady, with whom I was accustomed occasionally to correspond. A few friends to whom I showed it during the life-time of the writer, thought it a very interesting and singular letter; and now, as this excellent individual has attained the freedom and felicity after which she ardently aspired, if you think it calculated to produce serious feelings, and to cherish evangelical sentiments, you are at liberty to publish it in your miscellany.

T. MORGAN.

Birmingham, July 17, 1820.

DEAR SIR,

To comply with your request, I have taken a large sheet of paper; but I have held it in my hand, quite in doubt whether I should venture to write on it, because I fear you will feel disappointment when you receive it; for at the time I wrote to you last, I wrote also to two intimate friends, and cannot now clearly recollect what expressions I made use of to you. Only this I well remember, that in writing to you, Sir, I felt less restraint; assuring myself that I should not be misunderstood, or disregarded. And now, dear Sir, in order to communicate to you, with all freedom and confidence, the state of mind I was in during my last memorable illness, I ought to say, that for many years I struggled under the

harassings of a wretched, rebellious, disbelieving heart; little suspected perhaps by those around me, or by my friends; but well known to God and my own conscience! This, when I began to deplore the evil of it, was no light burden. Nor could I do as Christian did, drop it off my back at the sight of the cross of Christ; for *there* rested my unbelief! Having never seen myself as a great sinner, I was unwilling to believe the absolute necessity of his blood to cleanse my guilty soul! And I suffered a considerable time in secret from perplexity and doubt. No uncommon case, I now believe, with those who have had a religious education, and are restrained from the acts of outward immorality. But long since that time, all through the latter years of my life, have I sighed in secret, at the risings up of something of the old leaven. Carnal reason has often put the question forth, How can these things be? and abundance of foolish inquiries; till grace has stept in, checking the torrent of my thoughts, and covering me with shame and confusion of face before God. Yet (though it may appear as a contradiction) the Lord knows my heart, I laboured against this unbelief, and hoped I had gained the ascendency, often saying, Lord, I believe, help thou mine unbelief! Thus have I gone on; and what is rather surprising, through all my illnesses, and years of affliction, I have never suffered *distress* of soul, or *strong fears* for the safety of my immortal part. Doubts and fears have alternately risen; but for the most *part the* Lord has been very gracious to his poor handmaid. *When* faint, he has given me a *cordial*; and when low, he has encouraged me, for his word has been my refuge.

I must beg you to excuse this seeming digression from the subject you requested me to enlarge on. At the time when I mentioned to you that I was taken ill, my mind was unusually calm. The prospect of the dissolution of the body gave me no dread. Faith and hope seemed to keep my head quite above water, though I had no rapturous view of an unseen world. When I found *that strange* alteration seizing my whole frame, I bade my nurse call Mr. S. who attended me. My nephew, P. who had made a hasty journey down on purpose to see me, came to my bedside to tell me he was going; but perceiving me grow quite silent, and immoveable, he was constrained to change his intention, and stood watching by me, with the rest of my dear relatives, expecting soon to observe my last breath. But my thoughts and desires were all raised upward, to the great Father of spirits, and God of all comfort, that he would in mercy grant me a joyful admission into the realms of bliss! I pleaded over the words, "In my Father's house are many mansions; I go to prepare a place for you." While thus employed, I much wished my dear friends to be less watchful of me, for I thought and felt disturbed by it. At length my brother insisted on my sister's trying to get some rest, as he should not leave the room for the night. When all was retired and silent, I waited, prayed, and hoped for the moment to arrive. But about midnight I seemed as if all my pleas were beaten back into my own bosom, and repelled by a supreme power, with whom I appeared to be closely engaged

in converse, and whose power abstracted my mind from every thing but the quiet recollection of all the spiritual actions of my life. He reproached me for withholding my whole heart from him;—that unbelief had prevailed in my heart toward him;—that I had lightly esteemed him;* —that all the devotional actions of my life were so mixed and tinctured with vanity of the heart, wanderings of the eye, and coldness of the affections, that for these things I must experience his displeasure, and partake of a sense of his frowns;—and that for *these things* I was as a criminal at the bar of his justice, and detained under the arresting hand of death. Here I felt such a strong awe, that my soul shrunk within me! I was as if before the great Judge of all the earth; and as if in a few minutes I should be brought, or should burst into his presence. I prayed I might not receive the sentence which those did who had said, We have eaten and drunk in thy presence, and thou hast taught in our streets. Lord, say not to me, Thou hast never known me! Thou knowest I am a sinner before thee; thou knowest my helplessness, and the weakness of my faith, so often deplored before thee; but cast me not from thy presence, for other refuge have I none! Then I began to think the hours precious that were allowed me to plead (for they appeared to go rapidly); yet I could not give up the thought and hope, that though I had been so weak in faith, the desires of my heart for holiness, and love to him, had been sincere; and I could say, Thou that knowest all things, knowest I have desired to love thee. Again, I seemed awed with fear, yet not distressed with thoughts of eternal punishment, and felt with true humility of soul, that I was wretched, and miserable, and poor, and blind, and naked; saying, Lord, cast me not from thy presence, for whither shall I flee? This scrutiny of soul (for I know not what else to term it) closed with the strong application of the words, I will be merciful to thy unrighteousness, and thy iniquities I will remember no more! Here joy flowed into my soul, as I remember relating to you; and I concluded I should soon be in glory. I made every effort to speak, but could not, though my attendants observed it. About nine in the morning a white froth burst from my lips, and my nurse removed it, saying, Ah! now 'twill soon be over. From this time I felt no more alteration, but lay the whole day, patiently waiting, and hoping, that ere another hour came, I should be released from this clay tabernacle; that death, under whose iron grasp I lay, might receive his commission to set the poor captive free; wondering at the power which yet had sustained me in being here while in such a degree of weakness; yet conscious that the same Being that had upheld me, could continue to do so; (for what was that to his great or marvellous works in providence and grace?)—that I was but *one* being, and as an atom in the innumerable millions of the creation of God;—that it was but as the hiding of his power;—and that one short hour in the blissful mansions above would amply compensate for all my sufferings here: repeating to myself some lines, which are supposed to be the language of a happy spirit

* *Here I felt the force of my former infidelity.*

just seated at the Redeemer's right hand;

"Well! had I languish'd seventy years below;
Been every year the sport of every woe;
An hour, a moment, rapt with seraphs here,
Would make divine amends for all I suffer'd there.
To dwell for ever near my Saviour's face—
O the dear bliss, and oh the wondrous grace!"

All these hours I never thought of food, or sleep, or medicine. I heard all that passed in my room; knew the voice or whispers of every one who spoke; heard the sighing or steps of my sister, and the others who returned, saying, with surprise, "She breathes still.". O, thought I, if I could but tell you how I have been engaged through the night! what a scene I have passed through! But I never shall. I trust ye are all following me; and when we meet in glory, what shall I relate! I will wait the Lord's time; but it cannot be long before I drop this body of sin and pain, and then I shall spring away! Thus the hours passed, until I found, about seven o'clock, that I could move my finger; which I did, when I knew my nephew P. was attentively watching me; and as his ear was quick, and I found motion returning, I said, "Life—is—strong—in—me—now." He leaned, and said, "Is it; are you comfortable in mind still?" "Yes." "Will you take something?" "Yes." Then he ran down stairs with astonishment to his mother, saying, "My poor aunt speaks again!"

This, Sir, I call a memorable time; I have passed through many illnesses, you know; but never knew any hours equal to these. I believe I told you how I met the astonished eyes of my relations in the morning; and that when they congratulated me on my return to life, I felt disappointment. Ah, Sir, I own to you, as I did to others, my motives and desires to quit the world were not all pure; I did not long to go, only because I could not love and serve God *here* as I wished. This I was sensible of at the time. The Lord pardon his poor creature; but there is such a thing as being weary of the clay tenement. For three days after this time, my mind was like a total blank: I was absorbed in the feelings of my poor body. High fever and strong pain occasioned such restlessness that I could think of little else; but afterwards for weeks I have been kept many hours waking, traversing this scene over and over again, nor shall I ever forget it, "while life, and thought, and being last."

I am, &c.

E. P.

April 18, 1811.

PARTICULAR BAPTIST CHURCH, MILL BAY, FOLKSTONE.

(Extracted from the Church Book. Dated November, 1817.)

THE gospel was first introduced here by Christians of the Baptist denomination, in the year 1720, at the house of Mr. John Stace, whose parlour was often converted into a temporary sanctuary, where, as in days of old, the heralds of salvation "ceased not to teach and preach Jesus Christ."

In 1724 six of these persons were accustomed to travel on Lord's-day to Canterbury, (sixteen miles,) to hear this blessed word of truth. It is said, that "the heat of summer, and the

darkness and cold of winter, did not prevent them; and that they cheerfully submitted to every inconvenience."

In 1728, Mr. G. Green, minister, Messrs. Jenk. Hayne, James Boxer, and Henry Bayley, seceded from a people meeting at Hythe and Folkstone, on account of their denying the Divinity of Christ, his atonement, his imputed righteousness, the efficacy of grace, the perseverance of the saints, &c.

Mr. and Mrs. John Stace, and Mr. John Bayley of Folkstone, members of the church at Canterbury, united with the above-mentioned persons in an attempt to establish the interest of Christ.

In July, 1729, Mr. S. gave a piece of ground, situated in Mill Bay, upon which these friends, chiefly by their own efforts, erected a place of worship, which was finished by the latter end of the year.* During this year, Mr. John Howe, the pastor of a church at Portsmouth, having left the church there, came to reside at Canterbury. He became the pastor of the Particular, or Calvinistic Baptists, resident at Canterbury, in the Isle of Thanet, and at Folkstone.

In 1730, Mr. Howe removed from Canterbury to Folkstone, where he continued to reside till his death, which took place A. D. 1750. It is said, "he was an able minister of the New Testament, and great in divine truth."†

In 1750, the friends at Folkstone applied to Canterbury for their dismission. The answer to that application is as follows:

"It was this day agreed upon, at our church meeting, to answer the request of our beloved brethren meeting together at Folkstone, as a branch of this church of Christ, of believers baptized on a profession of faith, late under the care of our much honoured and beloved brother, Mr. John Howe, deceased, holding the doctrine of personal election and final perseverance. Know all men whom it may concern, that our Folkstone brethren have, for good and weighty reasons, requested and desired that they might be congregated into a body and church state, separate from us; not from any difference in judgment and affection; but, considering the great distance of our meeting from each other, many inconveniences thus attend our continuing in one church. And for the reasons they have given, we do believe it may be more for the glory of God, and for their comfort and edification. We, therefore, being this day met together at Canterbury, after putting up our most solemn prayer to Almighty God, do in love agree to dismiss and discharge them from us, and to commend them to God, and to the word of his grace, who alone is able to build them up, to give them every needful supply, and to strengthen, stablish, and settle them, as a church, in gospel order. And we pray, that 'the good will of Him that dwelt in the bush,' may go with them; that they may be kept by the power of God, and by him be enabled to prosper both in numbers and in grace, to hold the mystery of faith in a pure conscience, and to keep the ordinances and doctrines of the

* The descendents of Mr. Stace still worship under the same roof, of whom one has long sustained the office of a Deacon, and others are members of the church, and appear to be walking in the *steps of their pious ancestors.*

† *Some of Mr. Howe's descendents are also still living at Folkstone.*

gospel pure and entire, until the coming of the Lord Jesus.

"Signed by us, at our church meeting, Canterbury, and the Isle of Thanet, August 16, 1750.

"John Illden,
John Laming,
Daniel Smith,
Val. Austin.
Thomas Smith."

From this period the church was, for many years, without a settled pastor. Mr. Thomas Wantwall, however, appears to have laboured in it for many years.

In the year 1758, or 9, Mr. W. was invited to the pastoral office, but was never ordained. He was assisted in his ministry by Messrs. G. Green and I. Burch.

From the year 1759 to 1762, the church was supplied chiefly by Mr. John Davies, late of Waltham Abbey. He also was requested to accept the pastoral office, but no account is given of his ordination.

In the year 1773, Mr. Whitehead, who succeeded Mr. Davies, and who had been the pastor for some years, was withdrawn from, on account of immoral conduct.

From this date till 1776, the church was supplied by Messrs. Blacket, Philips, Shaw, Giles, Dawson, and Espenett.

In 1776, Mr. Daniel * Gelband accepted the pastoral office, which he resigned in 1783.

In 1784, Mr. William Atwood accepted the pastoral office, which he sustained till 1816. At the close of this year (1816), the church wrote to the Stepney Academical Institution, the President of which recommended Mr. John Clark to their attention.

In January, 1817, Mr. C. began his probationary labours, which ended in his ordination, November 27 of the same year.

Messrs. Atwood, Read, Bourdergham, Burton, Goff, Welch, and Pope, have been sent out into the ministry from the church since the year 1783. The first of these resides at Farningham; the second at Canterbury. Messrs. Bourdergham, (who was the pastor of the church at Smarden,) and Burton, (who was the pastor of the church at Southill,) have entered into the rest which remains for the people of God. Mr. Goff is at Westbury Leigh; Mr. Welch at Newbury; and Mr. Pope at Collingham, near Newark.

The church at Canterbury, of which this at Folkstone was a branch, appears to be decayed; but there are two other branches, originally planted at Shallows, which are neither destitute of foliage nor fruit, at St. Peter's, and at Margate in the Isle of Thanet, and which have for many years been blessed with the ministry of Messrs. Cramp and Atkinson.

J. C.

* Mr. G. afterwards became the pastor of a seceding church, which has for many years been supplied by ministers in Lady Huntingdon's connexion, but which has now for its minister Mr. Maitland, from Hackney Academy.

BAPTIST CHURCHES IN MONMOUTHSHIRE.

THIS *Sketch* was inserted in the present month, in the *Seren Gomer*, a Welsh magazine, published by the Rev. J. Harries of Swansea. The particulars were collected in June last. If a friend

in each county would collect a similar account of the churches belonging to our denomination, it would answer your request in former numbers, concerning the history of the churches.

Explanatory notes.—Column 1. The number of each church, according to the time of its formation. 2. Names of the churches, or places of worship. 3. Chapels where branches of churches meet, and churches that have no chapels. 4. The year when each church was formed. 5. Names of the ministers. 6. The year of the minister's settlement with that church. 7. The language in which divine service is conducted. W. denotes Welsh. E. English. W. & E. Welsh and English. E. or W. *first*, the language that is *chiefly* used in that place. 8. Number of members.

1	2.	3.	4.	5.	6.	7.	8.
1	Llanwenarth	Abergavenny Nantyglo	1652	James Lewis Francis Hiley	1790 1811	W	480
2	Blaenau	.....	1660	Joseph Price Harry Harris	1799 1805	W	110
3	Penygarn	Beaulah	1729	John Evans Jabez Lawrence	1799 1819	W	300
4	Capel-y-ffin	.....	1745	George Watkins	...	E & W	40
5	Bethesda	Llisfaen Castleton Rhisca	1746	John Hier James Edmunds Thomas Jenkins	1787 1806 1818	W	570
6	Carleon	.....	1771	David Phillips	1819	E & W	100
7	Penuel	.....	1772	Thomas Harris	1818	E & W	60
8	Trosnant	.....	1776	No Pastor	....	W & E	120
9	Tredeger	.....	1802	Joshua Thomas John P. Davis	1804 1818	W & E	300
10	Sion Chapel	.....	1803	James Michael	1817	W & E	120
11	Abergavenny	.....	1807	Micah Thomas	1807	E	80
12	Blaenafon	.....	1810	.....	....	W & E	120
13	Pont-rhydyrun	.....	1815	John James	1817	E & W	60
14	Pont-y-pool	No Chapel	1815	.....	....	E	15
15	Glasgoed	No Chapel	1817	Lewis Lewis	1817	W	35
16	Newport	.....	1817	Thomas Morris John Harris	1817 1819	W & E	160
17	Argoed	.....	1818	Thomas Davis	1819	W	60
18	Chepstow	.....	1818	Joshua Lewis	1818	E	15
19	Rhagland	No Chapel	1818	Thomas Harris	1819	E	16
20	Moumouth	No Chapel	1819	T. Wright	1819	E	15
21	Magor	Bethany	1819	Thomas Leonard	1819	E	60
22	Caerwent	.....	1819	No Pastor	....	E	40
23	Penrhos	No Chapel	1819	Marmaduke Jones	1819	E	12

Number of *Churches* 23, *Chapels* 25, *Ministers* 26, *Members* 2,888.

I hope our ministers will attend to the very excellent advice they had in the last Number from Mr. Morgan of Birmingham; and that we shall see a greater number of able writers coming forward to strengthen the hands of the Editors. I wish I could be of more service in God's vineyard, and hope I shall be faithful according to my abilities. I am, your brother in gospel bonds,

JOHN JAMES.

Pont-rhyd-yr-un, Sept. 21, 1820.

MR. HENRY JESSEY.

To the Editor of the Baptist Magazine.

SIR,—In the Life of that famous man, Mr. Henry Jessey, published in 1671, the following curious particulars are given.

"In the year 1645 he began to set forth a Scripture Calendar, (as a Guide to speak and write in Scripture style,) which he continued yearly to 1664, adding somewhat every year to the new, and omitting other things that were in the former, lest the paper and price should swell too much, ordinarily comprising the whole in two sheets.

"His Calendar had the days of the month, age of the moon, the sun's progress, quarter-days, term, tide-tables, annuals of things memorable in each month, and such like, common to vulgar Almanacks. But that which was peculiarly the design he intended, was to restore the knowledge of scripture hours, days, night-watches, months, quarters, measures, periods of idol gods, whence our months and days have their names, together with the computation of the Jews' feasts, and their lectures in the synagogues, as also Scripture Chronology and Church History. If these things were duly observed, there would be a great progress made towards the reviving of the language used by the prophets, and the ancient church of God, and by our Lord and his apostles, and the primitive Christians, that the memory of heathen gods might be blotted out. Hos. ii. 17. Exod. xxiii. 13.

"The design was no singularity, or novelty, but hath been undertaken by many great personages, yet never perfected by any besides himself; and it is a work that may deserve both the allowance of good authority, and the hands of some able one (*mutatis mutandis*) to revive and keep it up, being so learned in so little room, it's to be desired some one fit for it, would succeed him in that work."

Now, Mr. Editor, is there not a probability that persons might be found in the religious world who would undertake this suggestion? Probably some public library, (*e. g.* Red-cross-street,) may contain the Calendars of Mr. Jessey, or some private person might give a reference to them. It would be pleasing to the writer to know where to obtain this gratification. If I am rightly informed, the person who conducted Moore's Almanack, in the Astronomical and *Astrological* part, died soon after our revered sovereign, at a very advanced age: most sincerely do I wish that that farrago of nonsense may die with him.

Will none step forward to expose the absurdity and impiety of such daring usurpations of His prerogative, who alone knoweth the times and the seasons?

The above remarks may suggest a few ideas to the conductors of the Evangelical Diary.

I am, Sir, yours cordially,

B. H. B.

Sept. 20, 1820.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXIII.—*SILVER.*

Think not in vain the lofty mountains rise.
Behold the famed Potosi, lifting high
Its conic head, and stretching wide its sides:
Number the loads of rich metallic ore
Dug from its veins profound for ages past.
How vast the treasure still embowell'd there
Of costly silver, fairest of metals!

We again invite our young friends to the admiration of the wisdom and goodness of the great Creator, as manifested in the subterraneous riches of the earth, and, for this purpose, proceed to examine another of the metals.

There is reason to believe that Silver is found in each quarter of the world, but it is in Peru and Mexico that it abounds. The mountain of Potosi, in the former of these countries, since its discovery in 1545, is said to have afforded a mass of silver equal in value to £234,293,840. Humboldt has said, that "these mines in the space of three centuries afforded 316,023,883 pounds of pure silver; and remarks, that this quantity would form a globe of silver 91,266 English feet in diameter." This rich mountain is about 480 yards in height, and 18 miles in circumference. Its form resembles that of a sugar-loaf. Some writers are of opinion, that "the Andes, if properly examined, would afford silver enough to overturn our present commercial system, by making silver as common as copper."

Great Britain is not destitute of such internal riches. Considerable quantities of this metal have been procured from the lead mines. It is also said, that the county of Antrim, in Ireland, possesses a mine so rich, that thirty pounds of its lead yield one pound of silver. In the reign of Edward I. 1600lbs. of this metal were obtained in about three years, from a mine in Derbyshire. The lead mines in Cardiganshire have yielded considerable quantities of this metal; a fact, which acquires additional interest from the circumstance, that Sir Hugh Middleton was enabled, by these resources, to bring the New River from Ware to London: he is said to have realized from them £2000 per month. In the reign of Charles I. these mines yielded eighty ounces of silver in every ton of lead. Part of his army was paid with this silver.

But we proceed to notice some of its distinguishing qualities. It is very interesting, in viewing the metals, to observe the various characteristics by which they are known. Although corresponding in some general qualities, yet all differ in their minute properties, and thus proclaim a supreme and superintending intelligence.

There is an observable analogy between gold and silver in several of their properties, but their colours alone sufficiently identify them. Silver is well known to be of a white colour, and of a beautiful brilliancy, only exceeded by highly polished steel. Like gold, it is without taste or smell, and is exceedingly ductile and malleable. A grain of silver may be beaten into a leaf that will cover fifty-one square inches, or be drawn into wire of not more than half the diameter of a human hair: indeed a grain of this metal may be so extended, as to form a vessel capable of containing an ounce of water. It is harder and more tenacious than gold: such is its tenacity, that a wire of only one-tenth of an inch in diameter will sustain a weight of 270lb. Who but the Al-

mighty could have conceived and created substances so curious and wonderful? What power but his could perpetuate their formation, and preserve their qualities?

The Deity makes nothing in vain. While the metals are distinguished by indescribable beauty, their utility is as great as their beauty; nor is there a department of his works to which this remark will not apply. There are many substances, and even animals, besides many operations, whose utility is yet undiscovered by man; but this is not because *they* are useless, but because *he* is blind. The little knowledge we possess has cost the learned years of unwearied application; and yet it is more than probable that we are not half acquainted with the utility of any of the Creator's works. May our young friends be clothed with humility! Among the virtues, there is not one more becoming to man.

Silver is highly useful. Many of its uses, like those of gold, are so obvious as scarcely to need enumeration, as its extensive employment in jewellery and coining, in which cases a proportion of copper is mixed with it to increase its durability. Copper gives additional solidity, stiffness, and elasticity to it, but decreases its ductility. Silver plate is usually alloyed with a twenty-fourth part of copper; and in our coin a proportion of one-twelfth part of copper is incorporated. Silver likewise enters into the texture of rich silks; and it is abundantly used to cover other metals, forming what are called plated goods, which are in great request, both from their cheapness and elegance.

It is no inconsiderable recommendation to the employment of this metal, that it cannot be oxidized by atmospheric air, unless in a situation of intense heat. The brown oxide of this metal is the only one known with any certainty.

It has several useful salts. Nitrate of silver is well known. It is much used in chemistry as a test, and when melted, and poured into moulds, it forms the lunar caustic of the apothecary, so called from Luna, one of the terms by which this metal was denominated among the ancients. When dissolved in water, the solution, though very pale, stains animal substances with an indelible black. It is used for staining marble, and silvering ornamental work. Dr. Black also assigns to it this very remarkable property, that if one ounce of it be dissolved in 12,000 ounces of water, it will preserve the liquid from putrefaction for ever, while it may be separated from it, at any time, by the addition of a little common salt. This solution, with the assistance of an alkali, and a little gum water, forms the useful *indelible ink* for marking linen. A variety of other salts are known; but such is the imperfection of our faculties, and the slow progress of our knowledge, that the possibility of forming some of them has but recently been discovered, and their uses are not yet ascertained.

The cautions with which we closed our last paper, would also apply on this subject. Through the grace of God may those cautions be less and less necessary! May our young friends guard against the destructive influence of vanity, luxury, and avarice! Luxury has still its devoted victims; but it is gratifying that Europe does not now present a Nero and his wife, whose very horses were shod with silver; and to the pious youth it must be delightful to reflect, that every passing day hastens that interesting period, whose approach is happily announced by many pleasing indications, when religious principle and pious feeling shall very generally exert their correcting and transforming influence!

N. N.

Obituary.

MISS RUTH EMERY,

AGED 17.

THERE can scarcely be a more incontestable evidence of the excellence and realty of the religion of Jesus, than the consolation and support it affords in a dying hour. It would be excellent, though limited in its effects by duration: but it will not only stand the test of all the vicissitudes of time with confidence, but will endure the wreck of nature with triumph, and will finally introduce its subject into ineffable delight and perfect day. That religion will afford consolation, when "all other comforts fail," the aged Christian's experience will give ample testimony; and the passing events of every day, in this uncertain state, give the fullest assurance that

"'Tis religion can supply,
Solid comforts when we die."

But the finger of God and the influence of this sacred principle, cannot fail to be recognized, when the youthful mind, naturally accustomed to anticipate years of delight in worldly enjoyments, can renounce its earthly hopes, and esteem the pleasures of the world "as dross and dung compared with the excellency of the knowledge of Jesus Christ"—nor count its own life dear, so "that it may win Christ, and be found in him." Such was the happiness of the subject of this memoir.—She was born at Wibaston in Bedfordshire of pious parents, who watched over her growing years with tender solicitude, and on her account made earnest supplications at the throne of grace. How far these means were effectual was proved by the morality of her conduct, the respect she manifested for divine things, and the regard she felt for the ways and people of God, when grown up and entered on the world. She conducted herself in such a manner as to increase the regard of all her friends, and especially the family in which she resided. Such promising appearances, with a blooming healthy constitution, encouraged the hope of her becoming a lasting comfort and blessing to her connexions. But alas too true is the heart-affecting declaration,

"We should suspect some danger nigh,
Where we possess delight."

About the latter end of May, 1820, she was visited with an attack of cold and fever, which, though it did not prevent her engaging in her accustomed avocations, yet so imperceptibly increased, that in about a month, the hopes entertained of her amendment were blasted by every symptom of rapid consumption. The morning after the physician's opinion was ascertained, (Friday, July 7,) she was observed in tears. Various questions were asked, in order to ascertain the cause of her grief; her replies to which gave satisfactory evidence that she was by no means so anxious about recovering, as of not going to heaven if she died. She had been reading Memoirs of Mrs. Newell, which she held in her hand, having her finger fixed on those pathetic expressions, "My friend, there is a rest for the weary pilgrim in yonder world. Shall we meet *there*, when the long sabbath of the tomb is past?" In the course of a long and affecting conversation, she expressed herself as being a great sinner, the very chief of sinners, and greater than Manassah, Paul, or Magdalen. For her encouragement, some peculiar traits in each of these characters were expatiated on, as well as the narrative of the dying thief; and many scripture promises suited to her circumstances, were recited. To these she listened with great attention; yet from the fear of having sinned beyond the reach of mercy, she scarcely dared to venture a hope.

From her own account, she had been under strong convictions for

several months; but, a few weeks before her affliction, she was led more earnestly and seriously to consider her state, and, (to use her own words,) "tried to pray;"—and in this state she was enabled to make application to the Friend of sinners, deriving great encouragement from the 355th Hymn of Dr. Rippon's, particularly those lines,

"I can but perish if I go;
I am resolv'd to try;
For if I stay away, I know,
I must for ever die."

From that period it appears, (whatever she might have done previously,) she maintained constant intercourse with God by prayer, though with but little comfort. She "sought the Lord sorrowing." From her own confession, what she most desired in her prayers was, the forgiveness of her sins, and the salvation of her soul. She seemed indifferent as to getting well, expressing it to be her whole concern to "be found in Christ;"—and on being asked which she should prefer, could she have her choice, "to live without an interest in Christ, or die, and go to enjoy his presence in heaven?"—she replied very emphatically, "I would rather die." At her urgent request, her father and a friend present engaged in prayer; which, being complied with, proved a melting season to those present; "sorrowing most of all that they would so soon see her face no more." She continued in the present state after this day, only a fortnight, and was only three days confined to her room; so rapidly did she "go down to the house appointed for all living." At times she felt rather reluctant to leave her relatives; but the hope of meeting them in heaven, never to suffer separation, greatly reconciled her mind. All her fear was, that at an interview so blissful, she should be absent; her sinfulness operating rather, (in her view,) to awaken Divine wrath, than Divine compassion. The Redeemer's language, "Him that cometh unto me, I will in no *wise* cast out," was frequently repeated to her, to her great encouragement. At one time she was enabled to hope, she had come to him, and expressed her willingness to die, upon the conditions prescribed by the poet,

"O if my Lord would come and meet,
My soul would stretch her wings in haste."

She became gradually weaned from worldly objects, and enjoyed occasionally somewhat lively anticipations of approaching glory; yet she had very humble views of herself, from a deep sense of her innate depravity, and exceeding sinfulness; and on these accounts "abhorred herself, and repented as in dust and ashes."

She was exceedingly impressed with the value, importance, and necessity of salvation by Jesus Christ—and with a firm conviction of her unworthiness of it, and her insufficiency by her own merits to obtain it; and this led her feelingly to repeat the verse,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

She derived much comfort from reading; she carefully improved every convenient opportunity, when in health, for this purpose; and when so exhausted in her sickness as not to be able to read herself, she was much pleased that others should read by her. The books to which she gave a decided preference, next to the Bible and various Hymn-books, were, Memoirs of Mrs. Newell, and Miss Anna Emery; many expressions in which were precious to her in her affliction; and several times she expressed a wish to meet them in heaven. She frequently enjoyed much from hymns, to enumerate which would exceed the proper limits. She was much delighted with those lines of Kent's Hymn on the Gospel Feast:

"Here's fruit, the like never in Paradise grew,
For sinners the vilest, and why not for you."

And frequently repeated,

"O 'tis a heaven worth dying for,
To see a smiling God!"

And,

"I know in all that has befel,
My Jesus has done all things well."

At another time she was greatly pleased with the 579th Hymn in the Selection:

"When Thou, my righteous Judge, shalt come."

Especially the last verse,

"Let me among thy saints be found,
Whene'er th' archangel's trump shall sound,
To see thy smiling face:
Then loudest of the crowd, I'll sing,
While heaven's resounding mansions ring
With shouts of sov'reign grace."

remarking, that this hymn was expressive of her heart's desire, which, should it please the Lord to grant her, she hoped in return to praise him "*loudest of the crowd.*" A little time after, with the most perfect composure, she made a selection of those hymns she wished to be sung at her funeral.

She was extremely anxious for the company of good people, and never allowed them, if possible, to leave her before they had engaged in prayer, from the conviction of the avail of effectual, fervent prayer; nor did she forget to pray *herself*. She was visited by the Rev. Mr. Knight of Staughton, to whom, with great earnestness and freedom, she communicated her feelings. After having a very affecting interview, he asked, on leaving, what message she had to the young people of her acquaintance. With great earnestness, and many tears, she replied, "Tell them to remember *now* their Creator in the days of their youth." From this passage she requested he would preach her funeral sermon, desiring him particularly to address young persons. Amidst all her sufferings, she was never heard to utter one complaining word—she seemed convinced that her sins deserved much more than she endured: and she acquiesced in the dealings of infinite Wisdom, adopting the Shunammite's language, "It is well." She was *much animated one* evening in *some conversation with a friend, on the nature of that blessed state,* where there is no more sickness, sorrow, pain, or death; and by her looks and expressions gave ample proof of her increasing "desire to depart, and to be with Christ;"—and this passage she frequently repeated with great pleasure. The nature of her disorder was such as to prevent her speaking much; yet the expressions which dropped from her lips gave satisfactory evidence of a work of grace being begun in her heart; and though unable to say, with the assurance of the apostle, "I know in whom I have believed, and am persuaded, &c." yet she could say with one of old, "Lord, I believe, help thou my unbelief." Her appearance and conversation became so interesting, as almost to dissolve the "earthly charm" in the minds of her attendants, and lead them to exclaim, "Let us also go and die with her." And, in her own breast, she evidently felt "a strange pleasure mingled with her pain." She greatly delighted that the happiness of heaven consisted, not merely in deliverance from affliction, but in seeing Jesus, and being *like him.* This was all her "salvation, and all her desire." So completely did this absorb every other consideration, that she could view her grieving relatives with apparent ease. Her regard for them, and concern for their distress, now no longer placed her in "a strait betwixt two;" it being her determined "desire to depart and be with Christ," esteeming this "far better."

The last two days of her life were spent in great pain and exhaustion. Yet her mind was very composed and tranquil, excepting once, when raising herself up in great distress and agitation, she exclaimed, "O, I fear I shall not see Jesus; I fear I shall not go to Jesus." The 23d Psalm, and other parts of scripture, were read, which were blessed to her encouragement; and not long after she was heard to say, "The Lord will open the door; he will cast out none; no, not one." And some time after she whispered, "My Jesus, my Lord, and my Rock!" As a proof of her composure in the anticipation of death, she said to her parent, "Mother, if I

should die, pray don't grieve for me." This was repeated. She seemed to have a presentiment of her approaching dissolution. On the night before she died, she said, "I have been thinking a good deal of those words, and they seem to speak to me, 'This night shall thy soul be required of thee.'" And a short time after, she said, "O how I wish I were in heaven; how I long to be gone!" A friend remarked, "You are ready to say, 'Why tarry the wheels of his chariot?'" She replied, "Yes, I think the time long." Soon after, pressing the hand of a relative, she said, "It is hard parting; but heaven will make amends for all."

Her last night in this world was restless and painful; but her mind maintained its wonted composure. In the morning her appearance wore every indication of speedy dissolution. Several questions were asked, which she found considerable difficulty to answer. The last was, "Are you happy?" to which she replied, as firmly as possible, "Yes, —Yes." These were her last words. She continued perfectly composed, till at length nature could no longer endure the conflict. Grace conquered, and without a sigh or pain she fell asleep in Jesus, twelve o'clock, July 21, 1820.

"Early, transient, chaste:—as morning dew
She sparkled—was exhal'd, and went to heaven."

Agreeably to her request, her remains were interred the following Sabbath at Staughton. Mr. Knight preached a funeral discourse from Eccles. xii. 1.

Youthful reader! To you the voice of instruction, the admonitions of Providence are directed. Boast not of bloom or health. These were possessed in an unusual degree by this young person. How short her career, how short her affliction! Remember similar circumstances await *you*. O then, listen to the language of inspiration—to the voice of the dying, above recorded—"Remember *now* thy Creator." Flee from the wrath to come, to the *throne* of grace—to the cross of *Christ*. Recollect that in Jesus's wide-extended arms—in his compassionate heart, "yet there is room." He can fit you to live—can prepare you to die—can give you eternal life.

Eaton. JACOBUS.

MRS. SOPHIA MILLARD.

Mrs. Sophia Millard died in March, 1820. She was the youngest daughter of Mr. Richard Knight, a respectable farmer in the neighbourhood of Reading. A series of afflictions in the early part of life, was the means of bringing her under the ministry of the late Mr. Davis, pastor of the Baptist church at Reading. The gospel became the power of God to her salvation, and she was baptized, and joined the church in June, 1770, where she continued a member till her death. She was a person of very retired habits, and her worth was known and appreciated by those only who were intimately acquainted with her.

During the afflictions which terminated her life, she was calm, and resigned to the will of God. As she approached nearer the heavenly rest, her mind was increasingly affected with the prospect of its bliss. She often conversed with her family on the glories of her divine Saviour; and she frequently joined them in singing some of the sweetest portions of Dr. Watts's Psalms and Hymns.

The first two or three visits I paid her, I found that she thought she should recover, and especially anticipated with great pleasure the advancement of the spring, when she hoped to see her son, who is pastor of the Baptist Church at Lymington, in Hampshire. As I found her particularly gratified when conversing respecting her family, I one day remarked, that my own beloved mother used often to say, that her principal sources of consolation were, her God and her dear children;—she said, that she found this to be the case with her also. I usually prayed with her, and she generally remarked, "I always feel

better after prayer." Her mind was never enraptured, but always serene and comfortable, cherishing a good hope of future bliss, founded on the glorious work of our beloved Saviour, which she told me, she would not part with for all the world.

After a few days I perceived that a decisive change had taken place. She was evidently about to leave the world. I was confirmed in this opinion by observing, not only that she was much weaker in body, but that her mind was very materially changed also. She had given up all hope of recovery, and was willing, and even longed to depart. She said, that she had done with the world, and was going home, and rejoiced that this was the case. Every time I called after this alteration had taken place, she always requested me to pray that she might have a speedy and a comfortable dismission. She frequently declared that Christ was precious to her; and often wept when she acknowledged the unwearied kindness and affection of her daughters. She many times prayed most affectionately for all the children, especially for her son in the ministry; her mind seemed to dwell on him with evident and peculiar pleasure.

After a few days of severe indisposition, her weary, yet happy and longing spirit, peacefully took its flight to the immortal mansions prepared for the redeemed in glory.

May the widowed husband, and the bereaved children meet her in the family where there is no more death, and where God shall wipe away all tears from off all faces!

B. H. D.

REV. SAMUEL EVANS AND FAMILY.

Mr. Samuel Evans died in peace at Shepton-Mallet, in the year 1807, after having preached more than forty years to the people of the Baptist denomination meeting at Croscombe, (Somerset.) Being blest with one son and a daughter, his parental mind could not but look forward for their earthly as well as spiritual comfort. But death arrested the daughter in 1804; and removed her to the world of spirits. In November, 1818, the son, a young man of considerable erudition, also fell a prey to the "King of terrors." The mother, like a shock of corn in its season, calmly resigned her spirit into the hands of her Redeemer, within a few weeks of her son (viz.) January 30, 1819, aged seventy years. Thus has Death swept away a whole family, whose remains lie interred in the meeting-house at Croscombe; and the present pastor, Mr. W. Lush,* addressed a numerous congregation on the first Sabbath after the funeral of the mother, from Matt. xxii. 27, "And last of all the woman died also." As Mrs. Evans during her widowhood had derived benefit from different funds, her Christian mind impelled her to will the following legacies.

	£	s.	d.
"To the London General Fund for the Relief of the Widows of Protestant Dissenters - - -	140	0	0
To the Bristol Broadmead Fund for general Use	60	0	0
To the same Trustees, the Interest to be enjoyed by the Minister of Croscombe for ever - - -	40	0	0
To the same Trustees, the Interest towards keeping Croscombe Meeting in repair - - - - -	19	19	0
To the Managers of the Baptist Magazine Fund in London - - - -	19	19	0

And as she often attended the Independent Meeting at Shepton Mallett, owing to infirmity, she generously bequeathed them a present of 19*l.* 19*s.* towards liquidating the debt on that chapel.

She appointed John Spencer, Esq. of Oak-hill Brewery, her sole executor, who, for many years, had been on terms of intimate friendship with the family.

W. L.

* Owing to mistake called "Hush" in our Magazine for December last.

RECENT DEATH.

MRS. ESTHER SAUNDERS.

On the 8th of August died, at Whitchurch in Hampshire, aged seventy-six years, Mrs. Esther Saunders, wife of Mr. Joseph Saunders, who had borne, with truly Christian fortitude, a long and painful affliction. She had maintained a consistent Christian profession for upwards of fifty-three years; and died in the firm faith of the gospel: her hopes being fixed on the mercy of God, through the mediation and intercession of Jesus Christ. A correspondent says, her character was accurately described in the Salisbury and Winchester Journal, viz. "If devotedness to God, deadness to this world, and an active spirit of benevolence, mark the Christian, those were hers. The poor will lament in her death the loss of a kind benefactress."

Review.

Early Piety exemplified, in a brief Memoir of Miss Mary Ann Mabbs, of Mountnessing, near Billericay, Essex; with Extracts from her devotional Papers. 1s. 3d. Bds.

Pure Religion recommended, &c. In a Series of Dialogues. By the Rev. J. Thornton, 12mo. Bds. 5s.

Mr. Thornton is well known to the religious public as a sensible, serious, and useful writer; and his well-earned reputation will not be impaired by these recent publications. The former is an interesting Memoir of a young lady of great piety and good sense, the extracts from whose Diary are accompanied with some judicious reflections. The latter is the more elaborate work, containing eight Dialogues. In the first, the Author describes and exposes ultra-Calvinism and Antinomianism. The second points out the evils of modern Pharisaism. Here Dr. Mant's view of baptismal regeneration is properly noticed. The third and the fourth are intended to guard the reader against enthusiasm and scepticism. The fifth, and the three following, illustrate the great fundamental doctrines of revelation. We are glad to observe, that, in the close of the Preface, the writer says, "Should what is here presented to the public meet with acceptance, and my life and health be continued, I design to add to these a few other Dialogues, in which evangelical doctrines will be branched out into their practical effects."

Mr. Thornton's common-place-book is rich, and he has made a very good use of it. We think, however, it would be an improvement if he were to give the reader the exact references to the writers he has quoted.

We have selected a passage, which, the Author seems to admit, is a little quaint, on account of its useful tendency.

"I think I might with advantage place the evils of anxious care, and the benefits of earnest prayer, in opposite columns, like debtor's and creditor's account.

"Anxious *Care.*

"Item 1. In one week spoiled two good nights' sleep.

"Item 2. In one day discomposed and irritated the temper three times, besides cold looks, and short churlish answers, not put into the account, though certainly meriting a distinct entry.

"Item 3. In a single journey of business neglected five or six things necessary to be done, because solicitude distracted the mind, and blurred the tablet of memory.

"EARNEST *Prayer.*

"Item 1. Upon an interesting occasion, while the nervous system trembled and shook, imparted promptitude and vigour, by the fear of God dispersing that fear of man which bringeth a snare.

"Item 2. In a season of darkness and difficulty, when the counsels of friends differed, brought light from above, and opened the path of duty.

"Item 3. When weighed down with languor and indolence, amidst loud calls to immediate exertion, swept away idle, encumbering thoughts, and cleared the mind for action.

"Item 4. When the relish of enjoyment began to pall, sweetened the provision of my table; for every creature is good, and sanctified to us by the word of God and prayer." P. 269.

Religious Instruction an essential Part of Education. A Sermon preached in Great Queen-street Chapel, before the Teachers of the Sunday-school Union, October, 1818. *By R. Watson.*

THIS discourse is the offspring of a powerful mind. The text is Mark ix. 36. "And he took a child," &c. The preacher proposes to make "a few remarks on education considered generally—to connect the principles we may thus establish with the institutions in which you take so leading a part—and to adduce considerations from the text, which may afford motives for perseverance in your important labours." The reader will find the sentiments evangelical—the style vigorous and elegant, and well sustained throughout—the spirit which it breathes, imbibed from the text itself, in which we have a most tender and affecting specimen of the condescension of our Lord—and the application very solemn, energetic, and impressive. To those Sunday-school Teachers who have had a liberal education, (we rejoice to think they are a numerous class,) Mr. Watson's sermon will be peculiarly acceptable, on account of the elevated diction and classical allusions, by which it is characterized. We can make room for one short extract.

"*Athens mourning* along the galleries of her public museums, over the frail Ægis of her Minerva, admonishes us to put our trust within the shadow of the imperishable shield of the truth of the living God." P. 15.

Two Letters to the Rev. Dr. Chalmers, on his Proposal for increasing the Number of Churches in Glasgow. Second Edition, enlarged, *With an Appendix, containing Thoughts on the Increase of Infidelity; and a Letter to the Editor of the Edinburgh Christian Instructor. By J. A. Haldane.* pp. 66. (Nisbet.)

WE know not how better to give our readers a correct idea of the nature and contents of this publication, than by employing the writer's words contained in the commencement of his strictures, addressed to the editor of the "Edinburgh Christian Instructor."

"In Dr. Chalmers's sermon, preached on the day of the funeral of the Princess Charlotte, he recommends increasing the number of established churches and ministers in Glasgow. But he was aware, that the propriety of this measure depended on the determination of the previous question,—Whether national churches are agreeable to the will of God? In an appendix to the sermon, he therefore examines this question, and adduces various arguments to prove the affirmative. In my first letter, the validity of these arguments is considered, and a distinct answer given to each. In the second, the point at issue is brought directly to the test of scripture; and the propriety of this mode of deciding every religious controversy is established, not only from the authority of the word of God, but also from the explicit declarations of Dr. Chalmers, who, in a former publication, recommends the exploding of the principle, 'What thinkest thou?' and substituting in its place, 'What readest thou?' justly observing, that want of unanimity must prevail among Christians, so long as they continue to forsake the safe guidance of scripture, and commit themselves to the endless caprices of the human intellect."

That our readers may duly appreciate this excellent pamphlet, we shall attempt a brief analysis. In the first letter, our Author remarks that "the tendency of every nation

church is to substitute the *form* for the *power* of religion. It is a company incorporated by royal charter, to supply a demand for religious instruction; but it uniformly adulterates the genuine article, and gluts the market with an inferior commodity. It undertakes to watch over the state of the currency; and it fills the country with a base counterfeit coin." Our Author fully and forcibly exposes the want of analogy "between a civil establishment of Christianity, and the interference of government for the purpose of promoting general education," on which Dr. C. had particularly relied: and asks, "After all, what is the object of a national religious establishment?" "The gospel, which is the power of God unto salvation, to every one that believeth, the message of reconciliation from the God of mercy to his guilty creatures, which has for its object man's eternal happiness, is employed as an engine of state, it is made the basis of a political contrivance, entirely designed for this present world."

In the second letter, the writer asks, "Is there one passage in the New Testament which contains a warrant for a civil religious establishment?" and favours us with the following excellent remarks, which are well supported: that "the wisdom of God is infinite, and, in his revelation, he has omitted nothing which was necessary to regulate the faith and practice of his people in every age;" that "we are entitled to argue, from the silence of scripture, is the express dictate of revelation; national churches are in direct opposition to the nature of the kingdom of Christ, as exhibited in the New Testament; that the change of circumstances between us and the first Christians, cannot affect the present question; the unlawfulness of blending our own inventions with the doctrine of Christ, is most evident from the strong manner in which the apostles expressed themselves, when the churches deviated in any respect from the precepts which they had delivered." Our Author then inquires, whether the propriety of a national church, is not a mere hypothesis, and proceeds to contemplate the uniform result, on every dispensation, of deviating from those religious observances which God was pleased to enjoin; refers to the history of Abraham; and briefly traces the progress of Christianity, from which he derives this safe conclusion, that we should be very careful "not to deviate from the word of God." Our Author anticipates the only objection he thinks can be urged to this obvious conclusion, "that all scripture is given by inspiration of God, and that although nothing like national establishments is to be found in the New Testament, the principle of connecting church and state is sanctioned by Divine authority in the history of Israel." It is farther observed, that the epistles of the New Testament do not refer to matters of local and temporary interest, but contain the last and fullest exposition of the will of Christ, for the direction of his people in every age; and examines that church, branded in scripture as the mother of harlots, and considers the whole system as founded on the *Old Testament*. Our Author then refers to a sentiment, with which he had repeatedly met, that "a religious establishment is no part of Christianity, but a wall for her safety and protection," and happily notices the striking analogy between the reasoning of the padre, mentioned in the Journal of the late lamented Henry Martyn, and that of Mrs. Hannah Moore, as also that of the writer in the Edinburgh Christian Instructor, (who had objected to the doctrine of Mr. Haldane's pamphlet,) all agreeing that "something must be *added* to Christianity." Mr. H. acknowledges with pleasure the liberality and kindness with which Dr. C. speaks of Dissenters, and rejoices that this spirit is rapidly prevailing, but views it as a novelty in the annals of a state religion, that Dr. C. should consider Dissenters as "an appendage to national churches, *without which they would be completely inefficient.*"

The Appendix contains some serious thoughts on the increase of Infidelity, which the writer considers as affording additional evidence of the impolicy of a state religion; an

a Letter to the Editor of the Edinburgh Christian Instructor, in justification of the letters already noticed, in reviewing which it was pronounced, that our Author "had not touched a single point, with which he professed to grapple."

The reader will find in this publication much sound argument, maintained with manly spirit, and yet with Christian temper, and expressed in a style well adapted to the important subject.

A Catechism on the Constitution and Ordinances of the Kingdom of Christ. By William Orme, Minister of the Gospel, Perth. Third Edition, corrected and enlarged. 1820. Pp. 60. (Holdsworth.)

We cannot regret the appearance of the Third Edition of this little pamphlet, calculated, as the far greater part of it is, to give distinct and definite views of the kingdom of Christ, in its present preparatory state. Although it is unquestionably of far more importance that Christians should agree in the essentials, as they are called, of Christianity, yet, it cannot be matter of indifference, that their attention should be directed to an impartial consideration of apostolic advice and example, in reference to the constitution of a gospel church. Our Author deserves much praise for the copious scriptural references with which he has endeavoured to support his opinions, and which he has generally done with the greatest success.

As far as we are judges of our own hearts, we can truly say, we have read the section "on gospel ordinances" with candour, not excepting that part of it which treats "on baptism," wherein we consider the writer very unfortunate. The subject of infant baptism is introduced by the usual *presumption*, that there were infants in the households that were baptized; after which, the following bold question is asked: "You consider then the baptism of the *children of believers* an appointment of God?" This is of course *answered in the affirmative*, for which *six reasons* are assigned: among which we were particularly struck with the weakness of the fourth.—"We read of no complaint by Jewish believers, that their children were by Christianity placed in worse circumstances than formerly, which they must have been, if altogether excluded from the covenant of grace." To the whole of these reasons, which our limits forbid us to insert, we reply, in the words of our Author, occurring in the eighth page, merely taking the liberty of turning a question into an answer: "Christians are bound to imitate the practices which the apostles sanctioned by their example, as well as those which they taught in their writings;" and, we will add, *no other;* and as there is no proof that *infant* baptism was sanctioned by their *example*, and as we are certain it is not by those of their *writings we possess*, we dare not adopt the *innovation*.

LITERARY INTELLIGENCE.

Just Published.

The Christian's Annual Journal, and Record of Literature for 1821, with a Portrait of the Rev. G. Burder.

The Benefit of a Sunday School Education, exemplified in the History of Thomas James.

A Letter from the Interior of Africa, containing the leading Evidences of Divine Revelation, by the Rev. J. Phillip.

In the Press.

J. Freeman's Method of teaching Adult Persons to read, which is designed to obviate their Objections, and accelerate their Progress. The original Pamphlet has been revised, and, in the second Edition, an Attempt will be made to adapt the System to the French Language also.

A small Work on the Privileges and Obligations of Christian Parents and their Children, adduced from a View of the Abrahamic Covenant.

The Crucifix exchanged for the Cross; illustrated in the Memoirs of Miss Margaret Leader of Dublin.

Intelligence, &c.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

SWANBOURN, May 10, 1820. Sermons;—Mr. Tomlin (Chesham) Ps. cxxxvi. 23; Mr. Dossett (Gold Hill) Phil. iii. 7, 8; Simmons (Olney) Ps. xc. 11. Other ministers engaged; — Messrs. Crudge, Hunt, Terry, Tyler, Williams, and Wilson. Moderator, Mr. Williams (Waddesdon Hill). Subject of the Circular Letter, drawn up by Mr. Tomlin;—The Importance to be attached to the devotional Exercises of public Worship. The next Association is to be held at Waddesdon Hill, May 23, 1821. The resident minister at P. Risborough, and Mr. Godwin, to preach; Mr. Clarabut to draw up the Letter. Decrease 10. Number of Members in 12 Churches 936. Received for the Baptist Missionary Society, 54*l.* 3*s.* 6*d.*; for the Baptist Irish Society, 12*l.* 16*s.* 4*d.*

KENT AND SUSSEX.

LESSNESS HEATH, June 6, 7. Sermons;—Mr. Morris (Borough Green) 1 Cor. iii. 11; Mr. Rogers (Farningham) Acts ix. 31; Mr. Shirley (Seven Oaks) 2 Thess. ii. 16. Other ministers, &c. engaged;—Messrs. Chin, Clark, Coleman, Colyer, Exall, Freeman, Giles, Packer, and Stace. Moderator, Mr. Exall: Secretary, Mr. Rogers. Subject of the Circular Letter drawn up by Mr. Giles of Chatham; — The Importance of a practical regard to Christ as the Believer's Example. The next Association is to be held at Maidstone on the first Tuesday and Wednesday in June, 1821; Messrs. Pewtress, Clark, and Packer, to preach; Mr. Pewtress to write the Circular Letter. Clear Increase 50. Associated Churches;—Kent 16, Sussex 5.

MIDLAND.

THE Midland Association, including *26* churches, held their Annual Meeting at Cannon-street, Birmingham, May 30 and 31, 1820. Tuesday, 3 o'clock, Mr. Butterworth began in prayer. Mr. Birt was chosen Moderator. The preliminaries and minutes of the last Annual Meeting were read by the Secretary. The letters from the churches were received. And Mr. Page closed with prayer. The church at Ross was added to the Association.

Seven o'clock, Mr. Draper preached from Isa. xlv. 22. Mr. Butterworth commenced, and Mr. Trotman closed in prayer. The Circular Letter by Mr. Morgan, on the Government of the Tongue, was ordered to be printed. Wednesday morning, six o'clock, Messrs. Bissell, Hall, Jackson, and Snow, prayed. Half-past ten, Mr. Page preached from Col. ii. 9.—Prayers were offered at the commencement by Mr. Waters, and at the close by Mr. Scroxton. Evening, Mr. Waters preached from Rom. xii. 1. —Mr. Morgan commenced, and Mr. Poole closed the service. Clear Increase of Members 126. The next Annual Meeting is to be held at Bromsgrove, on the Tuesday and Wednesday in Whitsun week. Messrs. Butterworth, Birt, and Morgan to preach.

ORDINATION.

BUCKINGHAMSHIRE.

JULY 27, 1820, Mr. Thomas Terry, late of Queenborough, Kent, was ordained pastor of the Baptist church at Prince's Risborough, Bucks. Mr. Simmons of Olney began with prayer and reading the holy scriptures. Mr. Shenstone of London introduced the service, received Mr. Terry's confession of faith, &c. Mr. Holloway of Bristol offered up the ordination prayer, with imposition of hands. Mr. Shirley of Seven Oaks gave the charge, from Col. i. 7, "A faithful Minister of Christ." Mr. Godwin of Great Missenden addressed the people from Heb. xiii. 17, "That they may do it with joy, and not with grief, for that is unprofitable for you." The church and congregation assembled again in the evening, and Mr. J. Dean of Milton (Independent) preached from 2 Cor. v. 17. The other devotional services were conducted by Messrs. Wiffen, Tomlin, Gunn, and Skene.

Many who were present retired, say-

ing, It was good for us to be there; and praying, in the language of the Psalmist, "Send now prosperity."

NEW CHURCH.

DONNINGTON.

On the following evening, at Donnington Wood Iron Works a church was formed, consisting of twelve members, who were dismissed from several churches in the neighbourhood. Mr. Carr prayed; Mr. Palmer spoke on the nature of a gospel church, and delivered an address from Acts ii. 42; and Mr. Muckley concluded in prayer. The service was well attended, and many found it good to be there.

SHROPSHIRE BAPTIST ITINERANT COMMITTEE.

The Committee congratulate the Society, notwithstanding the embarrassments of the Fund, on the *extension* of its operations, and the *evidence* of its utility. Since the last Report, two additional Itinerants have been engaged, (Messrs. *Thomas* and *Ashford*,) two Churches have been formed (at *Minsterley*, and *The Rolaw*,) and another Church is expected to be organized (at *Welshpool*.)

Several have been baptized, and more are now waiting to acknowledge our Redeemer in that solemn ordinance. Mr. *Meabry* is expected to be ordained pastor at *Minsterley*, Mr. *Thomas* at *The Rolaw*, and Mr. *Ashford* at *Welshpool*. The Itinerants have been received with great approbation; and repeated applications have been made from several places into which the Itinerants have not yet been able to extend their labours. The Committee have appointed their Secretary, (Mr. Crumpton,) to visit the congregations to which the Itinerants preach, once a quarter, to promote their order and spirituality, and also to make contributions to the Fund. They regret that they have not yet been able to make the smallest tender to their brethren, *Butler*, *Snow*, *Keay*, *Hollis*, *Thomas*, *Muckley*, *Steel*, and others, who preach the Gospel to the poor at *Lawley Bank*, *Ketley*, *Horse-hays*, *Lineal-hill*, *Slate-row*, *Salt-house*, *Crudgington*, &c. A Church *has been lately formed* at Donnington-*Wood*.

"*Your Committee will conclude their* Report, with an affectionate appeal to the subscribers, contributors, and friends of the Institution, and by calling upon others, to aid a Society so evidently of God. The Gospel is wisely and divinely adapted for all, but particularly so for the poor. When we consider the poor man, toiling as he must do all the week, for the bread that perisheth, and moreover, that his Soul is in danger of eternal sufferings—how sweet, how precious, how important, is the sound of the Gospel on the Lord's-day! The Gospel reveals the love of God, points to the death of Christ for redemption, and when accompanied with the gracious influences of the Holy Ghost, it enlightens his darkness, removes his guilt, pours divine cordials into his heart, and opens to his view the glories of immortality: and while these prospects are before him, the Gospel supplies him with *a good hope*, until his prospects are realised in the eternal enjoyment of God. The Gospel, therefore, is the only thing you can send the poor man to make him happy, amidst the miseries of this mortal state, to rescue him from the consequences of sin, and to give hope in his death! Brethren, when we ask for your contribution, we ask you to send the Gospel to the poor,—and *he that giveth to the poor lendeth to the Lord.*"

N. B. We perceive from the *Account*, that a Balance is due to the Treasurer, (Mr. Crumpton) of £23 18*s.* 5*d.*

SOCIETIES FOR SEAMEN.

WELSH.

The Cambrian ship-masters in the London trade, having found the inconvenience of not having a suitable place of worship in London for sailors, who having been brought up in villages in Wales, understand no other language than their own, have associated for the purpose of affording accommodation, by the grant of their ships' holds, at such time as they may be free from cargo, if there can then be also obtained a minister to have preaching in Welsh. Thus ships will be had in the Thames in succession, and a congregation of sometimes more than 150 sailors will be collected, for the worship of God on his holy day. This is a measure of very great importance, as the boys in the Welsh villages are generally trained in a respect for religious duties, and especially to the observance of the Sabbath. The preaching on board ship has, besides this, the e

fect of domesticating religion, and rendering it more familiar for sea practice, than if public religion, when in harbour, were confined to churches on shore. It is proposed that each ship, whose master shall be of the Association, shall have a box to receive what either master or men may please to put in, weekly, for the purpose of purchasing Religious Tracts, to be distributed amongst the crews who might attend public worship in the ships on the River Thames. The projectors of this scheme advert to the stimulating example set by their English brethren, by the Port of London Society, and the Beth-El Union Seaman's Society; and they close their notice with this humble observation,—We know that much good has been done by the Beth-El Union; and *who knows but* that the Almighty may prosper also this our humble endeavour! To this we add,—And may this work of the Lord prosper in their hands, and be permanently established!

BRISTOL SEAMAN'S FRIEND SOCIETY.

This Society was formed August 4. The audience was exceedingly numerous and highly respectable. The "Bethel Union" flag floated behind the Chair, and in other parts of the room, (the Great Room, Prince's-street, Bristol,) flags and streamers were displayed. Richard Ash, Esq. Chairman, in a neat speech, explained the object of the meeting. Mr. Smith of Penzance, (formerly an officer in the navy,) followed. The cause of British seamen was also advocated by the Rev. Messrs. Sheerman, Thorpe, Roberts, Hacket, Crisp, Gibson, Maurice, and Cowan, Capt. Banks, R. N. Lieut. Stewart, R. N. Mr. Richardson, Mr. Preest, and a seaman named Parker, who spoke at some length. Mr. Smith acknowledged the great assistance he had received from Messrs. Ash, Richardson, and Preest. A liberal subscription was commenced.

NEW YORK SOCIETY FOR *Promoting the Gospel among Seamen.*

A PLAIN but handsome chapel has been built by subscription, for the use of mariners, which will hold 1000 persons. It was opened on Sunday, June 4, "the anniversary of the birth of a regretted monarch, the pattern of all which was good," when the preachers were, the Rev. Messrs. Matthews (Dutch Church), M'Kean (Methodist), and Dr. Milner (Episcopalian). The chapel, which has been named the "Mariners' Church," was crowded at an early hour. The Hon. Mr. Thompson, Secretary of the Navy, Commodore Evans, and several other officers of the United States' navy, were present. The lower floor was principally occupied by masters of merchant-vessels and sailors, and among them a company of the United States' marine, in uniform. The sailors were well dressed, decent, devotional in their demeanour, and showed much interest in the solemn services.

SOCIETY OF FRIENDS.

Extracts from their Yearly Epistle, 1820.

Our Christian principles teach us to live in the world aright, but not to live *unto* the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ; we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times, in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotions of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord, who suffered so much for him. He will not view with indifference any open, or less direct, attacks upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatening those around them: his great concern will be, that he may in no way bring reproach to his high profession, but that by us

knowledging the Lord in all his ways, *He* may direct his paths.

The love of the world operates in various ways to turn us aside from the path of holiness. We believe that it leads many to gratify themselves in dress and language, in a way inconsistent with Christian simplicity. We are convinced that this departure from our well-known testimony, is an inlet to greater temptations, and we believe, that where this salutary restraint is found to be irksome, a desire to throw it off tends to retard the spiritual growth. We therefore affectionately entreat those who may be thus disposed, to consider well the motives for their conduct, and to reflect whether, by this unwillingness to take up the cross to their natural inclinations, they are not so far declining to become the disciples of Christ.

May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience. He will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope, that if faith and patience continue, Christian virtues will increase, humility, meekness, and liveliness of spirit will be prevalent in advanced life; and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ.

MEETING FOR THE PREVENTION OF *ROBBERIES* IN CHAPELS AND MEETING-HOUSES.

At a numerous Meeting of Ministers and Trustees of Chapels and Meeting-houses in the Metropolis, convened by Circular Letter, and held at the King's-head Tavern in the Poultry, on Wednesday, October 11, 1820,

Thomas Wilson, Esq. in the Chair,

It was unanimously resolved,

1. That this Meeting learn with regret the daring and extensive robberies which have recently been attempted and perpetrated at Chapels and Meeting-houses, *and that property to a considerable amount has been stolen therefrom; and are induced to believe* that gangs of *thieves are even now actively engaged* in such nightly and injurious depredations.

2. That such robberies appear to be mainly attributable to the facility and encouragement afforded to thieves by receivers, and other accessaries, who procure the stolen property to be readily transformed and disposed of, whereby detection is made difficult, and in many instances impossible.

3. That although this Meeting sincerely lament that any necessity should occur for the prosecution of any persons, yet the frequent repetition of robberies at the same places of public worship, and the great losses which congregations thereby sustain, impel this Meeting to a determination to adopt public measures for prosecution and general protection.

4. That it is therefore expedient to form a Society, whereby contributions from congregations, of not less than £1. and donations and annual subscriptions, may be obtained. That the funds of the Society shall be applied in payment of rewards, (to be publicly offered,) on the apprehension and conviction of thieves and receivers, and also in payment of the expenses attending such prosecutions, as may become necessary.

5. That Thomas Wilson, Esq. (No. 11, Castle-street, City-road,) be respectfully solicited to act as provisional Treasurer to the Society.

6. That the thanks of this Meeting be presented to Mr. John Wood, (No. 26, Change-alley, Cornhill,) for his zeal and attention displayed in preparing for this Meeting, and that he be appointed provisional Secretary to the Society.

7. That in order to carry into effect these Resolutions, a provisional Committee of thirteen, exclusive of the Treasurer and Secretary, be appointed, and that any five of them be competent to act; and that such Committee consist of

Messrs. Joseph Bulmer,
Joseph Bullen,
John Dyer,
William Dresser,
Jesse Gouldsmith,
Edmund Gouldsmith,
Robert Garrett,
John Lark, sen.
John Marshall,
Robert George Steell,
Alexander Thwaites,
Joseph Wells, and
Philip Wright.

8. That a Circular Letter, inviting Contributions, be addressed by the Secretary to all the Ministers of Chapels and Meeting-houses in the Metropolis, and its vicinity, accompanied by these Re-

lutions and the Plan of the Society, now submitted to this Meeting and approved.

9. That these Resolutions, signed by the Chairman, be advertised in such of the Daily Newspapers, and receive such other publicity as the Committee shall direct. THOMAS WILSON, Chairman.

10. That this Meeting present their thanks to Thomas Wilson, Esq. the Chairman, for his attendance this day, and for his conduct in the Chair on this occasion.

N. B. A general receiver of stolen goods has been apprehended. The police officers found in his house a great number of chapel clocks, books used in public worship, quantities of stair carpeting, candles, candlesticks, tables, gowns picked in pieces to avoid detection, and every species of property which might be expected in such places. It was soon discovered that a great part had been stolen from the Chapels in Queen-street, Hale-street, Keppel-street, Poplar, and New Road. The prisoner will be tried at the ensuing Quarter Sessions.

TO CORRESPONDENTS.

S. H. desires our answer to the following Query. "A pastor of a Baptist church has a few members, who reside five miles from the chapel; the word is preached regularly to them where they live; their pastor preaches to them one Lord's-day in every month; members of other churches, of the same faith and order, reside in the same place; but some obstacles at present prevent the immediate formation of a church. Would it be wrong, and contrary to the order of the churches, for their pastor to administer to them the Lord's supper when he visits them, as a preparatory step to the formation of a church in that place; and would it be wrong for the members of other churches, who reside at an equal distance from their respective churches, to unite with them in that ordinance?"

ANSWER.—We do not hesitate to give it as our opinion, that the pastor referred to would be perfectly justifiable in administering the ordinance to them, and they in uniting with him in it.—EDITORS.

Poetry.

LINES TO THE MEMORY OF MR. JOHN PELHAM,

Of Quarry House, Frindsbury, Kent, who died at the Age of Seventy-two.

THE village bell tolls out the note of death,
And through the echoing air the length'ning breath,
With awful pause reverberating deep,
Spreads the sad tidings o'er fair Quarry's steep.
It tolls, whilst in the mouldering bosom of the earth
Are placed the aged relics of departed worth.
There o'er the brink inevitable stands,
Drawn by the conq'ring tyrant's stern commands,
The sorrowing relative, adown whose face
The slow and lingering tears each other trace.
There, lost in future time's vast range, veil'd with a robe
As sable as the midnight zenith o'er the globe,
When not one radiant sparkling orb is seen,
To cheer the solemn grandeur of the scene,
Stand pastor, son and daughter, stranger, friend,
Whose swoln heart to downcast eye doth lend
The crystal tear: the eye surcharg'd with grief doth lave
Each face, with resignation lowering to the grave.
Turn, weeping muse, to Quarry's lovely spot,
Its shady grove and venerable cot;
Where young-ey'd Fancy led my infant years;
Where mirth and innocence combin'd with cheers,
To chase my sorrows, and repel intruding fears.
But now, alas! my sire is dead, and smiles give place to tears.
No more the primrose on thy pathway's side,
Nor friendship's sacred flower, the daisy pied,
The full-blown wanton wildrose, blushing red,
Nor verdant thyme within its leafy bed,
Shall draw, with winning beauty and with artless wiles,
From that beloved wintry face sweet solar smiles!

J. P.

Irish Chronicle.

THE Readers of the Magazine are respectfully requested to observe the facts stated in the letter of Mr. William Moore, which afford such pleasing evidence of a divine blessing attending the reading of the Irish Scriptures. The letters also of Mr. Wilson and Mr. Thomas, present encouraging accounts of the condition of the Schools. The Committee regret that they have been compelled to refuse increasing the number of Readers and Schools, on account of their funds being exhausted: they hope, however, the exertions of their kind friends in different parts of the country, will soon enable them not only to support the present expenditure, but even to increase it, as "there is yet very much ground to be possessed."

The congregation for the propagation of the faith at Rome begins to be seriously alarmed at the progress of scriptural education in Ireland. What they say of the manner in which we raise our funds may furnish *Irish Protestants* with a profitable hint. There are many among them who have not yet contributed, that could well afford to give *a penny per week*, and much more, to an object which bids fair in the best sense to "emancipate" their Roman Catholic neighbours.

POPISH BULL.

ANOTHER "Brief" has been lately received from the Holy See by the Roman Catholic Prelates of England and Ireland. It is dated "From the Palace of the Propaganda Fide, Rome, 14th August, 1820." It is expressed almost in the same terms as that printed in the Chronicle for February last; and breathes the same determined hostility against what it denominates "Schools of a Bible Society which have been set up in almost every part of Ireland; upholden with the resources and by the patronage of the higher anti-Catholic gentry"—"who make use of Bibles rendered into English by that Bible Society, and pregnant with errors; those teaching having in view the sole object of seducing the youthful population, and eradicating from their hearts and affections the truths of the orthodox faith: wherefore, it is indispensably requisite to make every possible effort, in order to recall the useful sort from the pernicious schools; and to admonish the parents, that they are not, by any means, to suffer their offspring to be led into error.—However, for avoiding the snares of the adversaries, nothing appears more fitting than the setting up of Catholic schools, wherein to educate the poor and the peasantry in a course of moral instruction, and reputable learning. *Perhaps it might be said, a fund cannot be provided. As to this point, you will have naturally gained a lesson from those very seceders from the right faith; for we are told, they ask individually from the people at large, a penny subscription by the week, for the support of those mentioned schools. What should hinder the Catholics from doing likewise?*"

Times Newspaper of Oct. 19, 1820.

From Mr. William Moore, dated

REV. SIR, *Ballina, Sept. 19, 1820.*

After so much labour, and the great sums of money expended, it is natural to expect that great things should be done; and so there are, though comparatively small; but yet greater than many serious men ever thought to see accomplished in their day. Clouds of superstition are vanishing, and that in every direction where the gospel is sounding. I am very seldom in my own native part of the country; but I have been there about fifteen days, when I went to the barony of Corran. And what must be both surprising and gratifying to all concerned, when I was at home on the 8th instant, which is the great Lady day, and the greatest holy-day in the year, between eleven and twelve o'clock I was going to visit a young woman at the point of death, and to my surprise, in every direction, I saw the whole neighbourhood at their labour of every kind; a sight I never before saw on that day. As I was looking and meditating, I met one

of our converted men. "Patrick," said I, "this is a strange sight in this neighbourhood." "It is," said he; "but do you know the reason?" He added, "The reason is, the Testaments you distributed amongst them; and though you think there is but little good done, you are much mistaken; for though there is no outward profession of faith in the gospel, be assured, there is a diligent search after truth, and that is the reason you see no respect paid to this day; and if you live one year longer, you will see them laughing at the priest. William," continued he, "this day five years, if I had worked, or permitted any of my family to do any thing except wickedness, I really thought I should never enter the kingdom of heaven, unless I confessed, and by great penance made atonement: and you have great cause of thanksgiving, that you have been the instrument of bringing me and my wife and nine children out of that gulf of darkness. But come," said he, "and I will show you a still greater wonder." We walked down towards the chapel, and there he pointed out to me the tradesmen at their work, not 100 perches from the chapel door. "There," said he, "there you see the priest saying mass to the sticks and stones for all that are present with him!" (there were only a few superstitious old men and women, perhaps not a dozen). "Now," said he, "you nor I ever saw before, on a day of this kind, that the chapel would contain half the number assembled: and I hope and pray, I shall see the day when it will be totally deserted." Another marvellous occurrence I shall mention, where my son lives, who is one of the sabbath readers. A neighbour of his, that often frequented his house, and was very intimate with him, came where he was working in the field, and desired my son to sit down. He said, he found himself very unwell, and there was an impression on his mind that he should soon die; but, said he, that is not what gives me uneasiness; for, alas! I do not know what will become of my soul! My son said, I wonder, so often as I have read and explained the plan of salvation, that you are in doubt. Oh! said he, that is my reason for coming now: I did not heed as I should; and now, said he, bring your book. He read and explained until the man told him, that though he came with a troubled mind, he was *going off* with a joyful heart; and that *it would be* no uneasiness to him if he *died before* next day. They parted, *and the* man joyfully praising his *Redeemer*, went to his house, sat down on a chair, and, before an hour had elapsed, died; and thus escaped the *mark of the beast:* which, if it had been imagined he was near death, whether he would or not, would have been forced on him: so that, from the exertions which have been made, there is a spirit of inquiry hitherto unknown. Some that had the free liberty of the scriptures from their infancy, but who had only read the dead letter, are now examining the *spirituality* of the word. Others, who had the scriptures but from year to year, not opening them, are now in diligent search. Others, that are not of ability to purchase, are beseeching to get Bibles—but in large print. If it is the Lord's pleasure to grant peace, notwithstanding the great distress and oppression of the poor, and opposition of the priests, we may confidently look for a great increase." It is now ten days since I left home, and it would take me ten days more to attend every place where I have invitations, though it is the first time I ever took this tour, not previously knowing the face of any man. I now, to the praise of my heavenly Father, know many that cannot speak one word of English, clearly explaining the gospel plan of salvation to their darkened neighbours. A man from my own place told me that he had been to see friends ten miles off, and that there was as great difference between his own neighbourhood and my place as if it was not the same country, and urged me to make an attempt to get amongst them. In every direction, so far as we can extend, we are gaining ground; and the Society may be assured, that their prayers and bounty in a great degree have the desired effect.

W. Moore.

From the Rev. Josiah Wilson to the Secretary, dated

Ballina, Sept. 20, 1820.

Dear Sir,

Inclosed is a correct return of the 57 schools under my inspection for the present quarter. With respect to most of them I have the satisfaction of saying, they were never in a more flourishing state, as to the number in attendance, or the progress of the children.

In some situations my most sanguine expectations are more than realized; as by the combination of several favourable circumstances, the children have been enabled to remain longer than usual in the schools; the consequence is, a very respectable proficiency in writing, and arithmetic, and a large portion of the scriptures committed to memory, with

of course, the probability of a more extensive acquaintance with their contents. In proof of this remark, I refer you to Nos. 30 and 45 in the list, where you will observe, that in the former there are *fifty*, and in the latter *fifty-four* in the *reading* class, which always means reading the scriptures.

As these and similar effects are resulting from the system of education pursued, it is not surprising that jealousy in a certain quarter should exist, nor that opposition should be manifested. This monster still shows his head, and has recently extended his merciless arm to some of the distant schools; but you will perceive by the journal of H. that he has received a check from an unexpected quarter, and which is likely to be of great use in that part of the country. In two or three other places there is an arduous struggle for conquest maintained, and sometimes the schoolmasters show a disposition to capitulate; but the terms cannot be agreed to, not being honourable to our king and his cause; a fresh attack is then made, some fall in the conflict, but others appear to be invulnerable.

Before I finish this statement I must not forget the "Congregational Schools," as it is due to their worthy supporters to have them distinctly noticed. The "London Alie-street Female School" is kept by a young woman of excellent character, belonging to the Methodist connexion. When I last inspected it, there were present 19 readers and committers of the scriptures, 37 spellers, and 27 in the alphabet class: more than half of these had begun to use the needle.

The "Harlow Female School" is, as I have before described, situated at the foot of a mountain, where *sterility* is the characteristic of the natural, moral, and intellectual world. It is kept by a poor lame widow, who is a Roman Catholic, but desirous, for her own sake, and the youth about her, of doing all the good she can. Here were eighteen readers, twenty-six spellers, and twenty-five learning their letters. Of this number, twenty-four were employed in various ways with the needle, six of whom, probably, never had one in their hand till this school was opened, nor twelve of them a book.

Of the "Walworth Lion-street Female School," and the "North End, Crayford, Female School," and others, I hope to give some particulars in my next quarterly account. The "Hackney" and the "Eagle-street Schools" are composed principally *of boys*; the former, both as *to master and scholars*, is very promising; *the latter had forty-eight* children present when I last saw it; it is situated in a very barren spot, and I may add, in a very *exposed* one, with respect to opposition; I however, ventured to place it there, relying much on the prayers of its supporters; for I have the pleasure of personally knowing that some of them are wrestling Jacobs; and I have the assurance, that "the fervent prayer of a *righteous* man availeth much." This declaration of what influenced my conduct in appointing the school where I did, will, I am sure, not be made in vain.

I must now notice the preaching, which is a work that if it were possible would increase upon me; and in reference to which I can unfeignedly say, that I am ready to weep in consequence of your last letter putting almost a negative on my repeated request for assistance in this work. What! can there not be found a pious, zealous, and well-qualified man in the British dominions, and support for such an one; to assist in preaching the gospel to *thirty* congregations of from sixty to one hundred and twenty persons, in a dark, superstitious, and bigotted part of Ireland? Such is the character of the *multitude* in the sphere of my exertions; and yet a greater number of congregations and persons might be collected to hear the gospel, than is here specified. I have recently spent a month in Sligo, and its neighbourhood, preaching almost every day, and yet could not comply with all the requests that were made: I preached in four places where I had never preached before.

Another preacher might be stationed in Sligo, to preach in it, or its vicinity, *every day*, without interfering with the respectable Independent congregation there, and without abridging the labours of my highly esteemed friend, their zealous pastor. Hoping and praying that He, whose labourers we profess to be, will increase our numbers and our usefulness.

I subscribe myself affectionately yours,

J. Wilson.

Letter from the Rev. William Thomas, to the Secretary, dated

Limerick, September 16, 1820.

My dear Sir,

Since my last, I have had abundant reason to acknowledge with gratitude that kind Providence which preserved me when more than once in the most imminent danger, and not a step between me and death; and to conclude, that as

the Lord saved me, he has still some work for me to do.

Within this month I have not been at home three nights, but have been continually employed, travelling, preaching, expounding the scriptures, and inspecting the schools. I am happy to state, that the schools have made great improvement; and, considering the hurry of the harvest, false reports, and in some instances sickness, their progress and numbers have exceeded my expectation. The Killurin School is the only one which I could wish to have done better, owing to the persevering opposition of the priest and his agents. The masters and readers have been very diligent, and have conducted themselves with propriety: this they know is indispensably necessary. The first school I inspected this month was Honum. It is situated on the banks of the Atlantic, near Loofshead, seventy miles west of Limerick. There is no land conveyance within fifty miles of it, and it is exceeding difficult and dangerous to get to. I was a day and a night in an open boat, tossed on the tremendous billows of the Atlantic; but the people are the objects of compassion: they are almost wild, and scarcely a word spoken among them but Irish. I was here in considerable danger, as some person had reported I came to brand, and take away the children for the King's use. There was no civil or military protection within twenty miles of me, and I might have become the victim of the people's rage; but the Lord saved me. I laboured for a week among them, preaching, and expounding the scriptures, and the lying reports fell to the ground. The master is a good Irish scholar. I charged him to read the Irish Testament to the people. There is only one poor Protestant family in the parish, who live at the Light-house, and no church within twenty miles of them. There are sixty children in the school, fourteen of whom are reading, the rest spelling: most of whom never saw a letter before the school was established.

In nine other schools in Clare, there are upwards of five hundred and fifty children. I was greatly pleased with Thomas Rutledge, the master of Aughnish school; not only with the great number of chapters which the children repeated, but also with their reading, writing, arithmetic, and cleanliness, and the great improvement they have made in about five months.

If there was no more good done than this, it is a sufficient recompense to the Society for what they have spent on the county of Clare.

All parties in Nenagh acknowledge the blessed result of the school, in which there are three hundred and thirty-seven children. Mrs. Bennett, a lady who superintends it, is indefatigable in applying for subscriptions, &c. and has provided a school-house.

The children of the Scarriff Norwich Female School have made great improvement: there are fifteen reading, eight of whom repeated forty-two chapters; the other fifteen are spelling, and the children are taught to work neatly; but the mistress complained that they had not enough work to be fully employed.

The Tomgrany Norwich Female School has thirty-two children, four of them reading: the rest are small, and are spelling.

The Kilfinan Sunday and Day Schools are doing well.

I preached at Kilrush, fifty miles west of Limerick, in the county of Clare, to a pretty large congregation. I preached at Mount Shannon, in the county of Galway, to a house full of people; and though I could scarcely get a place to preach in when I went, yet after sermon I was invited to come again by those that refused me, promising that I should get their house: the people are very poor there; I shall visit them again as soon as possible. It is situated twenty-five miles north-east of Limerick. I preached also at Scarriff, at New Market, at Ennis, twenty miles north-west of Limerick. This was in the Court-house, to about two hundred and fifty people, principally Roman Catholics, who were very attentive; at least the greater part of them. I required Divine strength to stand up here, without a single friend. But I was not ashamed of the gospel of Christ, and I let them know I was not; for with all boldness I did not shun to declare the whole counsel of God, as far as I knew it, to the extent of my ability and strength. And may the Lord Jesus grant, that his grace may be sufficient for me, and his strength made perfect in my weakness. When I came out of the Court-house the night was dark, I was in great danger from the violence of the rude fellows of the baser sort. I preached also on board a ship in the Shannon, and in Kilfinan, in the county of Limerick.

I am, my beloved brother in Christ,

The Society's unworthy servant,

W. THOMAS.

Missionary Herald.

It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, *but to* 9, Wardrobe Place, Doctors' Commons, *where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARIES OF AUXILIARY SOCIETIES.

KENT.

The second Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held at Ashford, on Wednesday, the 20th of September, and was attended by many ministers and other friends from the neighbourhood. On the preceding evening, a sermon was delivered by Rev. W. Giles of Chatham, from Isa. xl. 5. Prayer was offered, at the commencement, by Rev. George Atkinson of Margate, and, at the close, by Rev. John Dyer, Secretary to the Parent Society.

The next morning, Rev. T. Shirley of Seven Oaks began the service with prayer; Mr. Dyer preached from Isa. xxxii. 15; and Rev. John Rogers of Farningham concluded.

In the afternoon, the friends again assembled in the meeting-house; and after singing and prayer, the following question was publicly discussed;—"How far have Missionary exertions a tendency to promote the spiritual interests of the churches at home?" Several ministers, among whom were some of our Independent brethren, delivered their sentiments on this interesting question; and their concurrent testimony was such as could not fail to produce in the minds of their hearers a decided conviction, that a spirit of compassionate zeal on behalf of the Heathen is a certain pledge of religious prosperity in those Societies where it is cherished.

After a short interval, met again for the purpose of transacting the annual business of the Society. Prayer having been offered by Mr. Gurteen of Canterbury, John Parnell, Esq. was called to the Chair, who, after briefly stating the object of the meeting, called on one of the Secretaries of the Auxiliary Society to read the Report for the last year. This was accordingly read by Mr. Giles of Chatham; after which, various Resolutions were moved and seconded, respectively by the Rev. Mr. Gurteen, and Mr. Stace of Folkestone; Mr. Flavius Kingsford of Canterbury, and the Rev. John Dyer; Rev. Jos. Exall of Tenterden, and Rev. T. Shirley of Seven Oaks, and the two Secretaries of the District, Rev. W. Giles of Chatham, and Rev. G. Atkinson of Margate. The congregation, which was numerous and respectable, appeared much interested by the proceedings of the day, and the collections were good. We trust that the influence and efforts of this infant Auxiliary will become much more widely extended, and that all the churches in this opulent and extensive county will unite, as with one heart and soul, in promoting these designs, which have such a direct tendency to promote the glory of God, and the best interests of mankind!

OXFORDSHIRE.

On Wednesday, September 20, 1820, the fifth Anniversary of the Oxfordshire Auxiliary Missionary Society was held at Alcester.

Met in the morning at half-past ten.

Mr. Coles of Bourton read the 60th chapter of Isaiah, and prayed; Mr. Morgan of Birmingham preached from Romans i. 14, "I am debtor," &c.; Mr. Beetham of Hook Norton concluded.

Meeting for business at the Town-hall, at three in the afternoon. Mr. Joseph Rose of London was called to the Chair. The Secretary read the Report, and various resolutions were proposed, and unanimously adopted, expressive of the strong claims which the Baptist Mission has upon the churches, the determination of the friends present to urge those claims, as well as the earnest wish of the meeting, that *all* Missionary undertakings might be eminently successful.

The resolutions were moved and seconded by the Revs. Messrs. Coles, S. Barker, Morgan, Jayne, Gray, J. Thomas, Taylor, T. Thomas, Price, Beetham; Messrs. Robinson, G. M. Smith, and James Smith. The business was conducted with an entire unanimity; the many who were assembled, seemed to be of one heart and soul, and each one appeared to say, "Let the whole earth be filled with his glory!" Amen, and Amen. It is hoped that impressions were produced in favour of the Missionary cause, which will be ripened in the fruits of benevolence and prayer.

In the evening met at half-past six. Mr. Page of Worcester read the 72d Psalm, and prayed; Mr. Thomas of Oxford preached from Luke xxiv. 46 and 47; Mr. Smith of Ashrood closed in prayer. Collections in aid of the Mission were made after each service.

ESSEX.

The Annual Baptist Auxiliary Missionary Meeting for the County of Essex, was held at Braintree, on Thursday, September 21, 1820. The public service commenced at *eleven* o'clock, when Mr. Goodrich of Langham began by reading and prayer; Mr. Finch of Harlow preached from Dan. vii. 13, 14; and Mr. Pilkington of Rayleigh concluded.

Immediately after, our valuable friend, Daniel Blythe, Esq. of Langham, was called to the Chair. The Secretary gave an account of the present state of the Mission, and the following Resolutions were moved, seconded, and passed unanimously.

Resolution 1.—That this meeting, feelingly alive to the unhappy and degraded condition of the heathen world, does cordially approve of the Resolutions now read,* and pledges itself to use all the exertions in its power for the welfare and prosperity of the Baptist Missionary Society.

Resolution 2.—That this meeting does most heartily unite in an ardent wish for the success of every similar Institution; that it deprecates the thought of cherishing a spirit of party; and that the only reason for its forming an establishment separate from other Societies in the county, is the hope that, by rallying round its own standard, it may the more effectually succeed in the subjection of the common foe.

Resolution 3.—That this meeting, convinced of the advantages arising from an union of interest and exertion, on behalf of the Mission, does request the Secretary to write to each of the Baptist ministers and churches in the county, who have not yet united with this Auxiliary, inviting their active co-operation.

Resolution 4.—That the thanks of this meeting be given to the Treasurer and Secretary for their past services, and that they be requested to continue them for the ensuing year.

Thanks were also given to our worthy Chairman,—worthy in the estimation of every one but himself; and the meeting was dissolved with the liveliest expressions of satisfaction and joy.

Much, very much is it to be wished, that the example which has thus been set in Essex, and some other districts and counties of England, may be acted upon on a more general and extensive scale. To convince our brethren of the importance of the Mission itself, no fresh arguments need be urged. Nor do we think that persons, who seriously believe the truths of Divine Revelation—who admit the certain destruction of every impenitent and unconverted sinner—and who contemplate hundreds of deluded men and women passing into eternity every day and hour—can be indifferent to a subject of such infinite and everlasting moment. To say nothing of the temporal advantages which Christianity must confer on so degraded a class of beings as those to whom the Mission is more especially directed, who that knows the value of *his own* soul, but must commisserate the melancholy condition of millions of his own species, absolutely *perishing for lack of knowledge*:—living in the presence of the

* Alluding to those which were passed at the formation of the Society at Saffron Walden.

greatest of all Beings, but without any acquaintance with him;—pierced every moment by his all-seeing eye, and yet unconscious of it;—and at last appearing before him in judgment, with all their sins, unsubdued and unforgiven, to encounter the terrors of his wrath;—who but must wish to lend a helping hand in the great and good work of leading them to Jesus Christ, and in directing their attention to that blessed Redeemer, whose precious blood alone can deliver them from the miseries of the fall, and set them free from the guilt and power and curse of sin.

Convinced, therefore, of the importance of the Mission itself, how earnestly is it to be wished, that every exertion within the compass of human agency, might be employed to aid a work in which no diligence can be too active, no sacrifice too great, no prayer too fervent, so that it may but be the happy means of leading the perishing millions of mankind to the knowledge of the same Saviour we ourselves adore, and the enjoyment of the same eternal, unspeakable, and unchangeable love of God in Christ Jesus!

That all we can do is no more than the employment of means—that every exertion of ours must fail in the accomplishment of the object proposed, without the blessing of Heaven, and that the powerful agency of the Holy Spirit is absolutely necessary to convert and save the soul of either an Indian or an Englishman, are axioms in the creed of the Missionary Society, too well known, and too generally admitted, to require additional vindication. But that *means* are ours, and that it is incumbent on us to use them, is equally a truth, which, we are ready to think, no mind, unfettered by any previous prejudices, can hesitate for a moment to receive.

Among these means *Auxiliary* and *Branch Societies* have been found to take the lead in point of utility and importance. And though towards churches, whose individual independence we equally applaud and admire, it would ill become us to assume a dictatorial air; yet as it is our duty to exhort and encourage one another in every good word and work, it may be at least submitted to the consideration of the denomination at large, whether such Societies may not be established, on a very extensive scale, throughout every county and district of Great Britain. Let every one set out with the determination, "I will do my best," and it will not be long before those consequences will be visible, which will overthrow and confound the cold calculations of those who are so slow in their movements, as seldom to decide until either affliction or death does it for them.

In every new establishment, however, the first question which arises in the mind is, *What are the benefits to be derived from it?* and the same inquiry, it is natural to suppose, may be proposed on the present occasion. An answer to it may be given by a reference to other Societies, in which such Institutions exist. It is an obvious fact, that the Bible Society is more indebted to this than to any other cause, for its surprising extension and support. They seem to have been the means which Providence selected, above all others, to excite a general attention to that unrivalled Institution. And evident it is that, in every Society where such means are employed, the funds are increased in a proportion which may equally excite the wonder and gratitude of every friend to God and mankind.

To say nothing of the pleasure which is afforded by the meeting of brethren, united together in so delightful a work, and which is frequently so great as to leave an impression which no time can erase;—it gives an energy to the cause they have espoused, which cannot be produced in an equal degree by any other order of means. It excites a public and personal interest, which pervades and penetrates every mind. It makes those contributions *regular*, which once, perhaps, were merely occasional. It gives a tone, a spirit, to the Mission, and to Missionary exertions, which nothing else can impart. Above all,—it unites a whole assembly, a whole district, in prayer, which, while it reaches the ear of God himself, touches the very spring that moves the universe, and insures a return of benefits and blessings from Him who has so graciously declared, "If ye shall ask any thing in my name, I will do it." It is from meetings like these, that ministers go to their respective churches, and private Christians to their respective families, with feelings as different from those which they had before, as if they were new creatures. One brother, and one church, help to encourage another, while each resolves to double his diligence, if possible, to pour an increased supply into the treasury of the Lord.

Our limits forbid us to enter upon a reply to the objections which have been made to the plan which is thus proposed. It should be recollected, that there is nothing, however good and however excellent, against which some difficulty may not be started. Some may imagine that they have done as much already as they are able to do. Others may be calculating on some trifling expense that may be oc-

casioned by it, without considering to what a much greater extent the funds of the Society would be replenished. Others may fear, that the amount of their contributions *would not so distinctly appear*, if paid to the Treasurer of such Auxiliary or Branch Societies, as if paid by themselves, without understanding that *the same distinct and separate account* would be given in the one case as in the other. We do not, however, know an objection which does not equally apply to the Auxiliaries and Associations of the Bible Society, in which they are so extensively useful. To which it may be added, that if we never exert ourselves in such a cause as this, until every trifling difficulty is removed out of the way, we shall live, and die, and do nothing.

It is from these, and other considerations, and especially the happy results of such Institutions, whereon they have been established thus far, that we are urged so strongly to recommend the universal formation of Auxiliary and Branch Societies, as the most effectual means to supply the funds, and so to extend the influence and operations of the Baptist Mission.

J. W.

Saffron Walden, October 9, 1820.

REV. WILLIAM WARD.

Towards the close of August, our zealous and indefatigable friend, Mr. Ward, embarked for Holland, with the design of introducing the Baptist Mission in general, and the Serampore College in particular, to the notice of the Mennonites, or Dutch Baptists, who form a numerous and respectable class of professing Christians in that country. Owing to detention by contrary winds, and some other hindrances, he could not spend so much time as was necessary fully to accomplish his design; and the very general want of information which prevails throughout Holland on Missionary subjects, especially as connected with the Baptist denomination, precluded any expectations of *immediate* success. But the affectionate cordiality with which Mr. Ward was received by the few individuals to whom he could be introduced, and the steps which have been taken, since his visit, by our highly esteemed brother, Mr. W. H. Angus, to diffuse information on the subject among the Mennonite churches, encourage us to *hope that*, at no distant period, we shall be favoured with the valuable co-operation of our Christian friends in those provinces—an event which we anticipate with much delight, not only as promising much effective aid for our Society, but as tending to bring about a pleasing union with a branch of the church of Christ, with which we have hitherto had scarcely any intercourse.

Mr. Ward returned to London on September 13, and after visiting friends at Brighton and Cambridge, proceeded to Liverpool, which he reached on the 28th; and on Lord's-day, October 1, embarked for New York, on board the Nestor, ——, in which a passage had been previously secured, by the kind attention of our friend, Mr. Hope.

Several Christian friends accompanied Mr. Ward, as passengers, by the Nestor, among whom was Mr. Divie Bethune of New York, who spoke with so much acceptance at our Annual Meeting in June. May the great President of the Universe command the winds and the waves to bear them in safety to their desired haven!

Mr. Ward proposes spending a few months in the United States, principally for the purpose of collecting for the College, and returning to this country early in the spring;—from which, soon after, he designs, Providence permitting, finally to re-embark for India. Mrs. Marshman and her family will probably avail themselves of the same conveyance to return to Serampore.

Foreign Intelligence.

CALCUTTA.

Missionary Journal, communicated by Mr. Pearce.

Friday, July 9.—Observing an unusual red mark on the forehead of my pundit this morning, I asked him the reason; he replied, that when he was sitting last night in company with a number of others, a person who was just come from Benares, "the city of God," had, as is customary, marked him and all present as an assurance of the divine blessing. He said, that he heartily despised all such customs; but if he had refused to comply with it, the company, and especially the person who had marked him, and to whom he was obliged to make an offering for the blessing he had communicated, would have observed him. This man is certainly in his character, for unremitting attention to business, and willingness to endure fatigue, the most like a European I have known among the Hindoos; yet thus does he in common with others of his countrymen, who

are well informed, submit to the superstitious rites they despise.

Monday, July 12.—My pundit informed me, that yesterday a rich friend of his, who is a firm believer in the power of incantations, had sent a sunyassee (or devotee) to him, that he might teach him (the pundit) a few of the incantations with which he was acquainted, and by which he was convinced he would be able to do wonders. The pundit not wishing to pay for such senseless trash, and yet desirous to avoid the anger of the sunyassee, who would have cursed him if he had treated him with disrespect, declined being instructed in his mysteries, and respectfully dismissed him with a small sum of money as all he could afford. Had he allowed him to teach him one of his incantations, he must have given him two rupees. This, and the instance mentioned in the journal of the 9th, tend to show the way in which the devotees of Hindooism, those who perform pilgrimages to holy places, or who profess to be absorbed in the contemplation of God, make a gain of their godliness, and under the pretence of great poverty, live in real affluence upon their superstitious countrymen. A respectable Hindoo at worship this morning at Intalee, entered pretty fully into conversation with us; but being unable to answer the important question, "As man had sinned, where do they find in their shasters a fit atonement?" he reviled us, and left the place in anger, after we had told him of that great and sufficient atonement which alone can take away the sins of the world.

Tuesday, 13.—A quiet and very attentive congregation of seventy at New Balisghaut this morning.

Wednesday, 14.—Our congregation this morning at Old Balisghaut rather more numerous than yesterday. Several persons objected to believing on Jesus, even if he were the Son of God, as they could get nothing by it. We urged that the joys of heaven were to be gained, and the torments of hell avoided, by believing in this great Deliverer, both of which were acknowledged by their own shasters. They replied, that to him who worships God, there is neither heaven nor hell hereafter, but all are again absorbed into the divine essence; and immediately left us. Thus do these deluded people steel their hearts against divine impressions, and prevent the entrance of those feelings of concern which a belief in the awful realities of a future state would tend to implant in them. *Attendance as usual at Intalee in the evening.*

Thursday, 15. — *Good congregation both morning and evening at Collingah.* One of us, in his evening walk, obtained admission into a family temple by the road side; it contained an image of Narayun (Vishnoo), and Munusa (the protectress from snakes), with the evening oblation of rice and plantains. When they were asked, Will the debtas eat this? they replied, We place it before them every day with the hope they will; for when they do, we are sure of salvation. They were then reminded of the inability of the debtas to assist them, and the dreadful crimes of which they had all been guilty, and informed of Him who was almighty and without sin, and who laid down his life for man's salvation. What a contrast is presented by the licentiousness of India, and Bramha, and Krishno, and the blood thirstiness of Kalee and Shive, as narrated in the shasters of the Hindoos; and the purity, meekness, and grace of Jesus, as displayed in the New Testament! A few who had assembled round us seemed to feel the force of this contrast, and acknowledged they worshipped they knew not what. O that God would open their eyes, and impress their hearts, that they may understand and feel the difference!

Letters from several members of the committee at home refreshed our spirits. May we be more serious and active; and although now we are discouraged through the want of success, may we rejoice in the expectation of eventual good. Brother Townley, Mrs. Penney, and my dear Mrs. Pearce, have all been ill with fever this month; but through mercy they are now much better.

19.—Obtained to-day a piece of ground for a place of worship, on the side of the road leading to Barrackpore: it is very convenient, its situation being close to a well frequented road, and within a few minutes walk of the brethren at Boitaconnah. The rent will be paid, and the place built, by a poor servant from the savings of his wages, which amount to 15 rupees per month, without food. This, when built, will increase our number of places of worship, supplied by the brethren resident in the city, to four, besides two connected with the native station; the Iron Foundery, too, at Khasseepore, and the shade of a tree or a house, frequently furnish us with the means of addressing the heathen. To-day a young Hindoo, baptized by the elder brethren some years ago, but who had been excluded for adultery, died after an illness of only two days. We have reason to hope he slept in Jesus. Every attention was paid to him during his illness, especially by his master, who very feelingly expressed his regard for him, and his re

knowledgment of a great change in his conduct during the last four months. This we attribute, under God, to the frequent prayer-meetings which are established among the two or three native Christians who live near us, which this poor man attended; he wished to have the meeting held in his house; and a few weeks before his death commenced family worship in his family. Two of our Missionary brethren, and eight or nine native brethren and sisters, attended him to the English burying-ground, where the episcopal prayers were read over him, and, by permission of the clergyman, a Bengalee hymn, a translation of "Why do we mourn departed friends," by brother Chamberlain, was sung at his grave. The same evening a committee-meeting was held, when a Sunscrit tract, on "The Evidences of Christianity," was directed to be printed, and that one of our native brethren should be employed by the Society, in addition to Paunchoo, at Doorgapore, to assist the European brethren in going out among the heathen.

25.—During the week nothing particular occurred in our Missionary work, except an interesting conversation with some Musselmans on Friday. The congregations were in general numerous, and received many tracts as usual. To-day we find that our new girls' school contained seven pupils, so that we have now, in the first we established, five; in the second and last, seven; these appear very trifling, but they are the first schools for Hindoo girls in Calcutta that have existed for ages, and will eventually, as prejudice against the education of these interesting, but unfortunate beings, abates, go on and increase.

Thursday, 29.—Good attendance at Kalingate in the evening. An animated conversation took place with some Musselmans on the different claims of Mahomet and of Christ. Brother Carapeit, who kindly attended with us, pressed them hard with the following remark: "You acknowledge that Christ came of the seed of Isaac, but Mahomet of the seed of Hagar; now the scriptures we both acknowledge inform us, that Hagar was cast out, and it was promised that in Isaac the world should be blessed—Christ having come, therefore, of the line in which all the blessings were promised, but the line of which Mahomet was born being that in which no blessings were to be communicated, the claims of Christ irrespective of his divine character, are decidedly superior." Not being able to answer this argument, they became angry and vociferous, and walked away.

30.—Excellent attendance in the evening at Molungah. A Hindoo commenced, and was followed by a Musselman, on the following argument; "As God is almighty, and able in a moment to destroy or pardon sin, where was the necessity of Deity becoming incarnate to atone for it?" To this it was replied, "That God, in the accomplishment of all his purposes, used means—as he could, by his command, in a moment produce trees laden with fruit; but he rather chose to direct men to sow and cultivate, and after having adopted these means, to reap the fruit: so if he had not threatened sin with eternal death, it would not follow that he should pardon it without appointing a means by which this pardon when sought might be obtained; and secondly, that we all acknowledged that God possessed not only natural perfections, as power and greatness, but moral perfections, as truth and mercy; and that therefore no argument could be drawn from a consideration of the former without recollecting too the latter." They confessed the truth of the argument, and shortly after withdrew.

It is now eleven months since we began the printing office, in which we have printed for ourselves, or independent brethren, The Calcutta School-book Society, and Auxiliary Bible Society.

RELIGIOUS TRACTS.

In Bengalee and English	35,000
Gospel of John complete, ditto..	4,000
English only.....	2,100
Hindoosthanee.....	3,000
Sunscrit	1,000
Total	45,100

English only, Reports of different Societies.....	3,000
School Books, in Bengalee.....	2,500
Ditto, in English.....	2,000
Total of Pamphlets printed in the course of the eleven months...	52,600

May we not hope that our labours in this department shall not have been in vain, but that present and future generations will have reason to bless God on account of them?

BATAVIA.

Extracts of a Letter from Mr. Robinson, dated

Weltevreden, April 3, 1820.

THERAN now prays in public with some degree of liberty, and is, I hope, growing in christian knowledge. The other

Chinamen have all left me, except one or two, and they attend but very seldom.

The Chinamen are not a very devout people; they set apart but a very few days in a year for religious purposes; and it is no very difficult matter to persuade them to cast aside their idols. They have said, that I should easily prevail upon them to turn from the worship of idols, but that they could never be persuaded to renounce the worship of their deceased ancestors. I have experienced the truth of this remark in two instances. A Chinaman once visited me for the purpose of religious conversation, when I read and expounded to him the Ten Commandments; and, he understanding that it was wrong to worship idols, went home and took down his paper god, and, as I have heard, burnt it. A few days after this, he gave a small wooden idol that he had to a Christian boy, who broke the poor god all to pieces, without paying the least regard to his divinity. Yet this man went to pay his respects to his deceased ancestors, and to offer them a little food at the annual festival, and now he has quite forsaken me. Another Chinaman used to attend regularly, and was very zealous in persuading others to renounce idolatry; but still he kept his paper god, in the shape of a frightful old man, hanging up in his house. I called on him one evening, and represented to him how inconsistent it was in him, who had become such a professed enemy to idols, to keep one in his own house, and told him that he ought to take it down and burn it. He excused himself, saying, that it was not his, but one which he had borrowed. On each side of this paper god hung a board, several feet long, covered with black paper, on which was written, in large gilt characters, something in his praise, while a similar board was placed over his head. Having understood, that though the god was a borrowed one, yet that the papers which were pasted on these boards, and which contained the praises of the idol, were the Chinaman's own, I strove to persuade him to burn them. Though he did not appear to believe that his godship could do either good or harm, yet he had a superstitious fear of pulling him down; and therefore, after some hesitation, told Théan to take him down, and roll him up, that he might be returned to his owner. T'héan had no sooner received this permission, than he mounted the table, over which this worthless idol hung, and tore him from the wall. The Chinaman then assisted in tearing the papers *from off the boards,* and burning them. *They were burnt in a large* iron pot, and when nothing remained but the ashes, T'héan says, "Save these ashes, and show them to every body with whom you converse, as a proof that you have renounced idolatry." This man attended for several months, but I believe he performed the annual ceremonies in honour of his ancestors, and has not been near us now for a long time. The real god of the Chinese is Mammon; at his shrine they never cease to pay their devoirs, and in his service they use all their craft and ingenuity. Between three and four years ago, several Chinamen used to attend my preaching at Mr. Diering's, and continued the practice for a considerable time; but at last they discovered, that the religion of Jesus did not allow any unjust gains; and then they left me, saying, "This religion will not do for us; if we become Christians we shall not be able to get a living." A Chinaman is never content to procure a livelihood by his honest gains, if any dishonest arts are in his power.

In the month of January I received a very agreeable visit from Mr. Ward of Bencoolen, who remained with me about two months, and is now gone to Soura-baya on his way to his station. He brought with him a few hymns, which I had sent to him to be printed; but they are very illegible, on account of the badness of the types. We have had many conversations together on the subject of Malay types and printing, and I hope, that in the course of time, he will be able to introduce considerable improvements.

Mr. Ward has taken with him several little things, which I have prepared for the press; but as I have mentioned some of them in my letter to Mr. Dyer, in December last, I shall only notice what I have done since I wrote to him. The first is a Malay Spelling-book, composed with the design of elucidating, as much as could be done in so small a work, the principles of Malay orthography. It contains an extensive syllabarium, and thirty spelling lessons, which include more than a thousand Malay words, all written with their vowel marks. The last ten lessons consist of roots and their derivatives. In one instance, I have exhibited more than forty derivatives from a single root, almost exclusively of numbers, persons, and tenses. The principal difficulty of forming derivatives lies in the orthography, as the places of the vowels are perpetually varying, according to the affixes. The Malays have rules for the change of vowels in the derivatives, but they seldom trouble themselves to carry out these rules to their legitimate consequences; and hence a word with two or three af-

fixes is scarcely ever written correctly. In these lessons, I have endeavoured to reduce the rules to practice; but how I have succeeded, the adepts in the language must decide. My second little book contains thirty short lessons for reading, adapted to the capacities of children. These lessons consist of moral sentiments; a few of the first principles of religion, such as are common to both Musselmans and Christians; some short rules of conduct, and a few hints relative to Geography and Natural History. The third book is much larger than the second, and is divided into chapters, each containing several lessons. The subjects are various, as, The Advantages of being able to read—Short Descriptions of several Animals—A few Fables—On the Duty of Children to Parents; and, On our Duty to God. I wish, if possible, to erect schools for the education of the Musselman children, and these books were prepared for the purpose; but I have not been able as yet to carry my designs into execution.

As the Society have a great wish for intelligence on different subjects, I would recommend the plan of proposing Queries to their Missionaries; as the answers to these Queries would furnish much interesting matter. The curiosity of persons, who have been long resident in a foreign country, is not much excited by surrounding objects, as those objects have lost all their novelty; and hence many things, which would be amusing and interesting to friends at home, are never thought of in correspondence, merely because they are familiar; but a number of Queries on those subjects which are most interesting to you, would draw from us that information which you desire.

JAMAICA.

THE following Letter from Mr. Godden to Dr. Ryland will not fail to excite much sympathy on behalf of our afflicted brother, and gratitude to that gracious Being, who preserved him from such imminent danger. We give the account, brief and hurried as it is, expecting further details shortly.

Spanish Town, August 7, 1820.

To be in time for the packet, I began writing to you on the 5th instant; but on the following evening caught cold, by preaching in a piazza exposed to damp exhalations after rain. Had a little fever during the night; and on the opening of the morning, a dreadful ague, which shook me incessantly for an hour. The fit was succeeded by a most violent fever, that bid defiance to the strongest medicine, given in quick succession, and large doses, for the space of nine hours. Every one was alarmed, expecting fatal consequences. I feel grateful, however, to the gracious Being, whose watchful eye never once lost sight of my footsteps since I began to walk, (though I have returned him evil for good,) that I am much better, though so much debilitated as to be unable to give you any more than hints. The breaking up of the fever is like tearing up a tree by the roots. I told you I preached in a piazza—Why? our meeting-house is burned to the ground. A malignant fellow thought to have consumed me in bed! He is gone to eternity!! I lost every article except a few shirts, handkerchiefs, &c. and a few of my wife's clothes,—and of bed and table linen, &c. not a hand-towel saved! but can't detail. Should God spare a poor sinner, whose only wish is to serve him, I will do it as soon as able.

I have stated things as plainly as my body will admit—hope you will understand me—our poor people are much affected.—We have in view another house, better, and better situated than the former! Hope this burning will further the gospel! Many are ready to aid, as soon as we can procure a place, or rather bargain for one! A general interest prevails. I received much kindness from several respectable whites,—the Rector, and Methodist minister, each offered me a room. I now lodge with Mr. M'Farlane, (a person of colour,) and am most kindly treated, especially in sickness. Our congregation was increasing fast and much. How full of hope and satisfaction did I feel, while trying to improve the Anniversary of opening the meeting-house, only the day before the fire—from which I escaped on Monday night, July 17, with the skin of my teeth! Alas! but I can say no more—the packet sails to-morrow:—head-ache and occasional delirium oblige me to stop. My love to all. Pray for us—for me.

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THE

Baptist Magazine.

DECEMBER, 1820.

THE WESTERN CIRCULAR LETTER.

The Union which exists between Christ and Believers.

(Concluded from Page 446.)

III. After attempting to show what this union is, by illustrating its nature and principle, it may be proper to advert to some of its consequences, and thus exhibit its vast importance. Consider,

1. The immense blessings which this union comprehends. To be united to Christ as our covenant-head, is to be interested in all that he performed in this relative character. The forgiveness of sins, reconciliation and nearness to God, adoption into his family, the assurance of his eternal love, peace in the conscience, hope and joy in believing, these are some of the invaluable effects of this union. It was infinite mercy to appoint such a relation between Christ and his people. This mercy is theirs in all its fulness, and through him it flows down to them in one exhaustless, uninterrupted stream. It attends them to the end of their course; accompanying all the heaviest dealings of his hand, for they are the chastisements of a tender Father; and pervading the most mysterious dispensations of his providence, for "all things work together for good to them that love God, to them who are the called according to his purpose."

They are united to him in whom all the promises "are yea and amen;" and these promises are fulfilled in their happy experience: to him who is God's "unspeakable gift;" and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He, who by this amazing exercise of love renders those who were enemies his friends and children, who by uniting them to his Son unites them so closely and endearingly to himself, will not withhold from them any thing, however valuable. All that they need is theirs: grace equal to their wants; strength according to their day; his Spirit, to teach them what they yet need to know, and to guide them where they most need direction; his presence to cheer them; his power to defend them. All this is theirs, since all that was necessary for bestowing it on them has been effected in Christ their head.

But the treasures with which the Christian is enriched do not belong merely to this state. He

can look forward to an inheritance far exceeding the possessions which he actually enjoys. The Apostle's language is very striking: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The Saviour is now in heaven; and because the head is there and the members are blessed in their head, they are said to be "blessed in heavenly places." The consequence of their being thus blessed in him is, that the members who are below shall at length ascend to the head who is above. He is there as a fountain of supply; so that from him, while in heaven, flow down the blessings which they need on earth. He is there too as their forerunner; for they who are now blessed *in* him, shall hereafter be blessed *with* him. The Apostle, therefore, in the same Epistle, represents God as having "made us to sit together in heavenly places in Christ." The force of such language seems to be this: Being so united to Christ as to be quickened together with him, this union is a pledge of eternal union with him hereafter. They who are spiritually dead and risen with him shall actually rise as he rose, ascend to heaven in which he dwells, and partake of the glory to which he is exalted. For we are "heirs, heirs of God, joint-heirs with Christ;" and "when Christ who is our life shall appear, we also shall appear with him in glory."

2. Consider the security which union to Christ imparts. Christ is the same yesterday, to-day, and for ever; and as long as the head *retains* its life the members will *continue* to exist. But cannot *this* connexion be dissolved? To say that it cannot would be absurd, since the power which produces can certainly destroy it; but any fear that it will ever terminate is groundless. The peculiar tenderness of Christ towards his church forbids the supposition. Not more watchful and constant is the care of a man over his own bodily frame than that which Christ exercises over his people. This is the Apostle's argument in saying, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." This union is connected with God's eternal purpose; and this purpose cannot be frustrated. Having chosen us in Christ, he will suffer nothing to render this choice ineffectual; and having exerted his energy to give it effect, the energy of his Spirit in renewing the soul, this power shall not be employed in vain. They are moreover given by the Father to Christ, and thus their salvation is secured; for of his sheep Christ declares, "They shall never perish, neither shall any one pluck them out of my hand:" and he confirms this assurance by adding, "My Father which gave them me is greater than all, and no one is able to pluck them out of my Father's hand."

It is indeed true that there are branches cut off and cast away, but it is equally true that all such branches are barren. They are known by this mark, they bear no fruit. They are without fruit because they are lifeless, and without life because their union to Christ is a mere name; like that of a dead bough, which, though it hangs on the tree in the midst of living branches, receives no nourishment because it has no vital connexion with the stem.

The decisive language of John is, "They went out from us be

cause they were not of us;" and the triumphant declaration of Paul is, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

3. Observe its practical and holy tendency. The great doctrine of union to Christ must, if rightly understood, be spiritual in its influence. We do not say that it is incapable of perversion. It may be, and in some cases it certainly is, grossly perverted. A man may say, 'Christ is mine, and I am his. I have therefore nothing to do; since I did not form, and I cannot maintain, this union: and there is nothing for me to fear; since this union, having once begun, can never be destroyed.' Surely, to bring forward this language is enough to excite in every mind the most unfeigned abhorrence of it. Should any be disposed to adopt it, we fear that all attempts to argue with them would be utterly useless. Instead of arguing, we would rather warn, and tell them most solemnly, yet most plainly, that a disposition to convert to purposes of indolent self-indulgence any of the great doctrines of the gospel, is an evidence that these doctrines have never yet entered the heart; that the practical perversion of any important truth is a proof that, instead of receiving this truth, the mind is yet embracing a falsehood; and that to indulge in a confidence which suffers the mind to sink into hardened repose renders it certain, not less certain than was *the case of Simon Magus, that we are in the bonds of iniquity and the gall of bitterness.*

But mark the influence which the thought of being united to Christ will have upon the genuine, upright believer. It humbles him when he thinks on his unworthiness, and looks back on the state from which he has been exalted; and this humility will pervade his whole character. It produces hatred to sin, as the greatest foe to the peace and the honour which such a union imparts; and this hatred will lead to constant resistance. It inspires him with a sense of true dignity; so that in faith and hope and affection he rises above the present world, and longs for that perfection and glory in which his union to the Saviour will terminate.

4. Let us notice the honour which this union attaches to the Saviour. It honours his condescension, in deigning to take into union with himself creatures so far beneath his notice.—It honours his grace, in bestowing this distinction on those who are as unworthy as they are insignificant.—It honours his love, in so willingly performing and enduring every thing by which the blessings of this union are secured. How much was necessary for this great end no tongue can declare; since no mind can imagine the bitterness of his sufferings, or the depth of his humiliation. No one can tell what it was for him to leave the heavenly world, and tabernacle among the fallen and the wretched; to become in his life a man of sorrows, and by his death a sacrifice for sin; to drink the cup of divine wrath, and endure the anguish of divine desertion. Yet all this was essential to his character as the covenant-head of his people, and to all this he cheerfully submitted.—It honours his all-sufficiency. "Ye are complete in him." This

is language applicable to all the servants of Christ, amidst their diversified circumstances, and in all periods of time. Whatever distinguishes them from others, their safety, their peace, their purity, their dignity, and their possessions, become theirs through Christ alone.

What greatness there is in him, since not a promise can be made but it is "yea and amen in Christ Jesus!" Not a blessing is bestowed but it flows through him as its only channel; not a step have we set in the divine life till by faith we apprehend him as the Lord our Righteousness; not one solid hope can we entertain till that hope rests on him as its foundation; not one guilty soul can be pardoned, not one polluted soul can be cleansed, till that soul becomes united to him as its head.

Here then is the glory of the Redeemer. His all-sufficiency remains unimpaired. In him there still are hid all the treasures of wisdom and knowledge. To those who are in darkness and death he is still the fountain of light and life. Out of his fulness have we all received, and all are still receiving, "grace for grace;" for his is that "fulness which filleth all in all."

5. Consider the dignity which this union confers on the Christian. Viewed in any light, union to Christ is an honour to those who enjoy it.—Look back to its origin, and we trace its existence to those gracious designs which have been formed from eternity: look forward, and we see it extending in its consequences through ages that never end.—Think on the means requisite to render this union attainable. To accomplish it the Father gave up the Son, and the Son gave up himself: this union, therefore, must be of immense value in their estimation, and cannot be too highly prized or too earnestly sought by us.—Reflect on the supreme greatness of him to whom we become united. If among men they are called great who can rank the noble and illustrious among their friends or their kindred, surely he is great, in the noblest sense, who stands in the nearest relation to the greatest and best of beings. Such is union to the Saviour; for he is Immanuel, God with us, the Alpha and the Omega. To this glorious being the Christian stands in a relation the most tender, for it is a union of ardent affection; the most enriching, for it is a union of interest; and the most ennobling, for it is a union of resemblance and participation. By being united to him he partakes of that spiritual life which resides in Christ as his head. For "he that is joined to the Lord is one spirit," inasmuch as he is actually a partaker, though in a faint degree, of the same spirit which Christ himself possesses; that spirit which, as God manifest in the flesh, he bestows on those whose nature he took into union with himself for this very purpose.

To belong to those to whom Christ says, "I in you, and you in me;" whose "fellowship truly is with the Father, and with his Son Jesus Christ;" who can humbly assure themselves that Christ is in them "the hope of glory;" this is dignity unseen and unfelt by the world, "for the world knoweth us not because it knew him not." It is real, but hidden; concealed from the carnal eye, and too little realized and valued even by the Christian himself.

6. Reflect on the importan

view which this union gives of the relation in which Christians stand to each other. Behold how these Christians love, was a remark made on the followers of the Redeemer in the first ages of Christianity; and it is easy to find the strongest arguments for still exercising the same holy, tender principle. For as Christians we have one Lord, one head, one common friend in whom our affections ought to centre; one bond which unites us to him, and ought to unite us to each other. When we term any one a fellow-christian, we mean, not only that he is a pilgrim, a traveller, a soldier, a sufferer like ourselves, but that he is a joint partaker of Christ; and whatever be the dignity of this relation he shares in it; whatever the love from which it flows, he enjoys this love in union with us. He who is thus honoured ought to be honourable in our eyes. He who is the object of such love ought surely to share in ours. Conceive of this relation in all its weight and dignity, and there is enough in it to exalt the Christian in our estimation above all the depression of outward circumstances, and to sweep away all the external distinctions which rank or intellect or party creates. To have a soul dwelling in Christ, and filled with his indwelling Spirit, and to see others sharing in the same wonderful privilege, must, by all who enjoy this honour, be felt to be a powerful bond of union. With what mighty force comes the precept, "Love as brethren," when we feel that we are all members of a large family, of which Christ is the presiding, animating head! With what inconsistency is our conduct marked when we *confine our attachment* within the *precincts of our own* denomination; since, in doing so, we act as if union with our great head were of less moment than an agreement on some point, or some punctilio, of religious sentiment; and how far greater is the inconsistency when we are swayed by feelings of pride towards those who share with us in privileges so peculiar and exalted.

How inconsistent is it to indulge in feelings of alienation, to magnify trifles, to sow and water the seeds of discord, and to excite and nourish jealousy among those whose obligations to harmony derive their strength from the force and the tenderness of their union to one common Saviour!

How incumbent is it on those who are fellow-christians to walk charitably; to judge with candour; to be tender of the reputation and anxious for the welfare of their brethren; to forbear and forgive; to suffer and perform whatever kindness dictates; to call into exercise all the perseverance of patience, all the simplicity of affection; and thus to show that they "love one another with a pure heart fervently!"

Surely if any who bear the Christian name are deficient in such principles, they stand in need of faithful admonition and rebuke. To them we must say, You forget to whom you belong; you forget what you became when you were brought into union with Christ; you forget the immense, the immeasurable distance at which you once stood from him to whom you are now united, and from them who share in this union; you overlook that mercy which brought you out of this state, and the obligations arising from such mercy to love them sincerely who are now enjoying

the same grace, and will enjoy it for ever.

Oh when shall we see that tenderness and affection, that peace and concord, pervading the family of Christ on earth, which will bear some proportion, and exhibit some resemblance, to that unmingled, uninterrupted love which reigns among the happy and glorified spirits above?

Oh that God would pour down on all the members of this Association, and on the churches of Christ in general, an abundant measure of the harmonizing spirit of the gospel; that gospel which commands us to maintain the unity of the Spirit in the bond of peace; that gospel which makes the love of Christ to us the rule and the measure of our love to others; for thus the Apostle writes to the Ephesians, "Walk in love, as Christ also hath loved us;" that gospel which calls on Christians to consider themselves as "*one in Christ Jesus*," and to exhibit that spirit in seeing which the world will acknowledge them to be thus united; for "By this shall all men know that ye are my disciples, if ye have love one to another!"

MODES OF DOING GOOD.

"*He (Jesus) went about doing good.*"
Gospel of Matthew.

MIGHT not Ministers, besides their other labours, divide the young people of their congregations into classes, and appoint times of catechising for them accordingly? For example, those between 12 and 20. In this way *their* attention might be excited, *and* their diligence the more quickened, when they felt themselves thus particularly called upon: books suited to their age might also be recommended to them. Might not Ministers take frequent opportunities of conversing with students, directing them in their studies, and recommending to them suitable books, practical religion, and that prudence and decorum so ornamental to the sacred profession? An advice received from Ministers, in such circumstances, is apt to have peculiar weight: besides, a character is then forming, the influence of which in society is very great. Might not Ministers frequently visit schools, give good advices to the children, catechise them, and thus encourage both the teachers and the scholars? Might they not, on proper occasions, preach sermons suited to children and youth, pointing out their vices and dangers, the pleasures and duties of religion? Might they not have times of prayer, for the public cause of religion? When churches give the ordinary allowance of money, might they not always send some suitable Tract, calculated to benefit the souls of the poor? Might not a few pious young men, who have no families of their own, join in teaching, by rotation, a Sabbath School, in some neglected village in their neighbourhood? When the place is at a distance, a few soon weary; but if five or six were to cooperate in this good work, it would make the labour much lighter, and they would stir up each other to persevere. Might not serious persons, when they perceive any of their neighbours, formerly careless, seem to begin to pay more attention to the things of God, and to listen with care to sermons, try to get into their company, encourage them, direct them, and endeavour to

strengthen their impressions? It is to be feared some hopeful beginnings are checked in the bud, for want of being thus cherished. Might not Christian shopkeepers, who supply pedlars, take from them ballads, jests, &c. which pollute the country, and put in their place a few religious tracts and catechisms? Might not people of station give away some small useful books, to the young, the poor, the afflicted, the aged? We may mention Willison's and Brown's Catechisms; Pearse's Best Match; Henry on the Pleasantness of Religion; Brown's Letters to Youth; Brown's Journal of a Sabbath Day; Boston's Crook of the Lot; Willison's Afflicted Man's Companion; Brooks's Apples of Gold; Mute Christian; Brown's Young Christian, &c.? Might not heads of families, besides teaching their children the ordinary catechisms, put into their hands small books calculated to raise their affections, particularly the biographies of children, an account of which should be afterwards required? This would be found, through grace, a pleasing and profitable employment. In large families, a few books might be set apart for servants; Boston's Fourfold State; Halyburton's Great Concern; Venn's Complete Duty of Man. The excellent Mr. Willison, late of Dundee, also recommends to heads of families to convene their children every Sabbath evening, and after proposing questions in large catechisms, the Westminster larger catechism, &c. (we add Brown's and Fisher's) make them read the answers in rotation. It would familiarize the truths to their minds, especially the older servants and children, *without* disgusting them by *the labour of* committing the answers to memory. Indeed, every suitable means should be used with children to draw their attention and affection to the things of God. The late excellent Mr. Fuller of Kettering seeing many girls in that town, lace-makers, &c. says in a letter, "I have been thinking of disseminating truth among our little lace-makers: a quantity of white wrapping-paper is used in the sale of small parcels of lace thread; so I will draw up a number of little hymns, the most impressive I can either find or make, and get them printed on one side of the paper; then every child that comes for a little thread will find it wrapt up in paper containing a little impressive hymn, adapted to its heart."

I greatly wish, says Mr. Hervey, those in the practice of physic would study St. Paul as well as Hippocrates, and attend occasionally to the spiritual wants of their patients, when they are consulted as to their bodily disorders. The patients would long remember the words of their physician, if he would now and then introduce a few religious hints, and drop occasionally a striking sentence or two with propriety and seriousness. Might not a judicious warning against drunkenness and profane swearing be printed and put in a frame, and hung in inns? Something like this was allowed by the most respectable innkeepers in London. Might not an entertaining and useful anecdote be printed on half a sheet of paper, large print, and this put into the pockets of stage coaches along with newspapers? This might be of much advantage to the passengers. Might not the young, apprentices, and others, by collecting a penny a week, fortnight, or month

have a library suited to their age and circumstances? The following books seem most suitable: Pearse's Best Match; Thoughts on Eternity; Alleine's Alarm; Fawcett's Advice to Youth; Sermons by Drs. Doddridge, Evans, Guise, Jennings, Messrs. Thornton and Jerment to Young People; Baxter's Counsels to Young Men; Gilfillan on the Sabbath; Burder's account of the piety of several children; Newton's Narrative; Pilgrim's Progress; Cecil's Early Piety Recommended. In the way of reading these and other good books, much information, and even the grace of God, may be gained. Might not Christians, Ministers, and others, when riding or walking in the country, enter into familiar conversation with young people, and persons of different descriptions, give them good advice, and hereby use means for their salvation. The late excellent James Hervey and Mr. Joseph Williams often did this, and did it to the profit of many. Fenner, an excellent *Divine in the seventeenth century*, says he knew a private person who, by his serious advices and instructions, which he gave to his neighbours, when he happened to meet with them in fields or houses, gained about forty of them to Christ. Might not Christian charity, ever inventive of the best expedients of doing good, be manifested in the most extensive diffusion of truth, by religious tracts? Every prudent method should be attempted for this purpose. Ministers, in visiting their flocks, might disperse them. They might be given away in shops; by surgeons when visiting their *patients*; left at inns; given to *the* poor boys about the stables; disposed of among sailors, at the *chief* sea-ports of the united kingdom; in Bridewells, Magdalens, and Infirmaries; given to the English and Highland boys, when driving cattle upon the roads leading from the different cattle markets. Might they not also be given to the children and others in cotton mills, collieries, and other public works? Might we not improve the death of a relation, or some remarkable interposition of providence, as a means of doing good to others? Might not Christians stir up and encourage one another by a kind letter? On the whole, while we consider the infinite importance of souls, the dying love of Jesus, the short time we can be useful to sinners, surely whatever our hand findeth to do, we should do it with all our might. Might not Ministers, on Sabbath evenings, and at other times, preach in villages at a distance from their places of worship, and thus bring the gospel to those, who through distress cannot, or through carelessness will not, attend? Might not those evangelical Ministers who understand Gaelic, take a summer's excursion in the Highlands, and preach where many are perishing for lack of knowledge, having little access to public ordinances, on account of great distance, arms of the sea, &c.?*

The friends of our Lord Jesus are, by grace, disposed to do good to all; we live in an age happily inclined to this godlike exercise: in the mean time, many are at a loss what means they should use. The above is humbly submitted, as a short directory.

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* Much good information on subjects of doing good may be found in Dr. Cotton Mather's Essays, on doing good, reprinted by the Rev. G. Burder, London; and in the diary of that excellent Christian, Joseph Williams.

THE NAME OF RELIGION.

SLEEP being banished from my eyes, in consequence of the fatigue of the Sabbath engagements, (a circumstance perhaps not uncommon with ministers,) I endeavoured to turn my thoughts to some profitable account; and as the subject of the evening discourse had been the necessity of regeneration, and my mind was very powerfully impressed with its importance, I began to think seriously of the awful possibility of possessing *only the name* of religion, whilst destitute of its *power*. Of how many thousands, thought I, who dwell around me, all that can possibly be said is, that they have the name of religion.

Behold first, the congregation at a Roman Catholic chapel. They repeat their "Hail Marys," and prostrate themselves before a crucifix, or a picture; while a service is gone through at the altar, that is nearly all dumb-show; and of which not one in five hundred knows any thing more, than that it is called performing mass! yet they think that they are the *only* people who are in the road to heaven, nor can they endure that the propriety of their worship should for a moment be called in question; for it is the way of the multitude, and was the religion of their fathers before them; and the priests must have more knowledge than other people! Thus it is, that while their leaders cause them to err, they also "love to have it so," and not one of the Old Testament prophecies concerning the Redeemer was more completely accomplished in him, than 2 Thess. ii. 11, 12, is fulfilled in *them*.

But the mere name of religion may be found, without going to Rome. It is, alas! but little less affecting to attend divine service, as it is called, in some of the Protestant churches in this country. With but few exceptions comparatively, it is very little better than the worship of the Roman Catholic. They stand, they kneel, they sit, they gaze; and it may be, some of them repeat the Lord's prayer and the creed, after the officiating minister, and the response at the end of each commandment, except at those places where it is chaunted; and this is the whole of their religion, until the next time they attend the church, when the same ceremonies are repeated! Do we not behold here the mere name of religion?

And is it not to be feared, that too many who attend in the congregations where the worship of God is carried on with greater simplicity, according to the scripture model, do so only from custom, and in reality have no greater sense of religion than the majority of those who have been referred to? Nor may we stop even here; for it has too frequently been found, that persons have had their feelings so far excited under the ministry of the word, as to shed tears, or to feel a temporary joy, and have been led to make a conscience (for a season,) of reading the scriptures, and attending to devotional exercises in public and private, and they have found a pleasure in so doing, (Matt. xiii. 20,) and have also been solemnly baptized, upon a profession of faith, which has been very pleasing to the societies with which they have been united; and yet their goodness has been only like the morning cloud, or early dew, which passeth away; they have

lost the savour they appeared to possess, and the blessedness they spake of; and have given sad evidence that their religion was nothing more than the name.

Others have appeared to enter with ardour into the plans which have been formed for the spread of religious knowledge, and have devoted their time, their abilities, and their substance, to the good cause, whilst it has been apparent that they had only the name of religion. Nor is a clear conception, a ready utterance, a correct attention to externals, or the possession of shining, or even useful talents, a proof that more than the name is possessed; for the scriptures unite with observation in showing, that all these things may exist, and for a long season too, and in a very eminent degree, and yet the individuals may be at the same time, "workers of iniquity;" and amongst those to whom Jesus will say at last, "I never knew you."

Simon Magus gave up much for the gospel, and was even baptized, as a believer in Christ, by the Evangelist; and yet he was *at the very time* in the gall of bitterness, and bond of iniquity. Demas, also, was at one time associated with the apostle Paul, in his salutations to a Christian church; and Balaam saw "the visions of the Almighty!" and was inspired to deliver prophecies concerning Jacob, and concerning Christ, which were remarkably glorious; and yet with the feelings of an infernal in human form, he could say, "Alas! who shall live when God doeth this?" and, "I shall see him, but not now; I shall behold him, but not nigh!" &c. But we need not wonder at all these, when we see *that* in the little society of apostles, whom Jesus chose to that office, one of the twelve was a devil, and the subject of a diabolical lust, (coveteousness,) which led him first to rob the simple company to whom he was Treasurer; and, in the end, to betray "the innocent blood" of his Master; yet he was admitted by Jesus himself to the most endeared intimacies, and was commissioned to preach his gospel, and to work miracles in his name, equally with the rest; nor does it appear that he was less successful in his work than any of his fellow-labourers!

And does not Jesus himself testify, that he will say in the judgment to "many," yes, to *many!* who "have prophesied in his name, and who have done many wonderful works, 'I know you not, whence you are; you have only had the name of religion, and never belonged to me.'" Matt. vii. 21, 23. How should this sentence sink into the hearts of all professors of the gospel, and especially those who bear the ministerial character, inspiring them with fear, lest after preaching the gospel to others, they themselves should be castaways! Better will it be to have been a heathen, than to have been a professor of the gospel, with only the name of religion! But the future punishment of ministers of this description must be, of all others, the most dreadful. Matt. xi. 20, 24.

It is unquestionably very honourable, and highly gratifying, to be the instrument of benefit to others; but it will not be sufficient to have kept their vineyards, if we have not also kept our own. And the instances which have been adduced, clearly show that it is possible to do this; and God declared of old, concerning the false prophets, that notwithstanding he did not send them, yet

"if they had stood in his counsel, and had caused his people to hear his words, they should have been instrumental to turn them from their evil ways!" Jer. xxiii. 22. We should not put our ministerial usefulness in the place of personal godliness; but should look to ourselves, lest when the spiritual erection is completed, instead of being incorporated into it, we should be like the scaffolding, that is thrown aside when the building is finished, and "whose end is to be burned." But if the Lord Jesus Christ is formed "in our heart," and *that* is "established with grace," so that our life is like the apostles, "by the faith of the Son of God;" if we look unto him as the alone object of our dependence, and as the model of our imitation, and, through divine grace, persevere with fortitude and patience to the end; we shall enjoy the witness in ourselves, and be enabled to evidence to all around us, that we are in possession of *more than the name* of religion.

Ireland. S. D.

UTILITY OF CATECHETICAL INSTRUCTION.

A MINISTER of the Particular Baptist denomination, some time since wrote to another minister, informing him, that he had lately received a young woman into church-membership, having first baptized her on a profession of faith. On her being asked by what means her mind became seriously and abidingly impressed with a sense of the great importance of religion, and a concern for the salvation of her soul, &c. she replied, it was in being taught her Catechism by a minister, when she lived at H——n. She was at that time about eleven years of age. Since her being received into church fellowship, her conduct has been such as to adorn her profession of the gospel, thereby, it is to be hoped, proving the sincerity of her religion. Let this instance of early conversion to God, by means so simple and plain, excite and encourage parents, ministers, and teachers in schools, to use every effort, and to embrace every opportunity, to communicate pious instruction to the minds of the young—even to children—young children, forasmuch as we know our labour shall not be in vain in the Lord. The minister who used thus to instruct this young person, with others who attended with her, was in the habit of asking them questions of importance, besides those which were printed in the Catechism. The Catechism used was that which was composed by the late excellent J. Sutliffe of Olney.

T. CLAYPOLE.

Yeovil.

BAPTIST CHURCHES IN *BEDFORDSHIRE.*

To the Editor,

WILL you allow me, Sir, to complain of the incorrectness of the List of Bedfordshire Churches and Pastors in your Magazine for October? It is a pity but your correspondent,* who is unknown

* We request that our correspondents, who favour us with Lists of Churches, will subjoin their real signatures. Editors.

to me, had furnished himself with better information on the subject than he appears to have possessed, as his statement seems calculated to mislead the future historians of our denomination. Could you devote the corner of a page to the following list, drawn from, I believe, authentic sources, you would much oblige me.

PLACES.	PASTORS.	Date of Settlement.	Association to which attached.
*Bedford first Church	Samuel Hillyard . .	1792	
Bedford second Church . . .	Thomas King	1816	
*Biggleswade	Thomas Middleditch	1819	
*Blunham			
*Cardington Cotton End . . .	William Freeman . .	1794	
Carlton	Charles Vorley . . .	1796	
Cranfield	William Wakefield .	1792	
Dunstable and Houghton Regis	William Anderson .	1810	N.
*Keysoe	Reynold Hogg . . .	1819	B.
Leighton Buzzard	Thomas Walker . .	1793	B.
Luton	Ebenezer Daniels . .	1812	N.
Potton	Thomas Cooper . .	1819	
Ridgemount	William Cuttris . .	1818	B.
Little Staughton	James Knight	1806	B.
Sharnbrook	Joseph Hines	1818	
*Southill	Thomas Tay	1819	
*Steventon †	Joseph Such	1804	B.
Toddington	William Ramsay . .	1816	B.
Westoning	George Dance . . .	1814	

To this list, perhaps, ought to be added the church at Maulden: at least it has generally been numbered with our churches. Its present pastor, the Rev. Samuel Hobson, as well as the pastor of Bedford first church, is a Pædobaptist.

The churches marked with an asterisk, practise mixt communion; or, in other words, admit pious Pædobaptists to the Lord's table.

Seven of these churches to which a B is annexed, belong to the Bedfordshire Association, which was formed in 1815, and includes besides these, the churches at Hailweston, Huntingdonshire, and Rushden, Northamptonshire. Two others, marked N. are attached to the Northamptonshire Association, which held its first meeting at Kettering in 1765. Several of the churches are not united to either of these bodies. Some of them are zealous members and supporters of the Bedford Union, formed in 1797, for the support and encouragement of village

* This church, its worthy pastor informs us, is more ancient than any Baptist church in the county, Bedford first church excepted. Five churches have risen out of it, viz. Carlton, Sharnbrook, Keysoe, Rushden, and College-lane Northampton.

preaching; a Society which, in various ways, has proved an eminent blessing to the county and its vicinity. "Pray for the peace of Jerusalem: they shall prosper that love thee."

J. B.

Whitchurch, Salop, Oct. 12, 1820.

BAPTIST CHURCHES IN *SHROPSHIRE.*

To mark the progress of religion in the world, is an employment ever interesting to the true Christian. It is our happiness to live in an eventful period: the gospel chariot is rapidly overcoming every obstacle, and furnishing, by the rapidity of its movements, matter for gratitude, and for joy. The disciples of old, loved to review and to record the progress of truth; hence the origin of the Acts of the Apostles. Our forefathers delighted in the same employment; hence the General Assemblies of the seventeenth century. And could we see at one view the present state of our churches, we should "thank God" for the past, "and take courage" in all our future exertions for the extension of truth. The following is a list of the churches in this county, which it is hoped will be succeeded by similar lists for all the counties of England and Wales, and why not throughout the world?

PLACES.	PASTORS AND MINISTERS.	*Date of Settlement.*
Bridgenorth	William Pain	1816
*Broseley first Church . . .	John Thomas	1802
Broseley second Church .	Unsettled.	
Donnington Wood	Supplied from C. I. S.	
Market Drayton	John Parsons	1819
Minsterley and Snailbeach	*William Meabry.*	
Oldbury	Supplied from Cannon-street, Birmingham.	
*Oswestry	Thomas Cooke	1817
*Rolaw	*Thomas Thomas.*	
*Shiffnal	Samuel Hollis	1813
*Shrewsbury	John Palmer	1796
Welchhampton	James Fenn	1820
*Wellington	William Keay	1820
*Wem	*William Muckley.*	
*Whitchurch	*Joseph Belcher.*	

The persons whose names appear in *Italics*, are the ministers, but not the *pastors*, of the churches to which their names are annexed.

The number of members in these churches is about 600, of hearers *about* 3,200.

This list of the churches in Shropshire is encouraging, when it is recollected, that in the year 1793, there were but four Baptist churches in the whole county, viz. at Bridgenorth, Broseley first church, Shiffnal, and Shrewsbury, and three of these were then de-

titute of pastors. These churches generally breathe a spirit of love, and of harmony; and though the majority of their members are poor, they contribute of their substance to spread the knowledge of Christ *in the county;* while the churches at Oswestry and Shrewsbury have Auxiliaries to the Baptist Mission connected with them.

The churches marked with an asterisk, together with those at Chester, and at Wrexham in Denbighshire, form the Shropshire Association, which was established at Shrewsbury in 1809: the present Secretary is the Rev. T. Cooke of Oswestry. The church at Oldbury is I believe connected with the Midland Association.

Connected with the churches in this county also is an Itinerant Society, which had its origin in 1806, and which now employs three Itinerants in the county and its neighbourhood, by whose exertions several of the churches have been raised, and it promises to be still more extensively useful; its secretary is Mr. Thomas Crumpton, Mardol Head, Shrewsbury.

"God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, and thy saving health among all nations."

Whitchurch, October 12, 1820. J. B.

ANSWERS TO TWO QUESTIONS.

See April, Page 148.

THE person who asks the question respecting the lawfulness of *being* accessary to the dispersion *of* plays, novels, or other books *of* a dissipating and immoral tendency, seems himself to have his doubts on the subject. He asks not merely whether it is *lawful;* but whether it is lawful "*at all:*" implying, as it should seem, that different methods have been devised to do the thing, and to avoid the guilt; and these not being satisfactory to his conscience, he wishes to have further advice. If his mind be indeed in a state of doubt respecting it, he is placed in the same condition with regard to this part of his trade, as some of the church at Rome were with reference to eating meats, to whom the apostle said, "Whatsoever is not of faith is sin." By which he means, that every man should be fully persuaded of the lawfulness of what he does. If a man do an act, the lawfulness of which he doubts, he is influenced by no sense of duty; and the censure of his conscience will be in exact proportion to his hesitation: "He that doubteth is condemned if he eat." On this ground, therefore, this querist ought not to sell these books, until he is fully satisfied in his own mind that it is right for him to do so. Allow me to recommend to him, and to all your readers, whose temporal interests may clash with their duty, the study of this precept, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." It would be very difficult to make out, how selling books of an immoral tendency, which often corrupt the principles, vitiate the practice, and ruin the souls of men, merely for the sake of getting a few shillings, can be for the glory of God; and unless this can be made out, no Christian is at liberty to sell them. To argue that it comes in the regular way of business; and that if they are not bought at one place, they will

at another; subverts the foundation of morality, and substitutes in its stead, regularity of business, or the love of money. Every man may abide in the calling, or profession, wherein God has called him, provided it does not require him to act, either directly or indirectly, contrary to his will; if it do, he ought to renounce it; and if only a part of it, he ought to renounce that part. "If any man will come after me, let him deny himself, and take up his cross, and follow me." I conclude, therefore, that this querist ought not to sell the books in question.

The second of these querists seems also to have his doubts. He can scarcely think it right to teach children doctrines of religion directly contrary to his own views. It is certain, that no man can "*conscientiously*" do that which he believes to be wrong. How can a Baptist, for instance, teach that infant-sprinkling is baptism? or, that when infants are so sprinkled, they are then made members of Christ, children of God, and heirs of the kingdom of heaven? The first principles which youthful minds imbibe, are of great importance, and should be taught with strict regard to truth. How is a minister of Christ to clear himself of the blood of any who may perish under his ministry, but by declaring to them, so far as he understands it, the truth, the whole truth, and nothing but the truth? And what is preaching, but teaching the principles of religion, and the effect of the belief of those principles? This is nearly the same as catechising. In either situation, a man is responsible to God, and should exercise himself *always to have a conscience void of offence.*

B. G.

DOD'S REMAINS,

No. 4.

PREACHING.

As a man may forget his prayer, and yet after find the fruit of it; so it is with many a minister for his sermons: yea, some may persecute a preacher even to death for some doctrine, and yet many years after reap the benefit of it, when affliction or death comes; for when by that means the heart is broken, that knowledge that did swim in the head before, falls down into the heart. For this we see in nature; when the husbandman hath sown his seed, though he sleep or die, yet it grows. Mark iv. 27.

PREDESTINATION.

Some meddle with Predestination first of all, building the roof before they have laid the foundation; striving to attain the highest round in the ladder at first step; and not getting assurance that they are predestinated to salvation, grow into perplexity of mind. Yet, after, they may change, and take a safer course, having the day before them. Such do as it were take the sword by the point, so as to wound themselves, instead of taking it by the handle; which if they did, it might be forcible to fight withal.

REBELLION.

Rebels against God are the most sinful and miserable rebels.

Reasons.

1. Because they break the most righteous laws, which would be most profitable to them.

2. Because they rise against Him which hath been most bountiful and kind to them, in whom they live and move, &c. Th

aggravated Ahitophel's and Judas's treachery.

3. They cannot escape God's hand, nor diminish their fault by excuses, as other rebels may sometimes; nay, they aggravate their fault by that.

4. They shall have most sharp punishment, here and hereafter.

REVILING.

If others give us ill terms, return not the like, for if it be from *pride*, "God resisteth the proud, and giveth grace to the humble:" if it be from *passion*, "the wrath of man doth not work the righteousness of God."

SIGNS OF DECLENSION IN RELIGION.

1. When the most important evangelical truths are treated with indifference, and there is no concern to feel their influence.

2. When religious duty becomes little more than form, either in private, in the family, or in public.

3. When the heart is chiefly taken up with worldly things.

4. When we cannot bear a thorough examination into our state and frame.

5. When the passions are easily disordered by the different occurrences of life.

6. When we know not how to bear trials and difficulties without sinking into despondency.

7. When the company of godly experimental Christians is not sought after.

8. When we seldom think much of the miserable state of sinners.

9. When Christ is not the source of our joy, and of our life, and when death is not desirable and pleasant.

WORDS OF THE WISE.

Worldly honours are a trying snare to men of an exalted station. Of course, their chief care should be, to put themselves out of the reach of envy by humility.

Perseverance is an image of eternity.

The retired Christian, in seeking after a happy life, actually enjoys all the happiness this world can contain. He therefore possesses that already which he fancies he is only pursuing.

It is good to know much, and live well; but if we cannot attain both, it is better to desire piety than learning; for knowledge, (that is to say, human learning,) makes no man truly happy, nor doth happiness consist in intellectual acquisitions. The only valuable thing is a religious life.

No servant of Christ is without affliction. If you expect to be free from trouble, you have not so much as begun to be a Christian. Nay, besides other troubles, if you are a Christian, you must expect to meet with persecution.

He that loveth himself most, hath of all men the happiness of finding the fewest rivals.—He that pleaseth himself, pleaseth a fool.

Why dost thou wonder, O man, at the height of the stars, or the depth of the sea? Examine rather thy own soul, and wonder there.

It is not only difficult, but impossible, to enjoy heaven here and hereafter, or, in other words, to live in pleasure and dissipation, and at the same time to be the heir of everlasting felicity. No man hath passed from one paradise to another. No man hath been the mirror of felicity in both worlds, or hath shone with equal glory on earth and in heaven.

Juvenile Department.

HISTORICAL ESSAYS.

No. XVI.

On the Corruption of Christianity in Britain, during the Reigns of Edward II. and III. A. D. 1307—1377.

It is a little singular, from what we have already noticed of the policy of the court of Rome, that the calamitous reign of Edward II. should not have induced the Pope to exert himself in regaining his authority in England. Although few reigns presented more distressing scenes of unnatural rebellion and civil war, yet but little interference was experienced from the sovereign pontiff.

This weak prince, it is true, obtained absolution for his favourite Gaveston from the oaths extorted from him by the dissatisfied barons; and also procured the threats of the ecclesiastical power against Robert of Scotland, his formidable enemy, by whom they were treated with indifference and contempt. The attention of his holiness was perhaps too much engaged in promoting the destruction of the Knights Templars, and the enrichment of the more manageable and devoted order of St. John of Jerusalem, to interest himself so much as formerly in the concerns of this country: added to which, there might be other reasons which rendered pacific measures desirable; for the deep policy of that court is particularly remarkable in abstaining from interference where success was not very probable. Nor does the manner in which Robert treated the papal menaces, already alluded to, detract from the force of this remark; seeing it was of so great importance for the Pope to oblige Edward, from whom an annual tribute was received, that to hazard the neglect of the papal mandate by a person, and from a country from which so little was expected, was comparatively unworthy of being regarded. Had the supreme pontiff possessed that sincere desire to benefit kingdoms and bless kings, which, when convenient, he ardently professed, this tragical reign afforded numerous opportunities for the labour of love: that instruction and consolation which the minister of religion should ever watch for opportunities to afford, would have been very seasonable to many individuals in this period of distress; and, for any thing he knew, might have been attended with the greatest success.

It was hardly to be expected that in the conflict of papacy and royalty, the former would make any progress in England during the long reign of so great a prince as Edward III.; whose energetic mind was equal to any enterprise which he undertook; who reduced the turbulent barons, the general fomenters of civil discord, to obedience; who carried his successful arms into the very heart of the rival kingdom; and, at whose court, were seen, at the same period, two captive kings as the trophies of his skill and valour.

There is scarcely a reign in the English history that should be read with more caution by the serious youth. The dignity, the bravery, and the ardour of this monarch surprise and delight us. To the heroines as well as heroes, who figured in this distinguished reign, we almost insensibly ascribe the warmest praise. We are imperceptibly borne away with the enchanting narrative by the astonishing instances of individual valour, and the wonderful atchievements of handfuls of men; nor is it till we call to mind the searching question, and its scriptural answer, "Whence come wars among you? come they not hence, even of your lusts?" or feel somewhat of the sweet spirit that dictated them, that we begin to view in their

just light those scenes of blood and death. How appalling their consequences! Thousands, and tens of thousands, of accountable creatures, at once hurried into a tremendous eternity; immense treasures expended in preparations of destruction, which might have dried the tears of many an orphan, caused the hearts of numberless widows to sing for joy, diffused the means of scriptural knowledge through many a kingdom, and, in untold ways, might have answered the calls of a noble benevolence! How lamentable that such talents as those of Edward should have been employed in destroying, instead of benefiting, mankind!

We are the more anxious that the Christian youth should make a profitable use of such narratives as those with which this reign abounds, because similar descriptions form so large a portion of general history, and on them the writers have often delighted to dwell. Not only has the historian, but the poet, the painter, and the musician, have severally contributed to give an interest to the subject; and even the themes of domestic conversation have too often eulogized the exploits, and pronounced those great who engaged in them, but who will hereafter appear among the least, if not the worst, of our species. Indeed popular opinion seems not only in general to justify them, but is, if we mistake not, rather in favour of their recurrence. Nor is this surprising, considering the depravity of our nature, and how nicely adapted is military glory, as it is called, to the pride of the human heart. The glitter of arms, the grandeur of the movements, the splendour of the dress, and the enchanting influence of the music, have conspired to lead many a youth astray; and who is there that has had opportunities of witnessing these powerful attractions, who can pronounce his heart to have been altogether uninfluenced by this combination of allurement? From such antichristian scenes it is good to turn to the Redeemer's history, and to contrast with all this *destructive* pomp the instructive humility and simplicity of his example, not forgetting the transcendent blessings resulting from his benevolent life and voluntary death, as well as the holy tendency of all his precepts.

But we proceed to notice a victory more pleasing to the serious mind, than any of those to which our previous remarks have referred, which Edward gained over the antichristian power of Rome. Tribute to whom tribute is due is an admirable scriptural injunction, with which its author was the first to comply; and proves the pacific and spiritual nature of the Redeemer's kingdom. But a tribute invented and extorted, as was that which England had now been long accustomed to pay to the papal see, served no other purpose than the destruction of civil and religious liberty, and was alike disgraceful to the receiver and the contributor. Edward had paid it during some years of his minority, but soon resolved, with the approbation of his parliament, to discontinue it, fearless of that power which had imposed it, and distinctly expressing his disapprobation of the conduct of that weak prince who submitted to its commencement. Nor was this all; church patronage, so long exercised by the Pope, was abolished, and appeals to his court severely punished: so great indeed was the hatred of the parliament against the court of Rome, that they maintained that plagues and other national calamities were among the judgments to be expected from a connexion with that power; and justly and bitterly did they complain of its exactions, which they declared to exceed five times in value the taxes of the king.

An admired historian has said, that "men, who talked in this strain, were not far from the reformation, but Edward did not think proper to second all this zeal." There is considerable truth in this remark; and certainly an external reformation began to dawn. But let our young friends never forget, that all reformation will be but partial, until the human mind is humbled, enlightened, and purified, by the operations of the Holy Spirit.

H. S. A.

Obituary.

SUDDEN DEATH OF ELIZABETH WHITE,

At the Baptist Meeting-house, Saffron Walden, October 15, 1820.

If there be one consideration more awful and affecting to a pious mind than another, it is the heedlessness and apathy which exist in the world with reference to a preparation for death and eternity. Nor is there a principle upon which we can account for it, separate from the dreadful depravity of human nature, and the powerful and prevailing influence of the great foe.—That the few trifling pleasures and baubles of a world, which is at best uncertain and every moment passing away, should usurp and occupy as their right the throne of the heart, while the voice of the Eternal, in the accents of mercy, is inviting the attention to the imperishable pleasures of religion;—that the terrors of eternal perdition should be glaring on the one side, and the joys of Heaven inviting on the other, and yet that each should be disregarded with a sort of inveteracy that excludes the consideration and the thought of them;—in a word, that, while the smallest trifles will engage, and please, and agitate, and alarm the mind,—the Great God should be the only being that excites no apprehension either of hope or of danger; and Eternity the only subject viewed without alarm; and the soul the only thing neglected;—argues a state of apostacy and alienation from the Supreme Benefactor, which may well excite his anger, while it is the fruitful source of all the misery of mankind.

Against such an infatuation, alarming Providences, (and among them the removal of one after another *by death*,) are constantly and powerfully making their appeal. Happy they who hear the sound, and like her, to whom this little Memoir is devoted, leave behind them a pleasing and consoling testimony that, "absent from the body," they have entered a state of perfection and glory, and are "present" and blessed "with the Lord."

It was on the 15th of October, 1820—*in the midst of the solemn ordinance of the Lord's Supper*,—and while *her father was handing round the bread*, that the subject of this Obituary, in the twentieth year of her age, and in the very bloom of health, *dropped down in the vestry and instantly expired!*—Her father saw her fall, and immediately hastened to her help; but it was only in time to perceive the last faint gasp, which preceded the total extinction of the vital spark. The emancipated spirit in a moment left its tenement of clay; and, ere the body could be removed from the sacred place in which it fell, as we have every reason to believe, was partaking of the banquet above.

It was not until within a few minutes of the commencement of the afternoon service, that she complained of *a palpitation of the heart*. This, however, was not so great as to excite in her any alarm. She attended the public worship as usual, and was waiting in the vestry, while her worthy father and mother were partaking of the appointed memorial of their dying Lord, when the fatal signal was given; and Death, without a moment's delay or a moment's warning, hastened to execute his gloomy commission.

The impression of an event, at once so awful and so unexpected, was not less extraordinary than the event itself. The kind and respectable family, of which she had been so long an ornament and a comfort, was plunged into the deepest grief. The whole town was filled with solemnity. The congregation and the

church in particular felt the shock. Every countenance and every conversation seemed to unite and say—'It is the voice of the Lord'—'it is the hand of the Lord.' The affecting Providence was improved by a funeral discourse on the following Sabbath afternoon, from that prayer of the Psalmist, (Psalm cix. 27.) *"That they may know that this is thy hand; that thou, Lord, hast done it!"*

In an event of this description, however, one of the first questions which arises in a pious mind, has to do with the *prepared* or *unprepared state* of the individual, who was thus suddenly called to appear with her account before the supreme Tribunal. And it is a source of no small satisfaction, that to such an inquiry we can give a favourable reply. She was not in communion with us; nor was there any *positive* evidence, arising from any outward *professions* of her love to Christ; but such were the *circumstantial* proofs of it as warrant the most pleasing conclusions concerning the present and now unalterable condition of her soul. To these I shall give no colouring of my own, but simply state them, as *the uniform testimony* of her father, and mother, and governess, and friends, added to my own personal knowledge of her for little short of twelve years.

In obedience to her parents, and a strict and inviolable regard to truth, she was an example somewhat extraordinary, and to which it is much to be wished there were no exceptions. Neither her father nor her mother can remember *a single act of wilful disobedience*, or *a single instance of falsehood at any time of her life*. They never saw her temper improperly ruffled by anger, nor do they remember to have heard an improper expression proceed from her lips; so unusually placid, serene, and meek was her natural disposition. To use the words of one, who had always been with her, and whose knowledge of what is necessary to form the Christian character, is as accurate as that of any one I know,—"Sir," said he, "whether she was converted or not, conversion could have made no difference in her outward deportment. It could not be more correct than it was."

That outward morality, amiable and excellent as it is, and deserving of universal imitation, may exist without a saving acquaintance with Jesus Christ, and a living faith in him as an atoning sacrifice, is readily admitted. In her case, however, there is great reason to rejoice that it was not unaccompanied by those other circumstances which give a definite and decided cast to the character. She had a powerful attachment to the house and the people of God. She was seen, when she was not aware that any eye was upon her, but the eye of Him "that seeth in secret,"—*engaged in prayer*. The books she selected as her choicest treasure, were such as had to do with God and Eternity. And among the manuscripts which she left behind, was the following Hymn, which was sung at the close of the funeral sermon, into the spirit of which she appears so much to have entered, that she copied it; the bare copying of which is sufficiently indicative of her approbation of it,—the knowledge she had of the dying love of the blessed Jesus, and the desire she felt to be interested in that love for ever.

"Calm as the Summer's setting sun,
Let my last moments be;
And, when my work on earth is done,
Receive me, Lord, to thee.

2

Let no dark cloud o'erspread my mind,
When hence my spirit flies;
But let me heavenly comforts find
T' allure me to the skies.

3.

One favour more I humbly crave
Thy glory to extend,
Let me proclaim thy power to save
Till death my labours end.

4.

And, when my final breath draws near,
Permit my tongue to tell
How saints, through Christ, surmount their fear,
And conquer Death and Hell."

Such was the end of the mortal career of one, who, on the morning of the day on which she died, bade as fair to live as any now alive. O could some messenger from the other world but have whispered in

her ear the day before her exit,—'*to-morrow you will be brought home dead*,'—how solemn, how overwhelming, would have been her feelings! What an anxious desire would it have excited, at every interval of sober thought, to be ready for the fatal stroke! But it was not to be! The wisdom of God has concealed futurity from our view, and all that is before us is wrapt up in obscurity and darkness.

To improve this event in a few words, so that it may be productive of some good to those who survive her, is the only thing that remains in this solemn and yet consoling Memoir.

It should be a warning to the young. It should awaken to serious thought such as are presuming upon future life. It should show us the uncertainty of every earthly good. It should teach parents and children to be on those terms with one another, in the fulfilment of every relative obligation, that they may be ready to part in any place and at any moment. It should increase in every mind the anxiety to be prepared for the life to come. It should render the world less attracting,—religion more interesting,—Christ more precious,—and the salvation of the soul more important in our view. O could those lips, which are now sealed in silence, be opened once more to address but a few short sentences to those who survive her, what can we suppose would so readily flow from them as sentences and sentiments like these,—'Foolish people, to be so absorbed in the trifling cares and pleasures of such a world as this! O could you but see what I have seen, and feel what I have felt, you would forget every thing else! O delay not the important concerns of your soul till it be too late! Listen to the invitations of Divine mercy. Acquaint yourselves with Christ and be at peace. And you, my young friends in particular, let religion be the joy of your heart, the business of your life.'—But her lips shall no more utter a sound! It is for us to profit by the silence, *while we adore the hand that has closed them for ever.*

Saffron Walden. J. W.

MR. THOMAS TURLAND.

Mr. Thomas Turland was born at Bugbrook in Northamptonshire. His parents were respectable and moral, and trained their children up in habits of sobriety and industry, in the principles of the established church, to which Mr. Turland was firmly attached in early life. His first serious impressions arose from hearing a sermon preached by the Rev. Mr. Hervey, at Collingtree near Northampton. From this time he became dissatisfied with mere moral preaching, being convinced that he needed a better righteousness than his own; and so powerfully was this truth impressed on his mind, that, Northampton being the nearest place where the gospel was preached, he became a hearer of the late Mr. Ryland, which exposed him to much ridicule and persecution from the inhabitants of Bugbrook, as he was the only person of the village who dissented from the church. He also fully expected that his attendance at Northampton would lead to the loss of his farm, which was rented of a clergyman; but his fears were not realized. The preaching at Northampton was suited to the state of his mind; and for many of the pious hearers he felt a Christian affection. But at this time he had great objections to their practice of baptism by immersion, and pitied them as mistaken in this particular. A sermon preached on the subject at Clipston, by the late Mr. Fuller, was the means of removing his objections, and convinced him that believers' baptism was a gospel ordinance, and an important Christian duty. Soon after this he was baptized at Northampton, and became a member of the church under the pastoral care of the present Dr. Ryland. From this time to his death, Mr. Turland's house was open to good men of all denominations; and as he felt a peculiar solicitude for the salvation of his neighbours, he, with much difficulty, obtained a license for preaching in a house at Bugbrook. Many ministers, who are no more, and many who are yet living, favoured Bugbrook with their la-

bours; nor was their preaching in vain. Many were awakened, and in this Mr. Turland's heart rejoiced. He was eminently qualified for conversing with the inhabitants of the village on their eternal concerns, and had much reason to believe that his conversation was owned of God for the salvation of many, who died rejoicing in hope. He had the honour and satisfaction of introducing the gospel to Bugbrook, and an adjacent village called Grimscott. At the former a church is raised, of which he was Deacon: at the latter, a house is licensed, at which a Sabbath evening lecture is preached, and well attended. The piety of our departed friend was simple and modest, manifesting itself by acquaintance, rather than discovering itself to every beholder. He had a deep sense of depravity, and a humble dependence on Christ for salvation. The last conversation the writer had with him was on death, though he was then in health. Speaking of his own dissolution, he said, "I shall come as a poor sinner to Jesus Christ, as at the first moment I believed." He repeated the words of Watts,

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

He reckoned it one of the greatest honours of his life to be employed in supporting the cause of Christ. He truly honoured the Lord with his substance; few cases were presented to him without success. And though he occupied a large farm, and was quite a man of business, yet he generally found time to attend on all the meetings of Christians in the neighbourhood, which had for their end the promotion of the cause of Christ. Even in harvest, his business was, in his estimation, an insufficient excuse for non-attendance. He remarked, that business always prospered most when we were the most regular and punctual in obedience to God. He was a man universally respected, and often employed as trust for widows and orphans, being skilful in settling the affairs of families. His last journey was on this business, on behalf of a bereaved family, who had once been his neighbours. The journey was about thirty miles, which he performed with ease on horseback; but shortly after his arrival, he was taken ill; and medical advice was immediately called in by the family he came to serve. The means used seemed to have the desired effect: so that next morning he appeared better, and undertook to return home to Bugbrook, which he accomplished better than he feared. He reached his own house early on the evening of Wednesday, February 3, and, though unwell, was remarkably cheerful. A friend had called at his house that evening, in her way to Newport-Pagnel, to visit an afflicted sister, who, Mr. Turland thought, would be in glory before her arrival there. He endeavoured, in the most tender and Christian manner, to prepare her mind for the event, observing the impropriety of excessive sorrow at the removal of so pious a person. On her arrival at Newport, she found, as Mr. T. had suggested, that her sister was no more. He then retired to bed, and slept comfortably through the night; and in the morning felt himself better, and proposed getting up to breakfast. But the All-wise Disposer of events had otherwise determined; for in the act of dressing, he fell asleep in Jesus.

His death was lamented by all the inhabitants of the village, who were convinced that they had lost one who sought its welfare. The poor have lost a benefactor; and they who had the privilege of an intimate acquaintance with him, have lost a steady, faithful, and judicious friend. The church of which he was a member and an officer, has lost one, the study of whose life it was to promote its prosperity. His remains were deposited in the burying-ground belonging to the Baptist Chapel at Bugbrook, February 10, 1819, and a funeral sermon was preached on the following Lord's-day, to a crowded and deeply-affected audience, from Psalm cxvi. 15; "Precious in the sight of the Lord is the death of his saints."

Bugbrook. J. W.

MRS. ESTHER SAUNDERS.

Mrs. Esther Saunders was born at Havant, in the county of Hants, 1745. She was the fourth daughter of Mr. John Poore, a respectable grocer of that place, whose desire it was to train up his children in the nurture and admonition of the Lord. Her mother died before the children could estimate her value, and her father married again. A pious uncle, named Benham, who resided at Whitchurch, offering to receive one of the children, it was for some time concluded that the eldest should be sent; but *Esther* was the favoured child, whom Mr. B. took under his kind protection when she was but seven years of age. Here she enjoyed the advantages of a religious education, and, by her attention and good conduct, gained the affection of her aunt. She regularly attended, with her relatives, the ministry of the highly-esteemed Mr. Charles Cole, pastor of the Baptist Church in that place upwards of fifty years. This servant of God was the honoured instrument of her conversion when she was about twenty years of age. His spirit some years ago winged its flight to glory. The recollection of his name and character was precious to Mrs. S. on her dying bed.

About the age of twenty-two she made an open profession of her faith, and of her love to God, by baptism. Before she had completed her twenty-third year, she was married to Mr. Joseph Saunders. They were united in the ties of conjugal affection and Christian love for fifty-three years; during which time they lived in many different places, where they assisted and built up churches, and devoted their time and property to the service of God, and the advancement of his kingdom. Many persons in easy circumstances are forgetful of the hand that bestows their temporal blessings, and possessing every comfort this world can afford, do not recollect the distressed and indigent; *but this was not the* case with Mrs. S. *Her generosity,* (according to *her means,*) was very great, and her *extensive charities* testified her gratitude to the bountiful Giver. When sitting by a cheerful fireside in the gloom of winter, she reflected, with thankfulness and humility, on her innumerable and undeserved mercies; and considering that it is not enough to say, "Be ye warmed, and be ye clothed," has sent relief to the neighbouring poor. She was uniformly humble, peaceable, and holy; retired, unambitious, and unassuming; yet a faithful, but gentle reprover. She was a mother in Israel, a nurse to young converts, the counsellor of the inexperienced, and the comforter of the afflicted. Many who are now in glory, and others who are in the road to it, have reason to bless God for her, as the instrument of their spiritual improvement. Well instructed herself, she was able to administer instruction to others.

One among the many amiable traits in her character, was an aversion to hearing her own praise. When any person mentioned her fervent piety and exemplary life, she would exclaim, "Oh! you know not what a poor creature I am;" and would lament that so high an opinion should be entertained of her. Much of her time was spent alone in meditation and prayer. When in business, she frequently mentioned her indifference about the attainment of great things in this life, and her wish to relinquish the affairs of the world; and her bereaved and afflicted partner can testify to her having manifested, for the last thirty years, an entire disregard of its pleasures or attainments. Although unincumbered with a family of her own, she generally kept one or more of her nephews or nieces, who live to regret her loss, and to pay the just tribute of their testimony to her affectionate and maternal treatment, and to her continual prayers, tears, and counsel. When she expressed affection, her language was sincere: all her words were guided by the law of integrity.

In 1815, she returned to Whitchurch, to spend her latter days there:—a town rendered dear to her from its being the place where she received her earliest impressions. Towards the year 1820, nature

dually, and almost imperceptibly, decayed: her mansion was preparing above, and she welcomed every symptom of dissolution. The messenger Death gently approached, and she was undisturbed at his appearance. Her consolations were firm, composed, and regular; proving the reality of the assertion, "Thou wilt keep them in perfect peace, whose minds are stayed on thee."

On Monday, July 12, when a little revived, she said, with tears, in the presence of her afflicted husband and others, "Oh! if I recover a little, I cannot say, as many do, I will be better than ever, and never sin again. No, no, no." Then, after expressing her entire dependence on Divine help, she added, "It is my earnest desire to live more and more devoted to Christ, and that my walk may be more close with God." All were deeply affected: it was a solemn and affecting scene. When asked by her minister, if Jesus was present with, and precious to her, she answered with confidence, humility, and simplicity, "He is my Saviour." The nature of her complaint, and her constitutional calmness, prevented her from saying so much as she desired; for her spirit yearned with tender compassion over those she was leaving behind. Upon its being said to her, "It is a very great recommendation to religion that you have enjoyed it so many years, and now find it so strong a source of consolation;" she replied, "Yes, it is indeed, and the covenant of God standeth sure; he is ever faithful to his promise." Her intellects remained unimpaired to the last, and also her senses, excepting taste for food, which she lost some time previous to her death. She was confined to her room one month and three days, suffering pain without murmuring, and breathing holy resignation and divine submission. She departed without a struggle, on Tuesday evening, August 18, 1829, surrounded by her relatives and friends. Her countenance, though bearing the impression of death, was as calm as a summer evening. Her remains were interred the Monday following; and the succeeding Sabbath evening an appropriate discourse was delivered by Mr. Philip Davies, from Rev. xiv. 12, 13. Mr. S. Bulgin of Poole, and Mr. Futcher of Longparish, (places where she had lived, and where her memory was highly respected,) preached also from the same words, and at the same time.

The following texts of scripture were impressed on her mind during her illness: *The redemption of their soul is precious, and it ceaseth for ever*, Psalm xlix. 8; *And there shall be a new heaven and a new earth, wherein dwelleth righteousness*, 2 Peter iii. 13. She is now in the enjoyment of the heavenly inheritance;—of that rest which remaineth for the people of God.

Review.

Memoirs of the Rev. Dan Taylor, late Pastor of the General Baptist Church in Whitechapel, London; with Extracts from his Diary, Correspondence, and unpublished Manuscripts. By Adam Taylor; with a Portrait, 8vo. Boards. Pp. 345, 7*s*. 6*d*.

THIS interesting and well-written work is the production of the Author of the History of the General Baptists, in two volumes, which was reviewed by us in the early part of last year. The history of the "New Connection" was detailed in the second volume, and in that account the subject of these Memoirs was most prominent.

Though there are many parts of this volume from which we could extract matter very honourable to

the character of Mr. Taylor; we consider that he appeared most conspicuous in his labours as a religious reformer. The minister who undertakes to reform a corrupt religious community, will require talents of no common kind; such a combination of knowledge, piety, zeal, and fortitude, as are seldom found in any individual; but which are essentially necessary for the accomplishment of such a design. To say that the late Mr. Taylor appears to have possessed these qualities in an eminent degree, is bestowing upon his memory a meed of praise, to which but few of our race have been entitled.

The General Baptist Denomination, when Mr. Taylor first joined it, had sadly degenerated from the orthodox principles of its founders; and the evangelical and burning zeal which he felt for the honour of his divine Master, and for the purity and increase of his church, was as if "*new* wine had been put into *old* bottles;" which, from being incapable of extension, were soon exploded. The adherents of Matthew Caffin, and the Socinianism which he first introduced into that respectable body of Christians, were too numerous and powerful for the small remnant that still adhered to the orthodox principles of Thomas Grantham, their principal writer during the seventeenth century; and there was no alternative to be adopted by them, without sacrificing "the truth as it is in Jesus," but that of effecting a separation, of which Mr. Taylor was the principal instrument.

The extracts from the Diary and Letters of Mr. Taylor prove him to have been a man of habitual piety and good understanding. The review of his character, by the writer of the Memoirs, is very creditable to his judgment and talents: he has accomplished what appears to have been his object, the exhibiting of his relative as a model for the imitation of other ministers. For the last seven years of his life, the biographer admits that "his mental faculties evidently failed;" and to this cause he attri*butes some circumstances* which had *exposed the subject* of his Memoir *to censure. He says,*

"To this infirmity of age, almost unavoidable in the circumstances in which he was placed, may be ascribed much of the trouble that embittered his latter days, and caused his sun to set with less effulgence. In short, he was a man, and imperfection clings close to the human character in its most exalted forms. But, though his intellectual powers were in a degree debilitated, yet his moral and religious principles retained their full vigour; and, to the last, he was incapable of acting designedly contrary to what he believed to be the dictates of duty. Whatever imperfect principles he might assume, or however inconclusively he might reason from true principles, he always meant to do right; and would have sacrificed life itself rather than deviate from what he esteemed the will of God."

We can cordially recommend this volume, as containing much profitable information; though it is probable our readers will disapprove of that part of Mr. Taylor's creed, which was opposed to the doctrines of sovereign and electing grace, and which, in our opinion, is in direct contradiction to the spirit and design of the Apostle's queries, "Who maketh thee to differ from another? And what hast thou that thou hast not received?"

A Defence of 'Baptism a Term of Communion,' in answer to the Rev. Robert Hall's Reply. By Joseph Kinghorn.

This elaborate and argumentative performance is divided into twelve chapters. The subject, probably, will secure more attention hereafter than it has yet obtained in our own denomination and in others. Without attempting, at present, to enter into the argument on either side, we shall give the contents of the chapters nearly in the Author's own words.

The first is entitled, Introductory Observations. The second is on the Statement of the Controversy. The third examines Mr. Hall's reasonings in the second and third chapters of his Reply. This is subdivided into seven sections. The fourth is on the Connexion between the two positive Institutes; and includes five sections. The fifth is on dispensing with a Christian Ordinance. The sixth

is intended to expose Mr. Hall's misrepresentations of the argument respecting the ground of dissent. The seventh represents the Pædobaptists as necessary parties in the present controversy. The eighth examines the Scripture Injunction respecting Forbearance. The ninth is on Mr. Hall's argument for communing with Pædobaptists, because they are part of the true Church. The tenth considers the charge of excluding, excommunicating, and punishing other Denominations. The eleventh shows that Mixed Communion was unknown in the ancient Church. The twelfth is occupied with "the Conclusion."

We should not forget to say, there is also a Preface of twenty-three pages, which contains much valuable information on the history of this controversy, from Dr. Featly to the Rev. Charles Jerram.

Whether Mr. Hall will make a rejoinder, we have not heard; we sincerely wish he may—under the impression which we feel, in common with our readers, that in some way or other it will be useful. The subject is certainly not yet understood by thousands of those who love our Lord Jesus Christ in sincerity. But the time is coming when the Angel of the Apocalypse will appear with a "golden reed to measure the city, and the GATES thereof, and the wall thereof;" and then every thing will be found in its proper place. Even now the divine oracle seems to cry aloud, "Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. xxi. 15. and xi. 1.

"Georgianna;" or Anecdotes of George III. with a Selection of Poetical Effusions, and other Eulogiums on his Character, and on that of His Royal Highness the Duke of Kent. By Ingram Cobbin.

THIS book contains a considerable number of anecdotes of our late Sovereign, which we believe have been published, in many ways, all over the kingdom; and neither the accuracy with which they are related are we able to avouch; nor the necessity of publishing them again, in such a collection as the one before us, shall we affirm or deny. There is, however, one thing of which we are confident,—namely, that the Author was under no necessity of giving us the same relations twice over in such a book as this. Yet, in page 16, we are told of the Monarch's attachment to the study of Topography, and in page 79 we find the same thing related again. In page 32 we have an account of Dr. Johnson's interview with the King; and in page 81 it is repeated. It is true this would do very well for a mere book-maker, and so would the long extracts from printed sermons, that have recently been very generally read; as well as effusions from Magazines and Newspapers, which have had a late and extensive circulation.

Original Letters from the Rev. John Newton, A. M. (late Rector of St. Mary Wolnoth) Author of Omicron's Letters, Cardiphonia, &c. to the Rev. W. Barlass, late Minister of the Gospel in New York. 12mo. 190 pp. bds. *4s. 6d.*

Five Letters of Mr. Barlass contain 62 pages; twelve of Mr. Newton, 122. They were written from 1777 to 1783.

Mr. Barlass

"was born in Scotland, in the parish of Fowlis, about eight miles from Perth. He entered the sacred ministry in connexion with that body of Christians usually denominated Antiburgher Seceders, and was settled at Whitehill, in the parish of New Deer, about thirty-six miles from Aberdeen, where he continued until the year 1797. The circumstances which led to a separation from his congregation, and which produced his emigration to America, are not material to the reader. After his arrival in New York, August 27, 1798, he undertook the tuition of a number of boys in the classics, and continued in this employment with reputation and usefulness until August 1800; when he commenced the business of a bookseller and stationer, which he pursued till his death, January 7, 1817. In this station he was peculiarly useful, by importing from Europe, and collecting from various quarters, an assortment of the most valuable, curious, and rare books in divinity, and in the learned languages; thus supplying works which could not otherwise be [illegible]

this city. Mr. Barlass was a zealous, faithful, and impressive preacher, and acquired a high degree of popularity with the members of the society among whom he officiated. Wherever he displayed his talents, he was attended by a crowded auditory; and many of the congregation at Whitehill, which was greatly attached to him, to this day deeply lament the loss of his services. He was a judicious divine, a man of extensive reading, and a good classical scholar. In his manners he was mild, and without affectation; modest and unassuming in his deportment; of a sociable disposition, but much abstracted from the world; of ardent piety; humble, patient, and submissive to the will of his heavenly Father, under a severe and distressing malady, with which he was afflicted for many years, and which at last brought him to the grave. The correspondence between Mr. Barlass and the pious and celebrated John Newton, took its rise from the difficulties and perplexities which agitated his bosom, when about to enter upon the work of the ministry; and was intended to elicit the advice and direction of that excellent man, for whom Mr. Barlass had a high veneration. The effect corresponded with his expectation."

These letters embrace a variety of topics, and are both entertaining and instructive. There is much information in them; but it cannot always be implicitly depended upon;—witness the following from good Mr. Newton.

"The Baptists are divided into General and Particular; the latter, and sounder, is, I believe, the larger part. They are a respectable people, have many good ministers, are tenacious of the truth. They are, I think, over zealous about the point of baptism, and their numbers are kept up and increased, more by the proselytes they gain from among other denominations, than by conversions under their own preachers." P. 131.

Who amongst us does not know that this statement is incorrect? Will any person say that one member of our churches in a hundred was converted under the ministry of our Independent brethren? If Mr. Newton means, that our churches are kept up and increased by persons from the church of England, after the death or departure of an evangelical minister, we rejoice that we have had many members who were converted under such ministers, and that it was in our power to afford them an asylum when they could no longer hear the gospel in their own church. But who will say that at any time the numbers of our members flowing from that quarter was greater than the number converted under our own preachers?

Did Mr. Newton think us over zealous about the point of baptism? And do not all Christians think those who differ from them over zealous about the points of difference? Various are the charges brought by Christians one against another. Some are charged with bigotry, whilst others are charged with being fierce for moderation; some are charged with always bringing forward their peculiar sentiments, whilst others are charged with being overbearing towards their brethren, and with a desire to impose silence upon them, at the same time that they are by no means backward to expose to view their own sentiments upon the same subject.

Tantæne animis cœlestibus iræ?

It is high time for strife, and crimination, and recrimination, to cease. Are we not brethren? Let us not, however, connive at each other's faults; only let our reproofs flow from, and be mixed with, love. Are we not all members of the same body? The hand sometimes lays a caustic upon the arm; but it arises from love. If one member suffers, the other members suffer with it. Let Christians be "kindly affectioned one to another, with brotherly love, in honour preferring one another." And if any members of the body be thought to be "less honourable," upon them let their brethren "bestow more abundant honour." These remarks are not excited by the spirit of good Mr. Newton. We wish that all Christians were as affectionate and as meek as he. But we presume that they can never be unseasonable; and we address them to Christians of all denominations, not excepting our own.

A View of the Nature and Government of a Christian Church, collected from the Holy Scriptures

particularly the New Testament. By the Rev. T. Jarvis, Minister of Albion Chapel, St. Helier's, Jersey. (June) 1820. 42 pages. Sewed. 18mo. E. Perrot, Jersey.

The Constitution, Order, and Discipline, of a New Testament Church. Originally published above a Century ago in England: Re-written and re-published by John Chamberlain, Missionary in India. With a Recommendatory Preface by the Rev. Joseph Ivimey. Holdsworth (June) 1820. 143 pages. 18mo. Boards.

These two publications in some respects so much resemble each other, that it might have been supposed that the latter gave rise to the former. We are persuaded, however, that this is not the case; for, although it was not impossible that Mr. Jarvis should have seen the original work from which the latter was formed, yet the circumstance of both being attentively and faithfully drawn from the sacred volume, and confirmed by innumerable texts extracted from it, of itself sufficiently accounts for the similarity.

The *former* of these works contains a clear and methodical exhibition of all that is said in the word of God, and in the New Testament particularly, concerning the nature of a christian church; its members; the admission into it; its formation; the advantages of fellowship with it; its ordinances; its officers; and their duties,—as well as the duties of the private members;—and concludes with some reflections. It is an excellent manual for church members.

The *latter* work, by its greater number of pages is enabled to take a somewhat wider range, as well as to dwell more largely upon each particular. There is scarcely any thing that relates, either directly or indirectly, to the constitution and officers, or to the duties of the members, of a christian church, which is not treated of in it. It contains a vast deal of useful matter in a small compass. Though Mr. Ivimey has done well in recommending it, it stands in need of the recommendation of no one: the reader can scarcely open it any where, without being both instructed and delighted. We have not room for extracts: we will therefore only add, that *one* part of the work consists of Interrogatories, to which judicious answers are given, amongst which *are the following*;—"In all cases of *offence*, are the same procedure and the *same rule* to be observed towards all in the church, or not? When a person is justly excluded by the church, how far does this exclusion extend? Does the power of the church lie in the majority, and are the minority always to acquiesce in their determinations? Are the sisters an integral part of a church to which references are to be made, and in which authority resides and is to be exercised?—and that *another* part contains the following Cautions, together with many others, all of which are treated in a very instructive manner;—1. Let the Churches beware that they do not set the door of the sanctuary open *too wide*; 2. Beware that you keep not the door of the sanctuary *too close*; 3. Beware that you keep the door of the sanctuary *well guarded*; 4. Beware that you keep the sanctuary *pure*; 5. Beware how you assume a *legislative power*. The discussion of these subjects is highly interesting, and shows the author to have possessed a very superior mind, as well as to have been a man of true piety.

LITERARY INTELLIGENCE.

Just Published.

Tea-table Talk; By Robert Burnside, Author of the Religion of Mankind. 3*s.* 6*d.*

Rev. G. C. Smith's Works and Portrait. 24 Parts. 5*s.* Half-bound.

Prayers for Sunday-school Children. By A. Bishop. 2*d.* or 1*s.* 8*d.* per Dozen. Holdsworth.

The Beauties of Mozart, &c. adapted to popular Hymns, with Accompaniments for the Piano-forte, &c. By an eminent Professor. 4to. 1*l.* 11*s.* 6*d.* Bound.

Brook's History of Religious Liberty. 2 Vols. 24*s.*

In the Press.

Anston Park: a Religious Tale. 12mo. Holdsworth.

Memoirs of the Rev. Mark Wilks, late of Norwich; by his Daughter. With a Portrait.

W. Baynes and Son's Catalogue of second-hand Books, in many Languages, will be published December 30. Their Catalogue of modern Books is published.

Arminii Spectrum: a Supplement to Neal and Owen.

Intelligence, &c.

BURNING OF WIDOWS IN INDIA.

Extract of a Letter from Mrs. Randall (Widow of the late Mr. Joël Randall, a Missionary at Serampore,) to Mr. Ivimey.

Dear Sir,

When I passed through London on my return from India, I informed you what I had seen of the burning of widows, and how desirous I was that a petition should be presented to the Company, or to the Parliament, beseeching them to interfere and prevent those shocking practices from being repeated in any of the British dominions in India.

My feelings have been again roused to the consideration of that subject, by a letter from Mr. Pearson, in the Evangelical Magazine for the present month. "O that my head were waters, and my eyes fountains of tears, that I could weep day and night for the *widows* of India!" While I resided at Serampore, hearing that one of my Hindoo neighbours intended to burn with the corpse of her husband, I went for the purpose of conversing with her, and found that she would be obliged to go out of Serampore for the purpose, *as the Danish magistrate would not permit her to burn there.* No sooner, however, did she apply to an *English magistrate* but she obtained leave to immolate herself on her husband's funeral pile! I was with her when the servant of this gentleman came with his permission. This announcement was a sore trial for her five children, for till now they had been kept in a state of doubt whether their poor mother would burn or not. *I never shall forget the screams of the eldest son when he was told that he must set fire to the fuel at his mother's head!!* I turned myself to a bramhun and said, "Why do you suffer this?" He replied, "*It is a very bad custom!*" Thus you see that the bramhuns themselves seem tired of the horrid practice, and are only waiting for authority from the "Company" to put an end to it. And are not the "Company" participating in the guilt till they do so? And are we quite sure that Christians in England will not fall under a similar charge until they use every means to prevail with persons in power to bring this horrid practice to a perpetual end? I feel so much upon this painful subject, for I can never forget the cries of the orphans in India, that if any one who is competent should draw up a petition to his Majesty; if no one else would present it, I would, if permitted, take it to the throne myself; knowing that "the king's heart is in the hand of the Lord, who can turn it as the rivers of water are turned." I am persuaded, were I in the presence of some of our honourable Members of Parliament, they would not deny me my request, and use their influence to stop this shocking practice. I am not in the habit of making apologies: if I were to make one for troubling you with this letter it should be, "*Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.*"

Ann Randall.

Salisbury, Nov. 6, 1820.

ASSOCIATION.

WILTS AMD SOMERSET.

The Twenty-ninth Meeting of the Wilts and Somerset Association was held at Penknap, September 26. Mr. Ayres of Keynsham preached in the morning, from Luke xiv. 23; Mr. Shoveller of Melksham in the afternoon, from Issiah xlv. 24; and Mr. Winter of Beckington in the evening, from Daniel vii. 14. Messrs. Roberts, Lush, Mitchell, Smith, Gough, and Edminson, engaged in the devotional exercises.

The next Meeting to be held at Mr. Saunders's, Frome, on the Tuesday nearest the full moon, April, 1821. Mr. Townsend of Paulton to preach.

NEW MEETING-HOUSE.

SANDY-LANE, NEAR DEVIZES.

On September 17, 1818, a new Meeting-house in the Baptist Connexion was opened at Sandy-lane, near Devizes.

Wilts. Three sermons were preached on the occasion;—that in the forenoon by Mr. Saunders of Frome, from Psalm xlv. 1—4; that in the afternoon by Mr. M'Farlane of Trowbridge, from Psalm cxviii. 25; and that in the evening, by Mr. Elliott of Devizes, (Independent,) from Isaiah lv. 6.

Mr. Stennett of Calne, and Mr. Good (Independent) assisted in the devotional parts of the service. The audience were both numerous and attentive throughout the day, and many found it to be a season of refreshing from the Divine Presence to their souls.

A few persons have been united together in Christian fellowship at this place for about thirty years, and have met for divine worship in a small house which they rented for the purpose; but which they were lately *forced* to quit, the proprietor refusing to let it any longer as a place of worship. A statement of the circumstances of these poor people was then laid before the Marquis of Lansdowne, who very kindly attended to their case, and in the most generous manner caused a piece of land to be marked out, in an eligible situation, for a place to be built upon, and gave from his own estate a great part of the rough materials for the building; the plan of which was drawn by the Marchioness herself.

ORDINATIONS.

SANDY-LANE, NEAR DEVIZES.

On Wednesday, July 12, 1820, Mr. Samuel Wibley of Wooly was set apart to the pastoral office over the Baptist Church at Sandy-lane, near Devizes, Wilts.

Met at eleven o'clock. Mr. Horton, assistant to Mr. Biggs of Devizes, introduced the service with reading a portion of the scriptures, and prayer; Mr. Shoveller of Melksham explained the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. M'Farlane of Trowbridge, (Mr. Wibley's pastor,) prayed the ordination prayer, accompanied with the laying on of hands, and gave the charge from 2 Cor. iv. 2; Mr. Seymour of Bradford preached to the people, from 1 Thess. iii. 8; and Mr. Wilmot concluded with prayer.

Met again at a quarter before six in the evening.—Mr. J. Dunn, junior, of Trowbridge, prayed; and Mr. Shoveller *preached*, from 1 Cor. iii. 21—23. The *hymns* were given out by Mr. P. Anstie, *junior, of* Trowbridge.

The church here has hitherto been supplied, for the most part, by village preachers from the neighbouring churches: Mr. Wibley is their first pastor. He began his ministry among the Arian Baptists, and was some time pastor of a church of that persuasion at Wedmore, Somerset. One of the most interesting parts of the services of this highly interesting day, was the account which he gave of the circumstances which led him to renounce the Arian, and to embrace the orthodox faith; and the operations of his mind at the time the change took place.

SHROPSHIRE.

June 29, 1820, Mr. W. Keay was ordained pastor of the Baptist church at Wellington, Shropshire. The service commenced with singing, after which Mr. Meabry (Itinerant for the county) read the scriptures and prayed; Mr. Palmer described the nature of a gospel church; Mr. Hollis received the confession of faith; and a very interesting account was given by the minister and the church of the dealings of Divine Providence which led to the union. Mr. Thomas of Broseley offered the ordination prayer, with imposition of hands; Mr. Cooke of Oswestry delivered the charge from Heb. xiii. 17; Mr. Butler concluded in prayer. In the evening Mr. Carr read and prayed; Mr. Palmer addressed the church (under whose ministry in a great measure it was first raised, and by whom Mr. Keay had been baptized) from Deut. i. 38, *Encourage him*; Mr. Sayce concluded the services with prayer. This cause has been very low for some years, and without a pastor: but God in great mercy, and it is hoped in answer to prayer, has at length appeared, and bestowed gifts upon them in the person of Mr. K. he having had an unanimous call for some time to take the oversight of them in the Lord. Since this event took place, four have been added by baptism. The first who offered and was baptized was the pastor's mother. O Lord, we beseech thee, send now prosperity.

☞ In the Nov. Mag. Donington New Church, which follows on the same paper with this, follows Prince's Risborough.

EDINBURGH AND LEITH SEAMAN'S FRIEND SOCIETY.

We have much pleasure in announcing that this Society, which was instituted a

few months ago, exclusively for the benefit of the seamen at Leith, has already been able to carry into effect an important part of its proposed plans. On Sabbath last, September 17, sermons were preached, for the first time, on board the Westmoreland, lying in the second dock. Public worship was performed at eleven and two o'clock, on the deck of this elegant ship, below an extensive awning. Agreeably to the liberal constitution of this Society, the service in the morning was conducted by the Rev. Mr. Henry of Leith; his text was taken from Matt. iv. 13—22; and the Rev. Mr. Atcheson of Leith preached in the afternoon, from Eph. v. 4, 5. Although the number of vessels in harbour at present is few, yet on each of these occasions the congregations were numerous, and must have exceeded 400. A scene so solemn, and so deeply interesting, has never, we believe, been witnessed in this place; the service commanded the most devout attention, and from the favourable impressions which appeared to be made, the happiest results may be anticipated.

The Society, we understand, has it in contemplation to purchase a vessel, and fit her up as a permanent place of worship, similar to the plan of the floating chapel for seamen on the Thames. This object, as important to the welfare of this meritorious class of men as it is to the prosperity of the nation, we trust will be warmly encouraged and supported by every friend of seamen, and by every friend of his country.

PRESENTATION OF A WELSH FLAG.

Some months since a Cambrian Society was formed, to promote preaching in the Welsh language on board of ships in the Thames. At a recent Meeting of the Committee, the Rev. G. C. Smith of Penzance recommended the establishment of *Welsh Prayer Meetings*, and offered to have a Flag made, as a signal. On Sunday last, the 5th inst. this minister, accompanied by captains and seamen from different parts of the Thames, and members of the Bethel Union Society, attended on board the "Hope," Capt. Jones, of Aberystwith, to present a Welsh Flag publicly, on the part of this Institution, to their brethren of the Principalities. The "Hope" lay in a tier of ships off Pickle Herring Stairs, opposite the Tower; her deck was crowded—several respectable females attended—the New Flag was very large; a blue ground, yellow star, and a dove with an olive branch in its mouth, and the words "Cyfarfod Gwiddi," signifying *Prayer Meetings*, in large white letters, adorned the centre. Mr. S. stood by the helm abaft; a studding sail boom was raised perpendicular close to him, and supported by two seamen; one part of the Flag was lashed to the upper part of the boom, and the fly of it was carried out, and made fast to the main rigging on the larboard side. The service commenced at eleven o'clock with reading and prayer; a pious captain and sailor, from the Lower Pool, implored a Divine Blessing. Mr. S. then addressed the assembly from Psalm xx. 5.—"In the name of our God we will set up our banners: the Lord fulfil all thy petitions." He remarked, that *banners* or standards were usually raised to *distinguish* an army, to *invite* to battle, or to announce a *triumph*. Thus the Flag Bethel was hoisted by English sailors, and Cyfarfod Gwiddi by Welsh. Whenever these were hoisted, they would *distinguish* them as the friends of religion and social order; *invite* them to the conflict of faith; and announce these *triumphs* through Christ, the great Captain of their Salvation. The minister then, grasping the pole, expressed his high satisfaction in presenting his brother seamen of Wales with the significant Flag; he had long been a Flag Officer in Lord Nelson's fleet, and raised many a Flag, but none with so much pleasure as this. When England was threatened with invasion, Volunteer Corps were formed, and Colours were presented unto them; but these invited to the shedding of human blood, and the destruction of our species. "Cyfarfod Gwiddi," on the contrary, was the Standard of Peace, the Star directed to the Saviour, the Dove announced the wrath of Jehovah assuaged, and the words Cyfarfod Gwiddi enjoined prayer for all men, and for *all in authority*. The church of old had sung, "His banner over me is love." Such is the Flag now presented to you; it breathes love to God, to Christ, to Man, and to one another. By this shall all men know that ye are Christ's disciples, if ye love one another. To-day you see on this deck sailors and friends of all denominations, who meet to hail your progress in Christianity. May "Cyfarfod Gwiddi" soon be hoisted in every port in Wales, and in every part of the world where a Welsh ship sails. This interesting service closed by a captain and sailor belonging to the Upper Pool publicly commending their Welsh brethren to God. The approaching Annual Meeting of the British and Foreign Seamen's

Friend Society, and Bethel Union, was then announced, and the assembly informed that this Flag would be displayed at the City of London Tavern on that occasion. By a curious coincidence, the Tower guns, for the 5th of November, fired their usual salute *just as the Meeting closed.*

SPADE HUSBANDRY.

Mr. Wells informs us, that a field of seven acres, situated in the county of Surrey, was, in the last year, prepared for barley by the spade. The labourers employed earned in the winter at the rate of fifteen shillings per week, twopence per rod being given for digging; and the proprietor considers that it would have cost him double the expense if he had had it ploughed.

FUMIGATION.

To purify rooms, and to prevent contagion, set a saucer upon hot sand. Put upon the saucer half an ounce of common salt, and then pour upon the salt a little oil of vitriol. Stir the mixture, which is of the consistence of paste, with the end of a glass tube. A white smoke will arise, and form in the room a slight mist. Repeat the operation from time to time, frequently stirring the mixture.

☞ Be very careful that the oil of vitriol do not touch any part of the body, or any linen, &c. as it burns every thing it touches except glass. This is the only reason for stirring the mixture with glass. A tobacco pipe, however, or a stick, may be used. Stop the oil of vitriol bottle with a glass stopple.

Poetry.

LINES ON READING THE LIFE OF MRS. HARRIET NEWELL.

Harriet, farewell! thy bright career is o'er,
For thou hast gain'd in peace the promis'd shore,
Where kindred spirits greet their sister dear
To bliss ineffable, for God is there.
Who would not wish to act upon thy plan?
Thy course so short, which yet so nobly ran!
Oh! might my wand'ring feet thy steps pursue,
And grace, Almighty grace, this heart subdue!
This stubborn heart, so prone to go astray,
Needs a celestial guide to point the way;
The guide so early sought with pious care,
In heart-felt breathings, and in fervent prayer.
Yes, when perplexing doubts the mind dismay'd,
And sacred duty different paths display'd,
Then to that friend, whose counsels cannot err,
Harriet confided every anxious fear.
But He in mercy oft contracts the span,
And disappoints the hopes and schemes of man.
The zealous wish so long, so highly priz'd,
To which endearing ties were sacrific'd,
Was not permitted to be realiz'd:
For now, entomb'd upon a foreign shore,
Thy ashes rest "till time shall be no more."
Yet from that hallow'd spot a flame shall rise,
T' illume the darkness of the eastern skies;
Nor to the heathen world alone confin'd,
Where baneful superstition rules the mind,
Bending the laws of nature to her nod,
In human victims to a senseless god;
To Christian realms refulgent rays shall soar,
And kindle energies unknown before,
Till light etherial beams upon the whole,
And Jesus' banner spreads from pole to pole.

Greenford.

British Missionary Report.

THE Committee of this Institution are fully aware, that a great part of the intelligence which they receive is of such a local nature, as to be destitute of that interest which is usually felt in perusing reports from a remote field of labour. Whilst this may account for their not entering into minute details concerning the prevalence of ignorance, or the progress of knowledge (which would be to describe what most persons of observation have often witnessed for themselves), yet amidst the numerous appeals which are constantly made to the benevolence of the Christian public, it is but just that every one should be distinctly heard: and they trust, that the claims of this Society will ever be regarded with the comparative interest which we should naturally feel, on being informed of the raging of the plague in a *foreign land*, or among *our kindred* in our own country and nation. It is with peculiar satisfaction that the Committee notice the increase of Auxiliary Societies to this Institution; and earnestly hope that they will continue to *grow and multiply*.

The following is an Extract from the "First Annual Report of the West London Auxiliary" to this Institution, which was read at the annual meeting, held on the 30th of May last, in the Baptist Chapel, Blandford-street, the Rev. John Keeble in the chair.

"There are moments in our experience, when if our resources were as large as our desires, there is not a benevolent object but should share our bounty, and doubtless we rejoice in the success of every effort that aims at the real welfare of our fellow-creatures. We behold with delight, and acknowledge with gratitude, the progress of the Missions in India and Ireland, but with peculiar joy we observe every extension of the Redeemer's Kingdom at home. We would indulge the flow of affection to every sincere disciple of Jesus Christ, of whatever colour or whatever clime; but, as long as we inhabit this lower world, there are the consistent claims of country and kindred that entwine about the heart, and that may not only innocently, but properly, *give the first direction* to our benevolent *exertions. The convert* in heathen lands, *as his thoughts dart across* to the Island which his holy teachers have left, doubtless in the moments of transport, imagines *that* a happy land indeed, every hamlet and village of which must have been, blessed as he is with these heavenly tidings, before they could have spared their Missionaries for him. O that this was true! O that in the window-sill of every cottage, there was seen a Bible! O that every village had its Gospel preacher!

It is scarcely necessary to point out the essential advantages resulting from Auxiliary Societies. They are continually increasing. They appear however to be less general among our denomination than in others, and fewer in connection with the Itinerant Society, than most others of equal importance. The Auxiliary Society brings home the object to the lowest walks of life; and presents the humblest individual with the privilege of co-operation. It collects and concentrates the feeblest efforts, and diffuses a general interest in the object for which it pleads; and, while, if constituted as ours, it brings into contact the various members of different religious Societies, it promotes a true spirit of Christian benevolence and zeal among them.

Your Committee deeply regret that they have not to report any very material success hitherto resulting from this Society; but they are firmly convinced, this has rather been the result of temporary causes, than of any want of benevolence on the part of the Christian friends resident within the district. They have only to report the small sum received by your Treasurer of £15 1*s.* 6*d.* but as the usual allowance of the Parent Society to assist an active Minister in his itinerant journeys is £5 per annum, they may indulge the satisfaction of having contributed to the encouragement of three laborious Village Preachers.

They have in conclusion, only most earnestly to invite your zealous co-operation in this very important work, that should we be spared to witness the return of another Anniversary, they may have such a report to present as will more fully excite your joy and gratitude to the great Head of the Church.

Signed, on behalf of the Committee,

J. DAWSON, Secretary.

36, Hunter-Street, Brunswick-square.

CORRESPONDENCE.

To the Gentlemen, the Committee of the British Missionary Society.

RESPECTED BRETHREN,

I rejoice to hear that you are at your posts, and that the *Heathen at home* are the objects of your care. I would venture to present the case of the county in which I reside, viz. *Devonshire*. *Many, many* eager inquiries have been made by respectable friends concerning its moral state. Letters have been answered: *but!* the vortex of iniquity is so great, so overpowering, that no one ventures to engage a vessel. I have stated by letters, by conversations, by sermons, its moral depravity so far as I could collect; and I just repeat the outline. We have 472 Parishes, more than 383,000 Inhabitants, a general darkness pervades the whole, and I do not think that 30,000 of them hear any thing like the Gospel!—

A Church has been collected at Crediton of about 47 members; but their Minister has been driven from them by *starvation*. But, Gentlemen, shall it be left? sixty pounds a year might support a labourer at that place; and there is not a more important missionary station in Hindoostan.—

Brethren, I appeal to your hearts as men, as Christians, and as managers of the public money of the British Missionary Society. Pray do not suffer this station to be utterly forsaken.

I am, Gentlemen, with all due respect, yours very sincerely,

Exeter, Sept. 27, 1820. S. KILPIN.

Extract of a Letter from Mr. Jeffery to the Secretary, dated

Scilly Islands, July, 1820.

REV. AND DEAR SIR,

Your last kind favour came duly to hand; and as you are already in possession of almost every particular respecting the different congregations on the islands, I will now state a few particulars concerning seamen and schools. During the little time that Mr. Crossman of St. Just spent with me, (when he came over to assist me in baptizing,) as we were at breakfast one morning, a sea captain knocked at the door, the purpose of whose visit shall be given in his own words. "Last evening, (said he,) when the *lads* on board were getting ready for *divine* worship, I took an opportunity of *talking* with the Custom-house officer, *who* was on duty with us, and was *greatly* rejoiced to find him a serious *man*; for I and my poor fellows had often prayed that such officers as might be sent to us might be men who feared God." On my inquiring how long he had experienced the goodness of our Covenant Lord, and been taught by his Spirit to seek mercy through the blood of the cross, "O Sir," said he, bursting into a flood of tears, "five-and-twenty years ago I was awakened by the Spirit of God from my guilty sleep of ignorance, and for some time I enjoyed the peace of God which passeth all understanding; but getting acquainted with some Antinomians, I was captivated with their opinions, and was for more than twenty years upon that enchanted ground;—and there should I still have been, but for the grace of that Great Shepherd, who seeketh out his flock in the dark and cloudy day. One evening, about a month ago, when we were at Charante, my mate informed me of a prayer-meeting on board a ship lying near us, and begged permission to attend. Yes, said I, you may go. My present state, thought I, is very miserable; but I'll go with the mate: and, what a meeting did that prove to me and all my crew! I was constrained to cry aloud for mercy: but, O! what could my men think when they heard a rebel crying for mercy at the feet of Jesus, who had but a little before been b—sting their eyes and limbs, and calling for d—nation on my own soul! And, blessed be God! my mate and three more of the men, are daily crying for mercy."

In another letter, dated October 20, 1820, Mr. Jeffery writes.

"For several weeks our harbours have been crowded with vessels taking shelter from the late violent storms. Yesterday I preached on board a large brig, called the 'Maria.' As she lay in a convenient situation for the crews of other vessels hearing, there were hundreds, both of soldiers and sailors, who listened very attentively. After sermon 300 tracts were distributed, and several of the sailors and soldiers followed me to Old Town, and also some of the passengers, who seemed deeply affected with what they had heard. Captain Palmer observed, that 'some may think it a disgrace to have the worship of God on board their ships; but I count it no small honour to have the gospel preached on my deck, and an interest in the prayers of good men.' The hymns published by the Tract Society are generally used when seamen are present: more than 500 common sailors have applied for this tract in two days, and, alas! I had not more than 50 copies to give them.

"With regard to the schools, when I commenced my labours among these islands six years ago, there was but one school among 3000 inhabitants, and the public were then told that was quite sufficient. Now that hundreds have been taught to read and write, and schools established on each of the islands by your servant, and at your expense, we hear that large sums are voted to establish national schools on each of the islands, with a view to gather in the fruits of your exertions into the established church. (Be it so: if our zeal should stir up others, and the work be done, we shall unfeignedly rejoice.) Many letters from seamen are now by me, some extracts of which I hope soon to forward to the Committee. I am, with true gratitude for all your exertions on behalf of poor Scilly, your obliged friend and servant,

JOHN JEFFERY."

Extract of a Letter from Mr. Rees Davis, our Missionary in the County of Hereford, dated

August 18, 1820.

I WAS anxious, as far as it lay in my power, to ascertain the real state of the parishes around me, with regard to their moral condition; and for that purpose have walked in different directions through forty parishes. I found it a difficult task to obtain particulars respecting their condition, and whether the gospel was preached among them, by any denomination. One obstacle I found in my way to obtain any correct information was, the people in general where I called had some secret apprehension I was what they call, a "Methodist parson;" against all such they have such an aversion, that many of them would shun them as beasts of prey. I could scarcely prevail on them to take a tract from me in some places; they in general told me their parson preached the gospel, but they appeared to know nothing about it. The best way I found to ascertain their meaning was, that in some places they called the parson a *Methodist*, if he never went a hunting, shooting, &c.; but out of the forty parishes, the gospel is not preached in more than ten by any denomination whatever! I intend shortly visiting them again, and hope to be able to obtain a more enlarged knowledge of them, and distribute a few more tracts. The name of the blessed God in most places is taken in vain, by *old and young*, rich and poor; *and in many places* they have wakes on *the Sabbath-day evenings*, which they *keep up in rotation* from place to place, every Sabbath, from June to September. At those places they meet in the churchyards, some hundreds together, fighting and gambling, and in many places you may find the clergymen among them. I know now of a place where a *Missionary* is much needed; and it appears the people are anxious to hear the *word of truth*. About seven miles from *Madley*, a *farmer's* daughter sent Mr. *Wright* of Madley, a pressing invitation to preach in her father's kitchen. It is within four miles of *Long Town*, as dark a place as any in the world. I have more places at present than two persons could well supply; and more I may have, if I had any probability of being able to supply them. I have opened three new places lately, where the gospel was never preached before: one in the village of *Foundhope*, and the other two on Commons. I preach out of doors on the Commons, and have more than one hundred hearers at each place; and very many appear anxious to hear, and ask me why we have so long neglected them! On the Commons there are above three hundred children, and through poverty and neglect, very few know a letter. If I had books and a convenient room, I would endeavour to establish a school there immediately. I have one Sunday School, with seventy children and six teachers.

Next Sabbath fortnight, I hope, God willing, to baptize six persons. Amid all the darkness and gloom, blessed be God, the light begins to shine here; and may it greatly increase for his Son's sake!

These are but very brief specimens of the correspondence which the Committee continues to receive, and consider at their monthly meetings; and there are at present four or five most important stations, where as many missionaries might be immediately employed, could suitable labourers be obtained and means to support them. But still "the labourers are few," and our means of supporting them but scanty; and we regret to state that the following communication, addressed to our Treasurer, is the only reply which we have received upon the subject to which it refers.

SIR,

Four friends in Northampton, highly approving the views of a subscriber to the *Baptist Itinerant Society*, expressed in a letter inserted in the Supplement to the Philanthropic Gazette of July 5, page 224, present five guineas for the same purpose and on the same terms.

July 15, 1820. To BENJ. SHAW, Esq.

We beg leave to insert the letter referred to, in hopes that, although it be late in the season, it will not be altogether unproductive.

To Rev. J. Edwards, June 23, 1820.

MY DEAR SIR,

I was much impressed with the great importance of the objects of the Baptist Itinerant and British Missionary Society, by attending the meeting yesterday morning. Surely I thought Christians ought to further its objects more and more, and it was suggested to me what *can I do more than I have done?* I am not a wealthy Christian, and if I do any thing extra (for I am an annual subscriber) I should like to engage my friends and neighbours to do the same. Therefore I resolved to send you five guineas, to remain in your hands for two months, and if, during that time, you could get 20 or 25 individuals to do the same, it would support two extra itinerants for one year. But if you could not raise the sum required, you would return the five guineas to me at the end of two months. I hope, my dear friend, I need not exhort you to persevere in this good work; and I would fain believe that you will come in contact with so many gentlemen this week that you will not have to return my money.—With sentiments of great respect and esteem, I am yours, &c.

N.B. The Secretary is instructed, by the generous individual who made the foregoing proposal, to state, that he is willing to wait yet two months longer, from the date hereof, in anxious hope that if *twenty* cannot be found to raise five guineas each, that at least *ten* may be found, and he will not recall his money for "*ten's sake;*" by which extra exertion at least one more labourer might be sent into the field, and entirely devoted to the work; and such a labourer might be sent, for one year, either into Devonshire, Derbyshire, Herefordshire, or Warwickshire, as a majority of the doners might direct: there being very urgent applications from each of those counties for additional help.

J. EDWARDS, Secretary.

Committee Rooms, No. 9, Ward-robe Place, Doctors' Commons, London, 20th November, 1820.

Account of Monies received since the Annual Meeting in June last.

	£.	s.	d.
Teachers and Friends at Keppel-street Sunday School, per Mr. Henry Tatham, Junior	5	5	0
F. C. per Rev. Joseph Ivimey	10	0	0
Opie Smith, Esq. per Secretary,	10	0	0
F. F. per Ditto	5	0	0
An unknown Friend, Ditto, Do.	2	10	0
Thomas Boyce, Esq. Ditto, Do.	10	0	0
Auxiliary Society at Clapham, per Mr. Steele, Treasurer	16	1	6
Rev. H. J. Hare, Docking, Norfolk, Donation	2	0	0
J. Fletcher, Esq. Shadwell, Sub.	1	0	0

Collected in a Journey, by the Secretary, in August last.

BIRMINGHAM.

		£.	s.	d.
Mr. John Deakin,	Don.	5	0	0
Mr. F. Deakin,	Sub.	1	1	0
Mr. King,	Sub.	1	1	0
Mr. Johnson,	Sub.	1	1	0
Mr. M'Kenzie,	Don.	1	0	0
Mr. James Sprigg,	Don.	1	0	0
Mr. Brinton,	Sub.	1	0	0
Mr. William Brinton,	Don.	0	10	6
Mr. Woodburn,	Sub.	1	0	0
Mr. Lea,	Don.	0	10	6
Mr. Low,	Don.	0	10	6
Mr. Thomas Harwood,	Don.	0	10	6
Mr. Hadley,	Don.	0	10	0
Mr. Petford,	Sub.	0	10	6
Small Sums		0	13	0

BRIDGENORTH.

		£.	s.	d.
Collected at Rev. Mr. Barber's Chapel		2	17	4
Ditto at Rev. Mr. Pain's	Ditto	2	17	6
Mr. Joshua Sing,	Don.	1	0	0
Mr. William Sing,	Don.	1	0	0

COVENTRY.

		£.	s.	d.
Mr. H. Butterworth,	Sub.	1	1	0
Mr. Thomas Butterworth,	Sub.	1	0	0
Mr. Oswin,	Sub.	1	0	0
Mr. R. Booth,	Don.	1	0	0
Mr. Seagar,	Sub.	0	10	6

SHREWSBURY.

		£.	s.	d.
Rev. William Smith		0	10	6
Mr. Crumpton		0	10	6
Mrs. Hawley		0	10	6
Mrs. Williams and Friends		0	10	6
Collected at Yeovil, per Rev. James Upton		2	17	3
Mrs. Hodges, per Ditto	Sub.	1	1	0
A Friend, per Ditto	Don.	1	0	0

Reports, and other suitable papers to assist in forming Auxiliary Societies, may be had on application to the Secretary.

Donations and Subscriptions will be thankfully received by Benjamin Shaw, Esq. Treasurer, at the Banking-house of Sir John Perring, Shaw, Barber, and Co. 72, Cornhill; by the Rev. J. Edwards, Secretary, 21, Thornhaugh-street; by any Minister of the Denomination, or Member of the Committee.

Irish Chronicle.

It will be seen from the following Extracts, that the letter from Rome, addressed to the Prelates of Ireland, of which we gave an extract in the last Number, and which has been published in the newspapers of that country, has produced no injury amongst the Schools. It is very probable that it will powerfully tend to increase the zeal of the friends of scriptural education in that country; and that such persons should be found among the Roman Catholic priests themselves, is a circumstance highly encouraging.

From the Rev. C. T. Keene to the Secretary.

Cork, Nov. 8, 1820.

An Auxiliary to the London Hibernian Society was formed in this city last week, which was most numerously and respectably attended. Till lately they have had no Schools in this part of the country. But whether *they* or *we* are the instruments of supplying the moral wants of the rising generation, if the cause goes on, we will rejoice: and that it will go on we have additional evidence every day. You would have been highly gratified, had you been at the meeting, to have heard a Roman Catholic priest come forward, voluntarily, and ask permission to second a resolution which had been read in favour of the general circulation of the scriptures. In his address he called upon every Roman Catholic in the room to give this resolution his most unqualified approbation. After which, three gentlemen of that persuasion also gave their approbation in a similar way, and enrolled their names with those of Protestants to form the Committee. What renders this circumstance the more remarkable and pleasing is, that this was done at the very time when the Popish "Brief" against such institutions was inserted in every newspaper of the city. Surely "this is the Lord's doing, and marvellous in our eyes!" But are not these the harbingers of those predicted events, that the people who sit in darkness shall see a great light, and the prisoners be brought out of their prison-house.

Yours, &c.

C. T. Keene.

From the Rev. Josiah Wilson to the Secretary.

Sligo, Oct. 24, 1820.

There remains yet much land to be possessed, and great solicitude among the inhabitants for the blessings of education; nor will any efforts by the enemies of the present system of education be effectual to prevent it, but the *adoption of another* system excluding the use of the scriptures. This seems to be the persuasion of his *holiness* himself, as expressed in another *Brief*, that has been issued from the palace of the Propaganda Fide, and just republished in a translation in this country.

I send you this new document on the subject of "Education in Ireland;" and am persuaded you will think with me, that it is a fresh evidence of the good that is doing in this country. Yes, Sir, our enemies themselves being the *witnesses* and the *judges*, knowledge is increasing, scriptural information is extending, and therefore *anti*-scriptural systems are trembling to their base. You will perceive in the paper, in a parallel column with this *apprehensive* document, advertisements of public meetings to be held in this town, for the very purpose of promoting what is there apprehended, viz. the furtherance of education and the circulation of the scriptures. I must beg leave to say a word respecting those meetings which commenced on Thursday last. On the morning of that day, an English friend said to me, These meetings will not be like those we have attended in Dublin, or in London. I replied, that a *miniature* might be as correct a likeness as a portrait at large as life.

I will not say that there was a *good likeness* exhibited; but I will say, so far as human judgment can go, the *same spirit* was *exhibited*. Christian love, Christian zeal, and Christian activity were manifest; nor do I believe that all the *Briefs* or *Bulls* that can be issued from the whole conclave of the Romish See, will either prevent the exertions of such persons in the cause of humanity and religion, or the most beneficial results from them; because I am fully convinced that *the cause is God's*, and their feelings and efforts have been excited by the operation of his Holy Spirit.

The objects of these meetings were various; the first was the Anniversary of the Church Missionary Society; the second was to establish an Auxiliary to the Society for promoting Christianity among the Jews; yesterday was the Anniversary of the Bible Society; and on this day is to be held that of the Hibernian School Society.

May these, and all similar institutions, prosper, till the whole earth shall be filled with the knowledge of the glory of the Lord!

As another evidence of the superstition yet remaining in this country, I mention the following: A School was recently established in Liney, and the parents of one of the children obliged him to keep his book in the hay-stack every night, being afraid to have it in the house.

Yours affectionately,

J. WILSON.

From the Rev. Mr. Hamilton to the Rev. John West.

Youghall, Oct. 18, 1820.

MY DEAR BROTHER,

From the inclosed journal you will perceive I have been doing a little. I lament that it is so little. O my brother, is there ought worth living for, but to be in some measure useful in advancing the glorious cause for which the Saviour bled? It is high time to awake out of sleep. Let us labour more, and pray more, and abound in every good work.

I remain yours, &c.

J. HAMILTON.

JOURNAL.

BEING in Cork for a few days, I had a wish to visit Bandon. Accordingly went over on Saturday—preached three Lord's-day, September 3. Found it difficult to find a suitable hour for preaching, that would not interfere with others. After consulting with two or three, appointed two o'clock, when I preached in the Court-house; but the hour being very inconvenient, the attendance was small—between thirty and forty people. I intended to preach again in the evening in the same place; but Mr. Waugh, Methodist preacher, kindly asked me to take his place; where I preached to about six hundred persons: an immense congregation for this part of the world. Mr. and Mrs. Waugh were remarkably friendly and attentive. I think Brother Keene might occasionally preach there through the week. I was speaking to him on the subject; he promises to make the trial. I had some pleasing conversation with a man, who appeared well informed; he had somewhere met with some account of the Baptist Mission, with which he was much gratified. It occured to me, that if our generous and bountiful friends in England could furnish us with some Baptist Magazines, Periodical Accounts, &c. to lend occasionally to inquirers, it might be very useful.

Sunday, 17.—Preached to-day in Tallow. Was much pleased to find the congregation considerably increased. Blessed be that God, "whose I am, and whom I serve." I was enabled to address them with peculiar liberty and solemnity. Two Roman Catholics were present, who expressed their satisfaction with what they heard, and promised to attend again.

Monday, 18.—Preached this evening at Cappoquin. I was told by a friend, that the last time I preached here, a Roman Catholic attended, who has since gone twice to church, and heard the Rev. Peter Roe, a valuable evangelical clergyman, who was preaching in the neighbourhood. May God discover to him the light of divine truth, and bring him to feel its influence!

Friday, 29.—Preached this evening at Cappoquin. May the powerful hammer of the word break the rocky heart in pieces, and cause the streams of penitential sorrow to flow!

Sunday, October 1.—Preached to-day in Clonmel. Was much pleased to find the congregation considerably larger than the last time I was here. I had a pleasant season, and, I hope, not altogether unprofitable. It is indeed a wicked town. Here Satan reigns in triumph. In a moral view it is a barren spot, like the top of a mountain; but even here a

handful of good seed has been sown: "May the fruit thereof shake like Lebanon!" May it produce a harvest rich and luxuriant, gratifying the eye, and cheering the heart, of those who take pleasure in the prosperity of Zion!

Monday, 2.—Preached again in Clonmel this evening: the attendance was pretty good, all things considered. O my God, render my feeble labours in some degree useful! "Lord, thou knowest all things, thou knowest I love thee!" and desire to serve thee; and would think little of the hardship and fatigue, if thy name be glorified, and the cause of truth in any measure advanced.

Tuesday 3.—Returned to Youghall to-day, in company with Brother Davis, who remained with us five days, and preached both in the Independent and Methodist Chapels. I would wish to do all I possibly can, to lower the separating walls between us, and unite all hearts in the great work in which we are engaged. It is exceedingly desirable, in this country in particular, that union should be carried to its utmost lawful extent.

Sunday, 15. — Preached to-day in Middleton; enjoyed a precious and delightful opportunity; between forty and fifty hearers, all attentive, and apparently thirsting for the word of life. To my own soul I found it a refreshing season. Brother Keene promised to visit them occasionally on a Sabbath evening. We all want more zeal. Oh! for the diligence and the ardour of a Pearce!

From the Rev. Isaac M'Carthy to the Committee.

Dear Brethren,

I proceeded on the 24th of September to Toome; preached twice, and, as usual, held a conversation for the advantage of several persons, who seem to be inquiring their way to the kingdom of God.

Wednesday, the 25th, inspected the school there, and was informed by the school-master that the priest had issued out his mandate against it; in consequence of which we lost only twenty scholars; but notwithstanding his opposition, I found sixty-four children present; many of whom are Catholics, and have committed to memory fifty chapters in the New Testament. After the examination of the school, though the day was very inclement, I proceeded to Killasheo, and preached to fifty persons, who seem anxious to hear the good news of the gospel. While I was explaining the sacred text, I could not help thinking of the vast disparity between my situation and that of my highly-favoured brethren in England, while I beheld my shivering auditory, who were glad to hear the word of life in an old unoccupied house, where the wind was so strong that we had to shift our candles to different parts of the room, to prevent ourselves from being left in total darkness.

Tuesday, the 26th, proceeded to Longford, and found fifty-four children in the school, only ten of whom are advanced to the repeaters' class, and these had committed to memory ten chapters. I was informed by the master, that the episcopal minister visited the school in my absence, and expressed his approbation of the Baptist Society in very high terms. Though my preaching-house is in a very ineligible part of the town, yet I think I could not have less than eighty persons who came to hear: more could not be accommodated, as the place is so small.

Wednesday, the 27th.—Inspected the Konagh School; and as the Pope's Bull has frightened some of the children out of it, we had but forty-seven of them present, eleven of whom have committed to memory forty chapters in the New Testament. Many of these children have commenced reading, writing, and cipbering, in this school, and are indebted to the Society for their learning. It is probable the straitened circumstances of their parents, through the pressure of the times, would not allow them to send their children to a pay-school; hence they would have grown up without knowledge, and above all, the knowledge of the scriptures, "which is able to make them wise to salvation." Although I had finished my series of lectures on the Lord's prayer yet I had the house crowded; and particularly so as I have engaged to explain all those texts in succession, which are so frequently appealed to as proofs of the popish religion.

Thursday, the 28th, preached between Toome and Borry; and, Friday, 29, at Curnomuclo.

October 1, preached at Ferbane, and by the mutual approbation of the church, added a man to the number. He was not baptized without seriously counting the cost; and we believe he will adorn the doctrine of God our Saviour amongst us. We had a soul-refreshing time at Curnomuclo, and many came out to hear in the evening.

Tuesday 3.—Preached at the school-house at Rahue. Once more I have opened a way into Tyrlspass, and Thursday 5, preached to about forty attentive.

hearers. The school is daily increasing in number, and I believe it will do well.

Friday, 6.—Preached at Kilbeggan.

Sunday, 8.—Preached at Ballycumber, and as I had for several weeks previous to that day published my intention of administering baptism to a person, whom I believed to be a proper subject for that divine ordinance, I had a large and respectable auditory to hear me, from "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Several hundreds of people awaited my arrival at the water-edge, many of them very respectable; and most of them paid the utmost attention while I preached Christ to them as I stood in the river; and the banks were crowded on each side to a considerable extent. But although the major part of my auditory behaved so decorously, yet some, who were not of that neighbourhood, were inclined to mock; to whom I said, "If you had lived in the days of Christ, and had seen him and John the Baptist standing in the river, would you have laughed at them?" But still finding them inclined to interrupt, I told them, "that the day was rapidly approaching when God would laugh at the ungodly, and mock when their fear cometh!" This seemed to strike them with awe. While I baptised G. B. on the profession of his repentance towards God, and faith in our Lord Jesus Christ, I told them, if any of them wished for further proof than what I had given them, that I purposed resuming the subject at five o'clock in the evening, and would answer any objections after sermon, if any persons were inclined to make them. The house was so full, that about one hundred persons stood without the door, who could not be accommodated with room. I preached from our divine Lord's commission to his apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned!" I have since then baptized another young man at Rahue.

From Mr. William Moore, an Irish Reader of the Scriptures.

Ballimote, Oct. 14, 1820.

Rev. Sir,—I dated my last from Ballina, and from that place I went to parts of that country in which I had never travelled before; and as it is impossible *to attempt* to get into conversation, or read for them, except a man has some acquaintance to introduce him, the Lord, in the course of his Providence, has so ordered it, that in the space of ten days I have made out five places where, at all times, I have free reception, and requests whenever I go to that country to call upon them. In the places alluded to, they never heard the Irish read; and there was no more than reading the plain letter, with a few remarks. The first day I left Ballina, I met an acquaintance, who changed my course from the direction I was taking, and asked me to go with him that day, and I should get enough to do. The man lived where there was a mixed multitude of Protestants and Papists, and there was a woman in the place, a great scripture reader, though a Papist, who, like Simon, had bewitched them; for she used no more of the whole scriptures than Matt. v. 26, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." By this interpretation she had confirmed the Papists, and being a woman of great abilities, had greatly tormented the Protestants. We met, and indeed this doctrine of Purgatory, I may say, is the only obstacle we have to contend about; for until this is removed, it is useless to introduce any other subject; and where any has been brought to the knowledge of the truth, this stumbling-block had to be first removed. From the above passage she pleaded, that as no one has fully atoned for his sins in this world, they must be atoned for in purgatorial fire; for into heaven they can never enter, until they are purified from every stain. She went on at great length, shewing the reasonableness of the doctrine. I did not interrupt her, until she stopped of her own accord. I then begged their attention, and I would cut the argument short. I admitted they had all heard of the name of Jesus, of his life, death, and sufferings; and shewed them that without the shedding of his blood there was no remission; and that the blood of Jesus cleanseth from all the sins of them, and them only, who believe in the redemption that is in that blood; and that God had laid on him their iniquity, and every farthing and fraction of their debt be paid; and that such as he paid it not for, will not depart from misery until they pay the uttermost farthing, but will be to the endless ages of eternity, not in purgatory, but in the torments of hell. After this I received no more opposition, but was at liberty to speak and explain as long as I was able; and we parted without a murmur.

Missionary Herald.

BAPTIST MISSION.

STATE OF THE FUNDS.

THE Committee of the Baptist Missionary Society feel themselves compelled, however reluctantly, to make another pressing appeal to the liberality of the religious public. In the month of October the Treasurer laid a statement before the Committee, by which it appeared that he was then in advance - - - - £475 9 8
Had to pay for goods shipped for Serampore - - 288 1 0
and was under acceptance for - - - - - - - - 1912 12 0
A small sum in bills was then in hand, but upwards of £2000 remained to be provided for. A bill, to the large amount of nearly £3000, is also daily expected, drawn by the Society's agents in Calcutta. In this exhausted state of the funds, unusual expenses have been incurred. The Committee have not, indeed, to present the afflicting details of a fire so extensive and calamitous as that which formerly interrupted for a time the labours of their brethren at Serampore; that devouring element has, however, been permitted again to destroy, and by the hand of an incendiary, the chapel and residence of one of the Missionaries at Spanish Town in Jamaica, and nearly all the small property belonging to him, have been consumed. And, although not so immediately pressing on the funds of the Society, a similar calamity has happened at Calcutta, where the first place of worship built by the brethren stationed there, and also a house, about thirty feet long, erected by them for the accommodation of inquirers, have been lately destroyed by fire. The unexpected and extraordinary measure of Mrs. Chater's leaving Ceylon with her large family, her subsequent decease at St. Helena, and the arrival of the children in England, have occasioned very considerable expense to the Society, notwithstanding the generous and truly christian conduct of the Rev. J. Vernon, junior Chaplain at St. Helena, and the liberality of his friends at that place. Under these circumstances it has been thought necessary to pass the following resolution.

COMMITTEE MEETING, NOVEMBER 2, 1820.

"RESOLVED,—That in the present exhausted state of the funds, an application be made to all our churches in London, and its vicinity, earnestly entreating them to make a collection in aid of the Mission, in hopes that the example will be followed by more distant churches, and that, by an extraordinary effort, the Society may be relieved from the pressure which so materially cramps its exertions."

To carry this plan into effect, deputations are appointed to wait on the respective ministers and churches, and it is earnestly hoped they will generally concur in the proposal. But these efforts will, undoubtedly, prove very inadequate, without the more general aid of the Christian public.

The Committee cherish a lively and grateful recollection of that expression of truly christian sympathy throughout the country, and among all religious denominations, which so greatly alleviated the sorrow occasioned by the disastrous conflagration at Serampore, and led them humbly to adore Him who brings good out of evil; and the experience of past, extraordinary, and unwearied generosity, encourages the hope that this representation will not prove ineffectual.

Foreign Intelligence.

JAMAICA.

Extract of a Letter from Mr. Godden, dated

Spanish Town, September 1, 1820.

By the last packet I informed Dr. Ryland, as well as my health would admit, of a late dreadful calamity by fire; (this may remind you of the East.) And to express my own feelings, it seems as if all my details to the Society were to confine them to the painful necessity of listening only to circumstances of woe. Perhaps nothing previously known at Spanish Town can equal in atrocity the malignant deed that has been perpetrated, especially if all its circumstances could be fully developed. The following are extracts from my Journal.

Lord's-day Evening, July 16th.—Endeavoured to improve the anniversary of opening our meeting, from Job viii. 7, being the nearest convenient Lord's-day to July 11th. The congregation was large and respectable. Several whites, many persons of colour, some Jews, and, I may say, a multitude of blacks, were present.

July 17th.—A prayer-meeting, as usual. On the evening of which I retired comfortably to rest, hoping to witness greater things in the church in future. But, alas! in the dead of the night, my servant alarmed me with the cry of "Fia, Massa! Fia, Massa!" Flames already blazed from a negro house, almost as high as the branches of a neighbouring tamarind tree. Turning my eye down the street, in a southerly direction, to my unspeakable astonishment, I saw the shingles of my front-piazza on fire; the flames not more than three feet high. In a moment I flew to the front-door, calling for water as I ran; which, with a saucepan, I threw up, and nearly extinguished the fire. But one wretched shingle refused to yield to my exertions: it would still burn; and, in a moment, communicated *what could* not be overcome. The house *was therefore* burnt to the ground. Convinced *I* could do no more, to the bedroom I ran, slipped on some articles of dress, seized the drawers sent hither by Mrs. Ryland, containing some of Mrs. Godden's clothes, and £250 belonging to the church; and dragged them out of the room. When about two yards from the bed-room door, with my load, part of the roof and ceiling of the hall fell in a blaze, and with a dreadful crash, near my shoulder, and effectually cut off farther communication with the bed-room. This part of the catastrophe could employ no more than two minutes. The bed room and all its contents were of course abandoned; and I then assisted in dragging from another room, the book-cases, sofa, and safe, amidst the falling of shingles and ceilings, and columns of melted lead. Once the lead fell within a few inches of my head. I certainly escaped that night with greater danger and less warning than Lot from Sodom. In five minutes from the first alarm, I was in the street, with all I could save. Had I slept three minutes longer, another must have said to you, "Godden has been burnt in his bed." Had the breeze not timely subsided, as it did, Spanish Town, on the next morning, would have presented perhaps one scene of desolation. The negro-house was fired by its tenant, a negro of most horrid character, and known by the name of *Old Tom*. This fellow (a slave) fired his master's premises some years ago, for which he had been long confined in the workhouse, to which he also set fire not long since, and escaped with impunity. Somehow he got out of his confinement, lived with a woman whose freedom he purchased; and it seems, having gained his liberty, he had an opportunity of doing as he pleased. The woman, feeling her consequence, threatened to abandon him, and get married, and join the Baptists, because she considered herself too good for him, as the story goes. It is evident, however, she never meant to join us; of course, her language had only been to irritate: and it has been a woful irritation to me indeed. The two fires were so situated, that the direction the wind took at the time precluded the possibility of particles from the one communicating with the other: and it has there-

fire been justly concluded, from this and other circumstances, that he designedly set fire to both. He was met by some of the first persons who, from the alarm, were called to the spot, with two chairs, and other furniture, apparently unconcerned about the fire, and from that time was not seen or heard of till the Saturday following, when he was found lying dead, at a pen about four or five miles from town, mangled most horridly by hogs, dogs, and crows: the latter, it seems, had plucked out his eyes. A bottle, and some rum, with a mug, supposed to have contained poison, together with his clothes, and two knives, (which were identified,) were found near, and upon him. A Coroner's Inquest was consequently held upon him, who, upon the inspection of the whole, passed a verdict, "that in a fit of despair he had poisoned himself."

By this letter the Society is also informed, that the agitation occasioned by the fire, and a severe cold, taken in consequence of preaching subsequently in a place through the roof of which the rain penetrated, had reduced Mr. Godden to a very debilitated state, from which he was slowly recovering. This distressing occurrence has also involved the Society in the necessary expense of a new purchase; to meet which, and other extraordinary charges, they depend, under God, on that well known liberality of a Christian public, which has often demanded our grateful acknowledgments.

Extract of a Letter from Mr. Coultart to Dr. Ryland, dated

Kingston, August 29, 1820.

We cannot make any alterations, or do any thing with the premises we have bought, except occupy the house, until the full money is paid. The premises are remarkably cheap, and the situation as good as any now in Kingston. If we can but raise a sum sufficient to fit up the present house for our accommodation, or build a new chapel on the adjoining land, we shall be thankful. We hope to do the latter, though it will require time to collect the sum. But when I consider that, by my own feeble exertion, one thousand pounds have been collected in two months, among poor slaves or negroes in our own small church, I hope, allowing a little time for the rest, that we shall, if God should spare life, and bless succeeding efforts, obtain our wishes. Would it not be a sin to discourage a people so forward in every good work? What church in England would have done as much in the time, notwithstanding their superior circumstances? Would you not, under such circumstances, allow me one year's salary, or £200, toward building a new chapel, if we agree to do all besides? Surely you will, if you can, do something to ease the Society of the expense of my support, whilst the poor beings are doing so much, and for your joint benefit too. Do try, dear Sir, what you can do, as the case will recommend itself. I have no personal interest in the request, for I look upon myself as by the day for God: there is probability enough of being dismissed from this employment in a little time. When I see my poor black children comfortably situated, as it respects a place of worship, I think I should calmly resign myself to the dust; but I feel as if I could not die comfortably sooner. Did I indulge the hope of being more worthy of the purchased rest then, than now, you might justly pity me; but I feel it a painful truth, dear Sir, that the more protracted my life is, the more absolute will be the necessity for this poor soul to accept of mercy on God's own terms. Oh! it would be pleasure to forsake the leprous house now, if it were God's will to put me into that not made with hands: yet I hope he will permit me to stay with these children, until they are provided for.

Mrs. Coultart is very unwell, and has been so for some time; the fever and the climate have weakened her much, and the want of appetite prevents her gaining strength. I hope God will sanctify my few trials, and make them very profitable to me.

I have pleasure too, Sir, that the Lord is blessing our endeavours for the advancement of his kingdom.

Last Lord's-day morning was very fine; no clouds to intercept the rays of the moon, which shone upon us, amidst the stillness of the morning, whilst we sang a hymn, and before an immense crowd of spectators, baptised seventy-four persons. The sun just smiled upon us as we closed the service, a few minutes before six. Next Lord's-day morning, should God spare me, there are fifty more, to whom it will give me equal pleasure to administer that ordinance. We have been profitably occupied two nights in the week, for six weeks, in examining the persons about to be admitted. We have put back forty, or more, for a time;

though I hope most of them will soon give us satisfaction. I would not willingly discourage any who belong to God; but my only aim and earnest prayer is, to admit none unless they give satisfactory evidence of a heart renewed by grace. No, Sir, I would not, on any account, admit one into the church below, unless to the best of my knowledge, fit for that above. Had I been inclined to receive without distinction all who come, I might have baptized two hundred, instead of one. It is a painful thought that some may have deceived me; but in this instance there will be no guilty consciousness of having been too lax or forward. In my Journal you will find some remnants of the experience of several of those that we have received. Nearly one hundred persons have sent me a petition to go into the country, to administer the ordinance to them: it is a good way off, but I must try to visit them. Among those I baptized, were Mrs. T. and a Scotch merchant, whom I mentioned in my last. He appears a truly humble good man. When he came to the water, I asked him, before all the spectators, "Mr. — do you feel afraid, or ashamed?" He answered, "On my own account I feel both; but God calls, and it is safe to follow." Miss C. also, at whose pen we have so long had a comfortable lodging.—I hope God will keep her: she has much to try her.

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated

Digah, April 3, 1820.

The public attention in India is evidently drawing towards the subject of the moral improvement of native females. Brother Lawson has lately published part of a poem, which is directed to this object; and I sincerely hope it will be productive of much good. Several persons are doing what they can to promote native female education, and in many instances we have seen the native prejudices on this subject give way. I trust the time is not far distant when the abominable practice of burning females shall be utterly abolished, and when this degraded class of beings shall be raised to that state of moral dignity, to which they are evidently destined by that God who has declared that his Son shall have the heathen for his inheritance. The public feeling, on this subject, is now much stronger than it ever was before. It is *said, the* Countess of Loudon has granted a *pension to* several native females, who *have* been cast out by their friends, for having resolutely refused to be burned with their deceased husbands.

Sister Carey, of Cutwa, informs us, that she has commenced a native female school there, and that it is going on well. When she wrote, which is now about two months ago, she had fourteen girls in her school, and had reason to think she should soon get more. Her prospects then appeared bright, and her heart was much engaged in the object. Great numbers of females seemed to be very desirous of learning to read. There were several young women, belonging to very respectable families, who were desirous of being taught; and as they were not permitted to appear in public, the school-mistress was allowed, according to their request, to go to their houses, after school hours, to teach them to read. Sisters Webberly and Wright, of Agra, are actively engaged in promoting this object. The former writes thus to Mrs. Rowe: "Since my return I have succeeded in collecting a few boys, at a place which is about two miles from my house. I went to visit this school on the last day of January, and found fifteen boys in it. I hope the number of scholars will increase by degrees; but the people up here are very superstitious and fearful, so that great patience is required in dealing with them. The school in the city gets on as before. There are three little girls in it, one of whom can read the New Testament in Hindoostanee. The other two are also getting on well. We have also three women who are getting on well in reading. One of them is my servant, and the other two are servants to Mrs. Wright. You would be pleased to see them with their books and slates, whenever they have leisure, after they have been with the native school-master." The native school-master, who has charge of the school at Dinapore, which is superintended by Mrs. Rowe, and which continues in a very prosperous state, takes a great interest in native female education. After much inquiry he has found a native woman, in Dinapore, who can read and write, and who is desirous of conducting a female school. She has engaged this woman, who opened her school about three weeks ago. She has already obtained twelve girls and four women. One of the women is a widow, who used frequently to go to the school-master to learn to read; the other three are related to the school-mistress.

There are other adult females who wish her to come to their houses, between school hours, to teach them to read. This native female has hitherto been accustomed to the Kaithee character, but is now learning the Nagree. The school-master and two of the boys go in the fore

male school daily to teach them to read and write this character. As soon as the mistress can read the New Testament fluently in the Nagree, a commodious school room, we hope, will be erected for her, in a yard at the back of our house. When this is effected, I trust her school will be greatly increased. Mrs. Rowe has been to visit this school several times, and is much pleased with it. When there she conversed with several who live in the neighbourhood on the advantages of such a school. They seemed to acquiesce in what was said, and applauded the plan. It must be an interesting object to see a number of native females busily employed in reading and writing: this, however, is an object that I am as yet denied the privilege of seeing. If I were to venture to peep in upon them, it would probably spoil the whole. When we have got a supply of school books, &c. (for we have not yet obtained these important articles,) the school will, I have no doubt, attract more general attention. Brother Pearce is printing Mrs. Rowe's Hindoostanee spelling book, on account of the Calcutta School Book Society, and I hope we shall get it soon. She is now busily employed in compiling a Hindoostanee grammar for our native schools. When it is finished, which I hope will be in the course of another month, I intend sending it to the Calcutta School Book Society for examination. A young lady, who boards at brother Moore's, kindly assists her in her school, while she is engaged in this performance. I wish she were freed from her school altogether, and had the whole of her time to devote to Missionary work among the native females. She is becoming more qualified for such an employment every day, and I hope something will turn up to free her from her present engagements in the school, and to enable her to devote herself *entirely* to *Missionary* work. This is the specific object for which she came to India, and this is the work in which she wishes both to live and to die. I am not without hope that we shall ere long set up a female school in a populous village, about a mile below my bungalow. The boys' school I superintend there, on account of E. Scott Waring, Esq. is going on very well; and the school-master appears to be favourably disposed towards female education. I seldom visit the school without being surrounded by a score or more of female children. Between two and three years ago, a native of the name of Ramdass came hither, as an inquirer. He had a daughter, about nine years of age, of the name of Piarree, whom he requested Mrs. Rowe to admit into her little female native school. This was readily granted, and she proved to be a diligent interesting girl. By her needle she soon earned cloth enough to make her a suit of clothes, which she made up herself. She also made considerable progress in reading; but when thus advancing in her education, her father removed to Benares, and she soon after died. About this time Ramdass was baptized by brother Smith of Benares; and a few days ago he came to Digah on a visit. He weeps, and is much affected when he speaks of the death of Piarree. He says she was suddenly taken ill with the putrid fever, and when the doctor came to see her he immediately assured him that her disease was mortal. When Ramdass heard this, he requested Piarree to call on the name of the Lord for restoration, if it might please him. She said, the Lord's name rested in her heart. The father said, You may die; what have you to say, having heard and read the holy word of God? The child replied, I recollect the scriptures; I am going to leave the world, and I shall go to Jesus Christ. She also said, There is nothing in this world—I have no pain. In this frame she expired.

I hope the trip to the Sandheads has been of some service to brother Stewart; but his health is still in a very precarious state. He is now spitting blood, and I fear his health will never be restored. He reads Hindoostanee with me daily, and is making considerable progress. Should he be spared, I hope he will become a blessing to the cause of Christ in Hindoostan. The last time I heard from brother Chamberlain, his health appeared to be improving. In a letter lately received from him, he says, "I am happy to tell you, that there are more favourable symptoms relative to my health than there have been at any period since the commencement of my illness. I have been taking mercurial pills as an alterative for the last three months, which have been very beneficial." Sister Chamberlain says in a letter to Mrs. Rowe, "My dear husband continues better. He has been out twice in the bazaar, and spoke for a considerable time; and I am happy to say, he does not appear the worse for it." It is now about nineteen years since brother Chamberlain and I commenced our Missionary career in the streets of Bristol—he parson, and I clerk. He is a real Missionary, and I hope his valuable life will be spared for many years to come. I am ashamed when I consider the small proportion there is between his labours and mine among the natives. May the latter end of our Missionary course bear a nearer proportion than the commencement of it. I most sincerely hope my

bonds may not always be tied in the way they hitherto have been.

About a month ago, I baptized three men belonging to the Honourable Company's European regiment, now lying at Dinapore. One of them is a very promising young man: he has had a liberal education, and I hope will become a great blessing to the church in this regiment. His experience, as related at a church meeting previous to his baptism, was very affecting. He has been favoured with many privileges of a spiritual nature; a pious mother, a pious preceptor, and a pious family, with which he served his apprenticeship. When he had served his time, he married and entered into business on his own account. His concern prospered, and he forgot God, and gave himself up to worldly pursuits and pleasures. At length, through the villany of a man with whom he had large dealings, he became embarrassed: to extricate himself, he disposed of his property, and paid off his debts, after which he had two or three hundred pounds left. This circumstance preyed much upon the mind of his wife: soon after she died in childbed. Instead of seeking consolation from the only true source, he gave himself up to the bottle, and thus continued till he had spent the whole of his remaining property. After this, without acquainting his friends with his design, he enlisted into the Honourable Company's Service. On his way out, reflection revived his former instructions and convictions; and, I trust, led him to Jesus in the true spirit of the publican of old, when he smote his breast and cried, God be merciful to me a sinner.

CAWNPORE.

The Brethren and Sisters of the Particular Baptist Church, Cawnpore, to our dear Brother in Christ, the Rev. Mr. J. Lawson;

DEAR BROTHER,

Your kind letter was read at a meeting of the brethren and sisters, and those that love the Lord Jesus Christ, who are very thankful for your kind endeavours, and earnestly pray God to bless you, and all the dear Missionaries in and about Calcutta; and may the Lord be continually with you all, and prosper his cause more and more, filling the places of worship which are built to revere his name in. We rejoice to hear that the assemblies increase in Calcutta and Fort William. Our Christian love to all who love the Lord in your parts, and we wait with expectation till we see the time when a faithful pastor will be sent among us. If we are not all spared to see the day, some of us may. God only knows; and his will be done.

Through the assistance of the Almighty, we are pressing forwards towards the mark for the prize of our high calling of God in Christ Jesus, endeavouring to build each other up in his most holy faith, which is able to save us from sin, and our souls from eternal death. We have three brethren who labour amongst us at the chapel near the Cavalry lines, two of whom you personally know, (Cowen and Chapman;) the other is one whom the Lord has been pleased to raise up out of the regiment, who did not attend the means while we were with you in Calcutta. But the Lord has bestowed on him an excellent gift. For such mercies our thanks are due to him who is the Author of all goodness. Some of our brethren, who cannot assemble at the chapel, on account of the distance, meet at brother Tresham's house, where they pray and read the holy word of God, comforting each other, and rejoicing in Him who heareth prayer. We are in all twenty-four in communion, and there is one candidate for baptism, and a number of serious hearers. Two have been baptised since my arrival at Cawnpore, and one backslider has been restored, and another is returning.

We thank God on behalf of our brethren at Baligunge, for their welfare in the things that pertain to their eternal happiness. We beg you will remember us all to them in love, for the sake of their faith in Christ. I intend to request our brethren here to establish an experience meeting, according to your mode. We have constituted a Branch Society, for the purpose of contributing our mite towards promoting the Redeemer's cause amongst the heathen, agreeably to the rules laid down in your Annual Report."

From the Church at Cawnpore; dated Dec. 30, 1819.

Dearly beloved Brother in the Bonds of the everlasting Gospel:

WE, the undersigned members of the Particular Baptist Church, greet you with, Grace and peace be multiplied unto you through our Lord Jesus Christ. Thinking it our bounden duty, as partakers of the heavenly gift, to make known to the Committee of the Baptist Missionary Society, through you, their Secretary, the deplorable and destitute state of this station, for want of one to hold forth the word of life to perishing souls, we take the liberty of stating the prospect of usefulness which seems at this time to present itself to our view, for the information of our brethren. In his Majesty's 11th Regiment of Light Dragoons there seems

evidently a call "to come over and help us." May it meet the same attention, and may the same happy consequence ensue as on a former occasion! "Say not there are three months, and then cometh harvest; for behold the fields are already white." Contiguous to the barracks of this regiment is a commodious place of worship, which has been made over to the Society by his Majesty's 21st Light Dragoons; in this a number of the regiment meet daily for prayer and reading of the scriptures; but in a weak state, having none of any standing amongst them. Brother M'Intosh, who came up for the purpose from Allahabad, has baptized two of them, and three others, who are residents on the station; but, alas! we are as sheep without a shepherd; like David in the cave Adullam, crying, "Ah! that one would give us to drink of the wells of salvation!" the refreshing streams of which run through the sanctuary. May He, of whom the law and the prophets do speak, send one of his mighty men amongst us, who will not fear to go forth with boldness to preach the glad tidings of salvation and peace.

And in respect to the natives, the prospect is equally encouraging; which Brother M'Intosh has witnessed in the attention given to him whilst delivering the great truths of the gospel. He almost regrets the necessity that is laid upon him to leave them; and we have further to say, that there is every reason to think, that a Missionary at this station would be able to defray the expenses, from the great number of families who are constantly resident here, and who would be glad to have so favourable an opportunity afforded for the instruction of their children.

We would therefore hope, that this which we think should be evidently considered as a call to work in this part of the Lord's vineyard, may be laid before the great Head of the Church by prayer; and we doubt not but the decision will be favourable. However, we would be resigned to his will in all things, "to whom the glory and honour and power, be now and for ever. Amen."

Signed by all the Members of the Church.

Account of Monies received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1820, not including Individual Subscriptions.

	£	s.	d.
Birmingham, Bond-street Auxiliary Society	19	16	0
Cardigan, collected by the Rev. T. Morgan	11	1	1
Tewkesbury Collection, by Mr. S. Jones	47	19	3
Legacy of the late Mr. W. Rogers, Barby, Northamptonshire, by Mr. Pilton, (Duty deducted)	45	0	0
Mr. J. Deakin, Birmingham	50	0	0
Birmingham, Cannon-street Auxiliary Society, by Mr. Deakin	37	9	3
Coventry, Baptist Church	20	0	0
Foxton, Collection and Society	2	9	6
Pontchydyrum Penny-a-week Contributions	3	3	0
S. Maitland, Esq. Taunton	5	5	0
Cambridge and Vicinity Auxiliary Society, and Subscriptions	78	4	6
Thomas Key, Esq, Water Fulford — £100 General Purposes; 50 Translations; 50 Native Schools	200	0	0
Beddeston Penny-a-Week Society	4	10	8
Eyethorn, Part of Collection, by the Rev. Mr. Giles	6	3	6
Huntingdonshire Auxiliary Society, by R. Foster, Esq.	62	10	1
E. a Donation	5	0	0
Royston, Subscriptions and Donations	23	1	0
Bristol Auxiliary Society, by J. Daniell, Esq.	100	0	0
St. Helens, by the Rev. J. Vernon	100	0	0
Wantage, Berkshire, by Mr. Jackson	5	0	0
Haddenham, by the Rev. Mr. Tyler	30	0	0

Oxfordshire Auxiliary Society, by the Rev. Mr. Gray.

Abingdon	49	11	8½			
Alcester	28	7	4½			
Astwood	7	17	6			
Banbury	2	11	0			
Bampton	3	10	6			
Blockley	10	4	3			
Bloxham	3	14	0			
Bourton	23	7	7½			
Burford	2	7	6			
Campden	3	19	1			
Chipping Norton	29	4	1½			
Cirencester	5	5	0			
Coate	5	12	3			
Eatington	1	8	6			
Evesham	1	4	0			
Fairford	7	10	6			
Hook Norton	8	9	6			
Naunton	3	0	0			
Oxford	30	14	6			
Shipston	2	7	11			
Sibford	1	4	7			
Stow	1	11	6	253	2	8½
Scarborough, collected by Mr. Hill				31	6	0
The Rev. J. Edwards having visited Suffolk, at the request of the Committee, made Collections in several Churches, and was most kindly received. Particulars of the liberal Contributions of Christian Friends will be duly reported. The amount paid into the hands of the Treasurer is				159	18	8½
For the special object of repairing the Loss sustained at Spanish Town, Jamaica, by the Rev. J. H. Hinton, Reading				8	16	0
Rev. J. D. Warren, Stanton by Dale, Derbyshire, by the Rev. C. Birt				2	2	0
Collected by the Rev. Messrs. Ward and Saffery, in Norfolk and Suffolk				283	2	2
Rev. James Stuart, Sawbridgeworth				3	0	0
Remitted by the Rev. Mr. Saffery				50	0	0
Collected at Newbury, by Mr. Winterbotham				35	0	0
W. W. Francis, Esq. Colchester, Five Years' Subscriptions				5	5	0
Collection at Sutton, Suffolk, by the Rev. S. Squirrell				4	18	2
Auxiliary Society, Hammersmith, by Mr. Hanson, Treasurer				29	0	0

TRANSLATIONS.

Hammersmith Auxiliary Society	1	1	8
Newcastle and Potteries, collected by the Rev. R. Hall	37	0	0

SCHOOLS.

Lyme Half-yearly Payment for a School, by Mr. Oliver	7	10	0
S. Maitland, Esq. Taunton	2	2	0
Bristol and Bath Auxiliary Society	17	1	0
J. Gorst, Esq. Somers Town	20	0	0

THE Annual Report, read at Great Queen-street, June 22, will shortly be published.

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